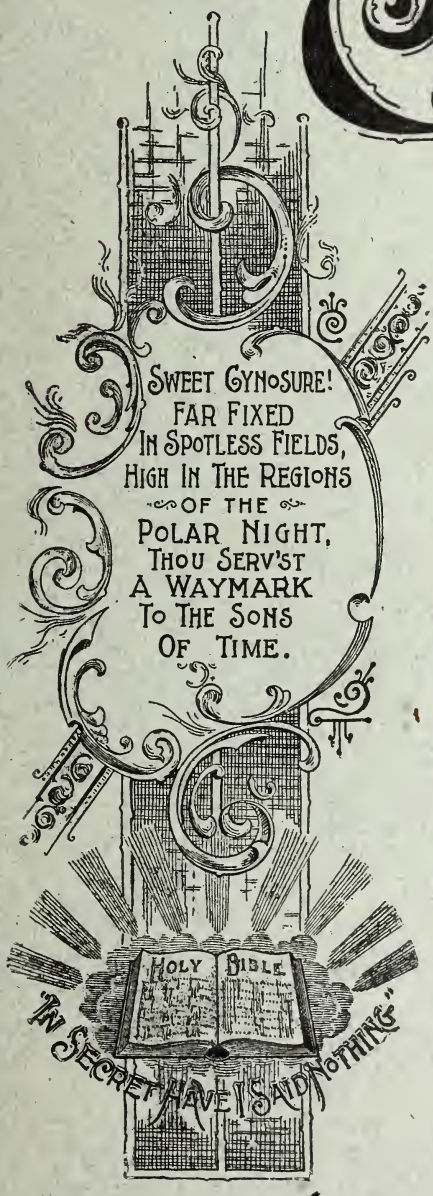
Christian Cynosure.

CHICAGO, MAY, 1914



While passing through the wilderness
Full of temptations and distress,
What comfort does the thought afford,
Our steps are ordered of the Lord.

Ye shall be hated of all men for my name's sake.—Matt. x, 22.

If on my face for thy dear name,
Shame reproaches be,
I'll hail reproach and welcome shame,
If thou remember me.

Because thy loving kindness is better than life, my lips shall praise Thee.—Psa. 63, 3.

When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood—
His loving kindness, Oh, how good!

He will not fail thee, neither forsake thee; fear not, neither be dismayed.—Deut. 31, 8.

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CONTENTS

The Annual Meeting.....1, 18
Our Presidents and Masonry..... 1
*Appreciation by Rev. E. Y. Woolley.. 2
Saloon Bars in Lodges..... 3
Masonry No Shield for Crime..... 3
Contributions:
Societies—Catholic, Secret and Neutral —*Fortnightly Review* 4
Unobtrusive but Powerful Order, by P. A. Klein 6
Blasphemous, Infamous and Fiendish.. 7
The Coming Conflict, by Edwin Brown Graham, continued 8
Editorial:
*Congratulations to Rev. G. A. Pegram. 14
United Commercial Travelers of America 14
Antisecrecy in Congress..... 15
Mystic Misfortunes 15
A Deficient Literature..... 15
'Obituary:
Rev. Alexander Thomson..... 17
Rev. I. G. Bailey..... 18
News of Our Work:
*Washington Christian Association at Work 18
W. B. Stoddard's Report..... 19
Agent Davidson's Report..... 21
"Lizzie Woods' Letter"..... 23
A Workable Plan, by H. M. Bissell.... 24
Iowa Christian Association Convention 24
Letters to the Iowa Convention..... 25
Iowa Convention Echoes 29
Ritual of the Brotherhood of American Yeomen, continued 31

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850 W. Madison St., Chicago

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, MAY, 1914. NUMBER 1.

THE ANNUAL MEETING.

May 21st and 22nd, 1914.

Our Association is invited to hold another Annual Meeting in the Moody Church, Chicago. This church is one of the most successful in the United States from the viewpoint of spiritual, business and soul-winning efficiency. And the Moody Church welcomes our Convention and aids it in every way possible.

Would it not be a good thing for all fearful ministers and churches unfriendly to our work to take notice of how God prospers this church?

We print herein a copy of a letter received by our General Secretary from its Acting Pastor that we think will interest every reader.

Among those expected to be present are Rev. Wm. Dillon, D. D., Editor. "Christian Conservator," Huntington. Ind.; Rev. M. C. Ranseen, D. D., pastor Swedish Lutheran Church, Chicago; Rev. J. C. Long, D. D., Mansfield, Ohio: Pres. C. A. Blanchard of Wheaton College; Rev. E. D. Baily, D. D., pastor Presbyterian Church, Brooklyn, N. Y.: Rev. J. M. Dean, D. D., Pres. Northern Baptist Theological Seminary, Chicago: Secy. W. B. Stoddard, Washington, D. C., and Rev. T. B. Arnold, Field Secretary, Children's Home Association of Woodstock, Ill.; Rev. W. Stuart, pastor, Third Christian Reformed church, Chicago.

Write Secretary Phillips if you wish him to engage a room for you.

OUR PRESIDENTS AND MASONRY.

In reply to a request for the names of the Presidents of the United States who were Freemasons, we wish to say that they are, 1. Andrew Jackson. 2. James K. Polk. 3. James Buchanan. 4. Andrew Johnson. 5. James A. Garfield. 6. Wm. McKinley. 7. Theodore Roosevelt. 8. W. H. Taft.

The relation of Franklin Pierce and Martin Van Buren to Masonry is not clearly determined but they are usually classed among the non-Masons. The list of Presidents who were Masons, printed in the Iowa Masonic Library Quarterly Bulletin for November, 1893, excluded Van Buren.

Both Washington and Fillmore were once Masons but we would not so class them now, for the reason that Fillmore was a seceder and Washington was an indifferent Mason, to say the most, and by some was considered as virtually a seceder. See Message of Governor Joseph Ritner of Pennsylvania vindicating the memory of Washington from the stigma of adherence to Masonry, and also the booklet, "Was Washington a Mason." John Quincy Adams' opposition to Freemasonry came some time after he was President and was very pronounced. We received letters from Benj. Harrison. Rutherford B. Hayes and Grover Cleveland at the time of their candidacy which

clearly implied that they were not in sympathy with Freemasonry.

The non-Masons among the Presidents are: 1. John Adams. 2. Thomas Jefferson. 3. James Madison. 4. James Monroe. 5. John Quincy Adams. 6. Wm. Henry Harrison. 7. John Tyler. 8. Zachary Taylor. 9. Millard Fillmore. 10. Franklin Pierce. 11. A. Lincoln. 12. U. S. Grant. 13. Rutherford B. Hayes. 14. Chester A. Arthur. 15. Grover Cleveland. 16. Benj. Harrison. 17. Woodrow Wilson.

Freemasons are much more active in politics now, we believe, than at any time since the abduction or murder of Morgan. This is shown partly by the course of Wm. J. Bryan: when he was first nominated for President, he was a member of only two little insurance orders, which, we understood from his letter, were not considered by him secret societies; and our impression was that he did not favor secret societies. At the time he was last nominated, his secretary wrote us a list of the different orders which he had joined during the time intervening between his first nomination and his second. He is now practically a member of every prominent secret order, including even the Elks. According to the San Francisco *Examiner*, Mr. Fairbanks promised that if elected Vice-President he would join the Freemasons. This statement of the *Examiner* was verified later by the public press, which gave an account of Mr. Fairbanks having taken three degrees in Masonry at Indianapolis, Indiana, after his election to the Vice-Presidency. Ex-President Roosevelt belongs to a church considered to be opposed to secret societies. There is no question but that this was its attitude in early times, and is still the position of a large portion of that church. Notwithstanding this, Mr. Roosevelt joined the Masons after he became Vice-President and since then has become a member of almost all the orders of any prominence. According to an organ of the Eagles, a saloon order, Mr. Roosevelt became an Eagle about 1908. Mr. Taft was made a Mason "at sight" after becoming President.

We do not believe that any of the four above named gentlemen would have gone into lodgery if they had not first gone into politics, and learned the power that there is in the lodge for or against candidates; that is, we do not believe that at heart these men love lodgery. They do not have the "mark of the beast" in their *head* but in their *hand*.

THE MOODY CHURCH.

E. Y. WOOLLEY, ACTING PASTOR.

Chicago, January 14th, 1914.

Mr. W. I. Phillips, Secy.,
National Christian Association,
Chicago, Illinois.

Dear Brother Phillips:

It gives me great pleasure to have the opportunity to write a few lines regarding the National Christian Association and I do this the more readily because of the debt that I personally owe the Association for *the good it has done me.*

I was at Northfield in 1897 when President C. A. Blanchard, representing the Association, spoke at the general conference on "Secret Societies." I was then a Knight Templar and was much displeased with his address, so much so, that another "Knight"—a minister—and myself went to Mr. Moody the next day to protest. We received little satisfaction from him, for he was too strongly convinced of the evil of Secret Societies and the need of a testimony against them to let our arguments influence him, and we parted, each of the same opinion still. However, the seed was sown in my heart and before many months I was much disturbed because of my relation to Secret Societies. While in this condition of unrest I attended your Convention in the Park Street Church, Boston, and heard the addresses of such men as Drs. A. C. Dixon and J. M. Gray and secured the writings of Wendell Phillips, Joseph Cook, A. J. Gordon and others. These showed me the truth; and God's will for me, and I withdrew from all my secret societies, for which I have ever since praised God.

Now for a word as to your influence for good upon others. You have several

times held Conventions in the Moody Church, and these invariably have been followed by good results in our congregation. I could tell you of several instances where secret society men came "out from among them" to be separate. with the result that their spiritual life and usefulness for God were greatly increased. One of them was a business man who is now a successful and earnest pastor in Michigan.

Your meetings here on this subject have also been the means of good to students of the Moody Boble Institute, stirring up a number of them and leading them out into the light.

Cordially yours,
(Signed) E. Y. Woolley.

SALOON BARS IN LODGES.

The editor of the magazine *The Whirlwind,* Minneapolis, Minn., writes in the March number that he has come into possession "of indisputable evidence that the Minneapolis Brewing Company had entered into a contract (of their own make) of certain terms and conditions whereby the brewery company agreed to furnish bar fixtures, etc., for specified monthly amounts, for a *fraternal organization* of this city, such organization being bound by the terms of the contract to use only the Minneapolis Brewing Company's beer for a period of five years. Or in other words, this lodge with its 1,000 or 1,200 members becomes a guaranteed Golden Grain Belt customer for five years. *The Whirlwind* charges that the brewery officials knew, and know it now. to be an unlicensed drinking place; that they did not seek or inquire as to a license; that they knew the place sold liquors over the bar Sundays and at all times in violation of the law; that they knew when they made that contract that they were encouraging the violation of law."

The *Philadelphia Ledger* of March 17th, 1914, gives us an account of a "tempest in a teapot" in the Liberty Bell Council of the "Junior Order of United American Mechanics" because a member urged the duty of all true Junior Mechanics to aid in every way the enforcement of the Hazel anti-liquor shipping law and all laws against illegal dispensing of liquor.

We learned recently from a resident of Kansas that there is great activity in that state in the organization of secret lodges where intoxicating drinks may be obtained.

In a recent effort to exclude the saloons from Oskaloosa, Iowa, a prominent and popular pastor and lodge member favored the prohibition of the saloons on the ground that those who ought to be allowed to drink could be supplied in a lodge where the restrictions and safeguards were far better than could possibly be enforced in an open saloon. He knew, because he had seen it.

There is no doubt that various kinds of lodges have sideboards where members may help themselves to intoxicating drinks according to their tastes. Some time since we printed a copy of a bill for liquors against a lodge in the state of Maine, which had been shipped in from an outside state. The pastor of the Friends' Church in that city had the original invoice and furnished us with a copy.

We have many friends among the W. C. T. U.; can any of them explain why that society does not add to its list of many committees one on Lodge Saloon Bars? Saloon lodges, bound together by obligations of secrecy, are worse than ordinary blind pigs.

MASONRY NO SHIELD FOR CRIME.

There is no condonation of crime in Masonry. One is first a citizen, then a Mason. Bad citizens make bad Masons. Good Masons are always good citizens. They recognize their duties to society as paramount, and are aware that the general welfare reaches them as well as others; that, as all is more than a part, their duties as good citizens to the common community are among their primary obligations; and that support to the laws and the punishment of law-breaking are alike expected, irrespective of the professions of the offenders. It is time that less-informed Masons and the non-Masonic community should be told that neither judge nor jury, as Masons, have a right to avert a merited punishment from a guilty Mason, or in any civil procedure to have their verdicts influenced in favor of a party because he is a Mason. This is not Masonry, and if it were, then Masonry would be justly doomed.—*Masonic Herald*

Except "murder and treason."—*Master Mason's obligation.* "Murder and treason not excepted."—*Royal Arch ob-*

ligation. Why, after a long and expensive though unavailing fight to keep banker Morse out of the penitentiary, did the Masons begin at once upon his incarceration to petition the President for his pardon? Why did a masonic President weakly yield and pardon him on the pretense that Morse was dying? Answer: "I will aid and assist all worthy brother Master Masons * * * and my ability will permit."—*Master Mason's obligation.* Why did the Grand Lodge of Illinois condemn the Worshipful Master of Belvidere lodge, Judge Whitney, in the Ellen Slade case? Answer: Because Judge Whitney attempted to bring to justice a masonic brother, her murderer. Why did Hartford Lodge (Conn.) No. 88, A. F. and A. M., expel Dr. F. C. Jackson in 1895? Answer, quoted from specifications of charges brought against him: "For gross un-masonic conduct" and "violated his solemn obligation * * *" What did Dr. Jackson do? He divulged the secrets of a brother Mason when he testified in court that R. M. Griswold told him that he set fire to the Woodbridge building. Masonic journals please copy.

Testifying before the Royal Commission at Winnipeg, John Westlake, who was with Krafchenko, alleged murderer, when arrested, said John Buxton had told him that he had aided Krafchenko to escape from jail because both belonged to the same fraternal association.—*Harrowsworth paper, Ontario, Canada.*

There are sixty-two Buddhist temples in the United States for the Chinese, and thirteen for the Japanese. — *Sunday School Times.*

The Reorganized Church of Jesus Christ of Latter Day Saints (not the same as the Mormons of Utah) passed Resolution No. 593 against secret societies on April 16, 1907, which is as follows: "That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or the entering into covenant or obligation to guard the secrets, purposes or doings of its organization."

Contributions.

SOCIETIES—CATHOLIC, SECRET AND NEUTRAL.

BY THE RT. REV. TIMOTHY CORBETT, D. D., BISHOP OF CROOKSTON, MINN.

The success and influence of societies depend on their strict fidelity to the Infallible Church. No society, with the honorable name of Catholic attached to it, will continue to flourish and endure without the Church.

Some societies are formed outside of the jurisdiction of the Church; others are composed of Catholics only, with no decidedly Catholic object. Any society, though composed of Catholics, prescribing absolute secrecy and blind obedience, would not be allowed on Catholic principles. The fact that a society consists exclusively of Catholic members does not make that society Catholic. A spirit loyal to the Church and practically intent to foster Catholic faith and morals, must pervade each member and the entire society, though established for benevolent purposes. There can be no doubt that the Catholic spirit is lacking, where members are admitted or retained, who openly neglect their religious duties, give scandal by drunkenness, dishonesty, exhibit an adverse spirit to the parochial schools, or send their children to Protestant institutions of learning. The public criticism or condenmation of laws enacted by ecclesiastical superiors, or the direct violation of the ecclesiastical rules and regulations of the Church, or the Statutes of the Diocese, would plainly prove the unreligious and un-Catholic character of a society. Every society worthy of the glorious name of Catholic should adopt the following essential points in its constitution: 1. The statutes and laws thereof, or any important change thereafter, must be approved by ecclesiastical authority. 2. The religious affairs of the society must be absolutely subjected to the Bishop of the Diocese, who may, for reasons, disband a society under his jurisdiction. The Church will ever gladly bestow her blessings upon the members and workings of a society which will remain staunch to her direction and her teaching. Only practical Catholics can be admitted as members.

Due cognizance should be taken of the fact that not the number of members, but their quality, their good name and personal virtue confer honor, strength and importance on the society. The officers should be chosen from the best, most conservative, most honorable and most Catholic members. Members who continue to give scandal, after sufficient admonition, must be expelled without mercy. The society must insist on the faithful performance by its members of their religious and ecclesiastical duties. Unless the interest of religion or morality be directly at stake, the society, as a body, should not meddle in politics. Finally, societies should not become so social, so selfish, or so disinterested as to fail to assume active interest in all that concerns the welfare of the parish or parishes wherein they are located. The members should become staunch and active workers of the parishes, so as to give strength and joy to the Holy Mother Church.

Societies should earnestly heed the advice and direction of the clergy, even though their immediate object be of a material nature. Christian piety should be cultivated in societies established for purely temporal advantages. No society bearing the name of Catholic should exist in any parish unless the priest assumes personal interest therein. No one should be admitted into a society without the recommendation of his respective pastor, who is generally the best judge in this matter. The life of the applicant should guarantee his enrollment into a society, which must not be considered as a place of probation or reformation. . . . The right of attending society meetings must be allowed the priest or local pastor, even though he be not a member. The priest must receive due respect and deference in the societies. His clerical dignity demands that he should not be treated as an ordinary member, or put on a level with other members in initiation ceremonies. In meetings the priest should occupy a place of honor. The sacred character of the priesthood forbids its impersonation in functions of the society. The priest is not, now a priest, now a layman, or member of a society; he is a priest forever and everywhere. Laymen who would attempt such conduct towards the priesthood would only dishonor themselves, their society and the Church. . . .

Societies should avoid all absurd mummeries resembling pagan practices, modern fooleries and ridiculous antics unbecoming human beings. The imitation of terms, initiatory formulas, characteristic of Masonic lodges and dangerous societies, contain certain and regrettable dangers. Catholics may become too familiar, yea, too sympathetic, with the methods and proceedings of secret lodges, grow lukewarm, indifferent and finally fall. Members of forbidden or condemned societies must be debarred from Catholic orders. The Catholic who will become a traitor to the Church and to God will do mischief in an organization and eventually turn out traitor to it. No so-called memorial service will be tolerated for deceased members, but a Requiem Mass is most highly commendable. . . . Although members of lay organizations, Catholics should become and remain staunch members of Church sodalities and confraternities. It is a lamentable fact that the more zeal men and women exhibit for lay organizations, the less zealous they become in promoting strictly religious confraternities, and too frequently they neglect these entirely. Religion must always take the precedence, and for it there can be no vacation. . . .

Meetings and lodges, however, should not interfere with that most important and precious institution, the home, the basis of society. "He that hath not care of his household is worse than an infidel and hath denied the faith," says St. Paul. Heads of families principally, although members of a society, do wrong in neglecting to devote to their homes and families all possible time, unless business affairs and occasional legitimate social duties prevent them from doing so. After the Church, the home must be held the most sacred and regarded as the dearest and most blessed spot on earth. The family circle must be guarded, cherished and honored by both parents and offspring.

Club rooms generally constitute counter attractions to the home. Home life is considered too dreary, too lonely and too dull for their devotees. Club rooms cause deluded mortals to indulge fre-

quently in companionship, conversations and games, injurious to their faith, finances, health and honorable standing. The wife and children at home feel themselves forgotten, unprotected and neglected. The necessary care and affection they fail to receive from their constantly club-going fathers and husbands. . . .

The Church in her wisdom cries out against secret organizations, which of their very nature are hostile to true union because of their secret workings. Secret organizations not only militate against the Church, because of her staunch conservatism in the right, but also against the State, to whose spirit they are directly opposed because of their absolute secrecy and absolute blind obedience. Their oaths are destructive of personal liberty by enslaving individuals, in having them give blind obedience to unknown principles and leaders. . . .

There are but few Catholics who become members of neutral societies who will not grow cold, indifferent and weakened in their Holy Faith. Failing to take a lively interest in Church matters, they esteem lodges far more than the Church. They rarely miss a lodge meeting, but consider it a small matter to absent themselves from Mass and care little for an evening devotion. The names of such organizations are frequently false and absurd, inasmuch as they are assumed from occupations not practiced by the members. Their patrons are selected from the animal kingdom and their temples remain open for nocturnal carousals, odd and suggestive amusements and for the use of intoxicating liquor, even contrary to law. Neutral societies endeavor to place all religions on an equal basis. Although not professedly inimical to the Church, they are rarely harmless and nearly always expose Catholics to moral and religious dangers. By these associations the Catholic is liable to impair the integrity of his faith. Catholics should prefer to mingle with their co-religionists in Catholic organizations. Liberalism in religion freely flourishes among Catholics who have joined non-Catholic societies. The old saying is ever true: Evil communications corrupt good manners.—*The Fortnightly Review.*

UNOBTRUSIVE BUT POWERFUL ORDER.

[The following article from *The Menace* doubtless throws light upon the former request of its assistant editor, a thirty-second degree Mason, for thirty-second degree Masons to write him for information concerning a matter of grave interest to them. —Editor.]

"It will bring encouragement to the millions of patriots in the United States to learn that there is a powerful organization in existence whose membership promises to exceed that of all other patriotic bodies combined.

"It is already firmly established in many states of the Union, some of them having scores of lodges, each state governed by a state lodge working under the jurisdiction of a national lodge.

"None but its members know the name of the order, which is under the leadership of the best known and most powerful and influential men of this country.

"There are cities in which its members have had a controlling influence upon recent municipal events.

"Thousands of social societies and clubs are in reality secret conclaves of this order, where admittance is gained only after every prospective candidate has undergone the scrutiny and investigation of committees appointed expressly for that purpose.

"It is a brotherhood whose ties bind as close as those of blood and where one is for all and all for one.

"The above will explain what has become of a number of the nation's famous patriotic leaders of a few years ago, the men who had sworn eternal allegiance and undying devotion to God, Home and Country.

"Without the beating of drums they have been patiently, persistently organizing this mighty movement which is built on principles as indestructible as those upon which the Pilgrim Fathers founded this glorious republic.

"There are communities and sectional parts of the country that have patriotic societies of local strength with scattered branches, but this is an organization nation-wide and cohesive, whose rapidly spreading membership can be found in almost every part of the Union.

"Communications addressed to W. F. Phelps, care *The Menace,* Aurora, Mo.,

will be forwarded to organizers in their respective sections, or the lodge nearest the address given."

That there is a secret order, the name of which is known only to its members; that its growth so remarkable that "thousands of social orders and clubs are in reality only secret conclaves of this order" will be astonishing news to many.

Satan works by counterfeiting, imitation and deception. In the Bible he is called "Satan which deceiveth the whole world" (Rev. 12:9), but *The Menace* stupidly gives the whole thing away to all who have eyes to see, by saying "Thousands of social societies and clubs are in reality *secret conclaves*" of this mystery, working under an assumed name. The Bible calls it the mystery of iniquity. "For the mystery of iniquity doth already work" (2 Thess. 2:7).

The article quoted above from *The Menace* throws light on the reason why *The Menace* in a short time has secured over 1,217,400 subscribers. No matter what bait is held out, whether insurance. protection, social-club life, political preferment or even war on a false church (Rome), the true child of God must not be caught in the trap, for now the mask is lifted and its aim is shown to be a secret conclave of Satan which in reality will make war on the true Church of Jesus Christ. "Come out from among them and be ye separate saith the Lord" (2 Cor. 6:14-18).

Note the boasted claim of strength of this supposedly irresistible power. Does it not sound very like Revelations 13:4, "And they worshiped the beast saying, Who is like unto the beast, who is able to make war with him?" But thanks be to God, He has faithful people who have a name that no one knows save he that hath it. "And all that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man hath an ear let him hear" (Rev. 13:8-9).

Seattle, Wash. P. A. KLEIN.

If you would control others let reason control you.

He who is proud of his position proves thereby that he is unfit for it.

BLASPHEMOUS, INFAMOUS AND FIENDISH.

By progressive consolidation the strong religious newspaper which perpetuates in its name the well known titles of two Boston and New York journals has become the main organ of its denomination in New England and New York. Not long ago it reported having received a letter assuring the editor of this new journal that the alleged Knights of Columbus oath was a fiction. This explains the following paragraph which appeared in *The Watchman-Examiner* of April 2.

"Letters are pouring in upon us declaring that the statements of Dennis A. McCarthy, one of the editors of *The Sacred Heart Review*, concerning the Knights of Columbus oath, are not true to the facts. The alleged oath is blasphemous, infamous and fiendish. No Christian could take it, no American could take it, and no gentleman could take it. Any man who would take it is a traitor to his God and a traitor to his country. If the Knights of Columbus have taken this alleged oath there is not a true Christian nor a true American among them. Mr. McCarthy is a prominent Roman Catholic, but as he has not been appointed to speak officially for the Knights of Columbus, his declaration that the oath is a forgery is not taken seriously in many quarters. If this oath is a forgery it does grave injustice to the members of this organization, and they ought officially to repudiate it at once and for all, and we hope that this official repudiation will be explicit and speedily forthcoming. If the oath is genuine, and the Knights of Columbus have taken it, we are harboring in our country a gang of cutthroats who ought to be landed in the penitentiary forthwith. For our part we are persuaded better things of our Roman Catholic friends, and for the present we are going to continue to cherish the hope that the oath is a forgery; but for Christianity's sake it is high time for the Knights of Columbus to speak up and express themselves."

Reilly—"Pat was drowned yesterday."

Fitzpatrick—"Couldn't he swim?"

Reilly—"Yes, but he was a union man. He swam for eight hours and then quit."

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER X.

(Continued.)

"'Twas a Vile Plot."

On the evening appointed, he kissed his wife and took the train for the city. Edith accompanied her father almost everywhere, and certainly on this errand she must go along. They reached their destination and took tea with Dr. Hill, who had become quite interested in the subject of the lecture. At the hour, they went to the hall and found it filled with an audience of the most respectable people of the city. Dr. Hill introduced Dr. Groves, who spoke as follows:

FELLOW-CITIZENS:—It is well before doing anything to know that we have a right to do it. "Be sure you are right, then go ahead."

Then, as we are told, "It is not worth while to do unnecessary things." "Never hold up a candle to show the sun."

We are advised not to do anything that will cost more than it is worth. "Don't give a pound for a penny whistle."

It is not wise to aim at impossibilities. "It is a waste of powder to shoot at the man in the moon." "Never try to bleed a turnip."

So, we may well ask,

IS IT RIGHT, IS IT IMPORTANT, IS IT POSSIBLE FOR US TO KNOW FREEMASONRY?

Some may think this discussion unnecessary because Masonry is already known by so many. True, both Masons and anti-Masons claim to understand it. Some anti-Masons claim to know as much about the lodge as any of its members. But many Masons do not believe this. They are not aware that we have seen or heard anything. Some know that we have seen and heard much, but think we are not sure of the truth. They try to make us doubt the correctness of our information. Some, truthful in other matters, solemnly declare, "It isn't true," while others only deny indirectly, and sneeringly ask, "What do you know about Masonry?" Now, I wish to show why we are certain that we know the truth, so that they may keep their jewel of silence and be saved the sin and folly of denials.

Some of our friends, when they are told what a monster of wickedness, a mass of corruption, a mixture of folly Masonry is, doubt that their relatives and other good men would belong to such an institution, and so think we must be mistaken in regard to its character.

When we try to teach others, who are uninformed, whether friendly or unfriendly to the order, they will ask, "How do you know, since this is a secret society?" This is a fair question, and we ought to show them that we do know and that they can know the whole truth.

Masons say that we have no right to know anything about the lodge except what they choose to tell us; and some of them accuse us of wronging them when we discover and reveal any of their secrets. So, for the sake of peace, or to soften their hard feelings towards us, I will show our right to do as we have done.

There are others who think this is an unimportant question. For these, also, I will have a word.

So then in order to silence the truth-denying Masons, to confirm in their knowledge all doubting anti-Masons, to lead the honest friends of the lodge, the undecided and the careless to investigate it, I will show that we have a right, that it is our duty and that it is important to understand Freemasonry, and that we can know as much about it as any member knows.

1. As intelligent men we should know something of every institution capable of exerting great influence, especially if under public discussion.

In this country there are several million men bound together by Masonic

oaths. There are members in nearly every village and church in the land. No one can doubt that Masonry, when thus organized, has great power.

It is an institution concerning whose character and works there is much discussion. Much is said for and against it. Some churches are opposed to it. Some are being divided by it. There is a national association opposed to it. There are state associations of the same kind. It was once, before the slavery and temperance questions diverted attention from it, a great issue in politics. It is discussed in the pulpit, on the platform and in conversation. Many religious papers condemn it. Secular papers are beginning to say a word about it. One of the largest in the northwest says, "Wise men, not fools and fanatics, are fighting."

2. We have a right to investigate Masonry because it affects us personally. Masons often say, "It is none of your business what we are or do;" but they make it some of our business.

Has not the minister the right to know the character of an institution in which are many of his members? Has not any member a right to ask what this is which separates his brethren from him and tries in many ways to control the whole church?

Has not the patriotic citizen a right to ask for what are hundreds of thousands of voters secretly united? Has he not a right to ask, Does it control the government? Is it used by designing men to secure office and property?

Has not the lawyer a right to ask, What is this which unites the judge, the jury and the witnesses with the opposing litigant? Has he not a right to ask in open court if they are not sworn to keep each other's secrets, and to help each other out of difficulty?

Who will say that the wife, made one with her husband, has no right to inquire into an institution which comes in between them, closes his mouth from her, takes him from home night after night, claims part of their earnings and in many ways controls him? Who admits that his wife has a right to unite with any association into which he can have no insight? Will Masons say they do? Then their actions do belie their tongues. Look at their "Ladies' Degrees!" When they attach to their own lodge parlor a summer kitchen for women, it is with the understanding that they, the lords, may oversee the cooking, overhear the conversation and even have a finger in the pie! Every man believes he has a right to know what his wife does or binds herself to do. But the twain are one flesh. They have the same interests and the same mutual rights and duties. She has a right, therefore, to ask her husband, if he is a Mason, what Masonry is, what it does, and what its oath binds him to do; and he is bound by his marriage oath to tell her.

Not only have we a right, but also it is our duty to investigate this institution for this reason. We ought to look into everything which affects us and those to whom we owe certain duties.

The minister ought to understand every institution which affects his church, in which are his members, and in regard to joining which young men will ask his advice with the "reasons annexed." He ought to be able to vote intelligently in church courts, when members petition for a deliverance in regard to it. He ought to know whether its oaths are trivial, rash or evil, or taken in justice, judgment and truth; whether it is a religion or not; whether its ceremonies are pagan or Christian. If it is a pit into which some are falling, we ought to avoid it ourselves and give others the alarm.

3. It is our duty to investigate Masonry because it is an object of just suspicion. It is a secret society. It meets in the night, with darkened windows and guarded doors, and none may breathe its doings. There must be some reason for all the care to "ever conceal and never reveal."

We have a right to investigate objects of suspicion. When a suspicious character enters a city the police have a right to arrest him on suspicion, and if there are found on him the tools of a burglar, even Masons would say, "Hold him for examination."

So when Masonry looks suspicious at the first glance, then when arrested we find belonging to it a whole kit of cutthroat oaths, mysterious passwords and curious grips—the tools of evil designers

—we have a right to investigate further and see why it carries such tools.

Masonry is often compared to a family, having its secrets. It is not fair to compare a human with a divine institution. But take the comparison. If any family, even with one woman in it, would always act on the principle of secrecy, tell no one their business, allow no one to enter their home, seem very afraid that some one would see them at work, and be known to be closely related to and to hold correspondence with similar mysterious families elsewhere, I think no one would blame a detective if he should listen some night at the keyhole, or find fault with the man who had lost his valuables, or received counterfeit money, if he would swear out a search warrant against them.

A home is a sacred place. O that Masons realized its sacredness! A home is a sacred place. O that Masonry would never enter its sanctuary, corrupt its priest and defile its altar of perfect love and confidence. A home is a sacred place and its private affairs are sacred, too, but still sometimes it is right to break in on a family and learn its secrets, if it have secrets, or else the Bender family, who operated a murder farm, was sadly abused when its home was examined.

4. We have a right to investigate this institution because there are grave charges made against it by reliable witnesses. It is charged with exercising jurisdiction over the persons and lives of citizens. It is charged with murdering, according to its laws, several persons. It is charged with affording protection and assistance to criminals. It is charged with fraud in the sale of its professed secrets and benefits. It is charged with being opposed to the genius of a republican government, the precepts of true religion and morality and the welfare of society in general.

I need not say whether Morgan and others were killed according to the laws of Masonry or not; I need not say whether the other charges are true or false, or whether I believe one, none, or all of them, but only this: These charges are made by reliable men, and therefore demand investigation; and the government has a right to try the party charged, compel its citizens, even Masons, to testify, and if found guilty to punish it with death; and the government neglects its duty when such grave charges are made and it fails to inquire into the truth of them.

5. Lastly, Masons invite inquiry by presenting its claims. They begin the discussion. They made the first speeches. They publish their books and papers praising the order. They make their parades in public. They mount a stump and shout, "See how big am I!" Then they object if we look close enough to see on what they stand and get angry and fret and rage if we tell anybody.

Their great claims are all intentional invitations to join them, and give us a right and make it our duty to look into the matter a little; for if their claims are true, every man and woman ought to be a Mason; if false, no one ought to be a Mason.

It is in part by its swelling airs and words that Masonry invites discussion: it is in part by its claims that it is to be judged; and it is especially by its extravagant claims—such as "being able to purify the heart," "to give the soul of man all it requires," "to fit him for the house not made with hands"—that it is to be condemned. The greater its pretensions the greater reason we have to examine it.

The frog thought herself equal to the ox and tried to blow and swell herself out to make it so. Masonry blows and swells like the frog, and if it is not careful will burst like her, too. For no other human institution are such great claims made. Its writers speak as though it had bottled up the sea of wisdom and sold it only in the lodge. Does Masonry lay the cornerstones of our public buildings, put its emblems in public places, use public property for its parades despite the protests of many citizens? Its writers seem to think its lawful business is to be "cock of the walk and king of the castle." They write so amazingly and its orators speak so pompously that we hold our breath and think, what if their words were true! But ah, that little "if"! It reminds us of the words of our old primer:

"If all the seas were one sea,
What a great sea that would be!
If all the trees were one tree,
What a great tree that would be!

If all the axes were one axe,
What a great axe that would be!
If all the men were one man,
What a great man he would be!
And if the great man took the great axe
And cut down the great tree
And let it fall into the great sea,
What a great splish-splash there would be!"

How silly! But not more so than many of their sayings. If they were all true what a great thing Masonry would be!

And if it should ever fall
The splish-splash would beat all.

But we cannot take them at their word. "Eggs are eggs, but some are rotten," as many of our lecturers can testify. So with claims. And men who throw rotten eggs for an institution will also make rotten claims for it. Their boasts are suspicious at the start. "The leanest pig squeals the most." "The hen cackles sometimes when there is nothing in the nest"—she may be only scared. We will not condemn Masonry for these boasts until we see whether they are true or false. But we say, when it professes to be so good, great, grand and glorious. that we ought to examine the institution and see if its claims are true, and no one has a right to unite with it, or approve of it, until he has done so.

Can We Know Masonry Without Being a Member?

Some think it is like swimming—"You can't learn without going in." But we say that it may be learned as fully, as certainly and more cheaply outside than inside the lodge.

1. Masons tell us much. They want us to know that Masonry is a secret society and that there are oaths of secrecy and allegiance, the substance of which the candidate does not know until he takes them. Thus we know a great deal about the lodge, enough to condemn it: for no one ought to swear in ignorance nor to impose such an oath. "Be not rash with thy mouth." Common sense tells you not to sign a paper till you read it, nor to put your name to a note for form's sake.

"Who looks may leap, and save his shins from knocks;
Who tries may trust, or foulest treachery find;
He saves his steed who keeps him under locks;
Who speaks with heed may boldly speak his mind;
But he whose tongue before his wit doth run,
Oft speaks too soon and grieves what he has done,
Full oft rash vows have bound men fast in pain:
Beware of taking from thy tongue the rein."

Again, there are many Masonic books intended for the public. These were written, published and sanctioned by eminent members in the name of the order. These have been endorsed by officers, lodges and grand lodges. These are good witnesses to the principles of the institution. When these books, written and endorsed by such eminent Masons as Webb, Sickles, Morris and Pierson, teach us that Masonry is a religion, and tell us the qualifications, the duties and the benefits of members, when they agree in teaching any one thing, we can set it down as a doctrine of the order, even if some ignorant Mason, who went into the lodge with his eyes shut and has kept them shut ever since, says that it is not.

2. We can learn their secret work by direct testimony. In this way our knowledge may be certain if the witnesses are sufficient in number, competent and trustworthy.

There has been given to the public what professes to be an exposition of Masonry and the whole question is, Is the exposition true?

First. The number of witnesses. They are enough to establish any fact in a court of justice. We have the testimony of Morgan, Finney, Ronayne and others who have written expositions. In 1828 thirty-six seceding Masons at one time. and one hundred and three at another. signed papers declaring Morgan's book to be a fair and full exposition of three degrees in Masonry. Others, before the legislature in one State and before different officers in other States, have sworn to the correctness of the exposition. Hundreds of seceders in public and private testify to the same thing.

Second. They are competent witnesses. They have been Masons and know whereof they speak.

Third. These witnesses are trustworthy. There is no motive for misrepresentation. They are men of excellent character. Their reputation for

veracity is good. Who doubts Pres. Chas. G. Finney and Eld. D. Bernard?

There is only one objection to their reliability. They have been sworn to secrecy in regard to the things which they profess to reveal. But there are three answers to this objection:

a. Some of these had also been sworn to the state to tell the whole truth. Their legal oaths were more binding than their Masonic oaths; and they, being lawfully sworn, have declared that the exposition is correct.

b. Masonic oaths are not binding. They are taken on the expressed condition that there is nothing in them that will interfere with any duty. So when one finds there is much that interferes with duty and thus the lodge does not fulfill its part of the contract he is freed from his part. He is released according to the terms of the covenant.

Even if no condition were expressed the oaths would not be binding. They conflict with one's obligations to the higher law. No oath can make right wrong, or wrong right. One is now no more freed from duty by saying, "Maha-bone," than was one of old by saying, "Corban." Far better break an unlawful oath than break the moral law. The sin is in taking, not in breaking, such oaths.

"It is a great sin to swear unto a sin
But greater sin to keep a sinful oath."

c. It is no objection to the truthfulness of men to say that they mistook their duty in some particular. A mistaken man may be an honest man. So even if Masonic oaths were binding, but men on reasonable grounds think otherwise, and then reveal Masonic secrets according to their sincere convictions of duty, it might show their ignorance of such oaths, or their mistake concerning duty, but it does not show that they are unworthy of belief when they speak what they know.

3. Their testimony is confirmed in many ways.

a. By the wonderful harmony of the witnesses. All seceding Masons agree in their story.

b. By Masonic books. These and the expositions fit together exactly. Their authors thought they could hint so cunningly at the secrets that none but Masons could understand. Perhaps none of us could ever have guessed to what they refer. But when the key has once been given in an exposition we can plainly see of what they were speaking. For instance, when Sickles says, "The rite of induction teaches us that the candidate is stript of all external adornment," it confirms the statement of the exposition that he enters without his usual clothing. The proof of the key is the turning of the lock.

c. By the sensitiveness of members. They put on the cap and show that it fits. If Morgan had not revealed their secrets in his book they would have patted him on the shoulder and laughed in their sleeves at his dupes; but he was kidnaped, if not murdered. If Masonry is not correctly revealed, why does a Maconic school teacher whip a boy for using the alleged passwords, or punish little girls for playing "Hiram Abiff"? Or why do Masons growl and grumble, sweat and swear, rant and rage, and threaten and throw stones, when the boys have the same game on the commons?

d. By accidental revelations. Conversations are often overheard, grips and passwords are given to us and they mistake us for members if we return them. They have been seen at work in the lodge, and many things happen almost daily to make the strongest circumstantial evidence.

e. By the oft-repeated taunt, "Perjured villain." If the writers do not give the sworn secrets, how are they perjured? When Masons say that Morgan perjured himself in bringing that little book into the world and therefore you don't know whether it is true or false, they are a good deal like Dick Wildgrove when his daughter-in-law brought a pretty babe into the world! A neighbor asked the old man the next day if the child were a boy or a girl. "Dear, dear," said Dick. "what a kettle of fish! I'm ayther a gran'father or a gran'mither, an' faith an' I don't know which!" Let us know of the child and we know Dick is a grandfather; let us know of the perjury and we know the book is true.

f. By honest confessions. Some will deny everything. But occasionally there is one who is not unreservedly a Mason, but who considers the Divine law to

speak the truth above the Masonic obligation to "ever conceal and never reveal," and he will acknowledge the truth of all our books. Many honest men in the lodge admit that the secrets are out.

I will not charge my Brandon friends with deceit when they deny our knowledge of the order: I will not say that a Megapolis negro is better than a Brandon white Mason, but will tell you what a colored Mason here has to say on the subject. While working for me one day, I explained to him many symbols of the order, and after I had gone through the ceremony of initiation I remarked that the Masons at Brandon say that I don't know anything about Masonry. He looked up, surprised at his brethren, and said with all earnestness, "Wall, there's no use lyin': you'se e'dar a Mason, else you'se been somewhar! Ya-ya!" So there are truthful Masons, white and black, in many lodges, who admit "There's no use in lying."

For all these reasons we believe that we have a right, that it is our duty and that it is possible for us to know and understand Freemasonry.

The audience had remained quiet during this discussion, with the exception of an occasional applause from some and an occasional murmur of vexation from others.

After finishing this introductory address, the doctor added:

Now, my friends, having answered at length one question, let us carefully consider the next. What is Masonry?

In order to give a view of the lodge and examine its ceremonies and principles, I will suppose that the Rev. Mr. Ting desires to become a Mason, and I shall describe him and his surroundings as he is initiated, passed and raised to the degree of Master Mason. Mr. Ting has sent in his application, has been elected, and is about to enter. In the ante-room, having promised to conform to all the established customs and usages of the order, he is stripped of his usual clothing, and a pair of lodge drawers is given him, a hoodwink is put over his eyes, a rope put around his neck—

Many were bending forward eagerly to hear, but the hissing, shouting and stamping made it impossible. In a quiet moment the doctor reminded the audience of his right to discuss this subject, and hoped for the sake of the good name of the city all would remain quiet. This request was greeted with loud guffaws. The officers of the law were asked to keep order, but they would do nothing. After a few minutes there was quiet again. Groves continued.

I was giving you a description of how Rev. Mr. Ting was made a Mason. [Cries of "Go on." "Stop." "Shut up."] I expect to finish this account. It must be told. If those who do not wish to hear would withdraw I will proceed.

His request seemed to be unnecessary, for some had begun to leave. About twenty-five were engaged in the disturbance. They seemed to understand each other, for soon all were gone and the speaker was able to proceed.

Mr. Ting is in the ante-room, neither naked nor dressed, barefoot nor shod, a cable-tow around his neck—

All at once a cornet band commenced playing near the door of the hall. It was impossible for the speaker to make himself heard. He waited several minutes. The audience saw the inconsistency when the band struck up—

"My country, 'tis of thee,
Sweet land of liberty."

The lecturer announced in a loud voice that if enough would volunteer to aid him he would work the first degree in the sight of the audience and that as he had opportunity he would explain the ceremony. A number came forward and, using their handkerchiefs as white aprons, represented the officers of the lodge. A candidate was "duly and truly prepared." The doctor acted for each in his turn, and with such skill that even the initiated thought he was more than a book Mason. The degree was about half finished—the audience was getting from the performances within and without the hall a tolerably fair idea of Masonry—when suddenly all was dark and there arose the wild cry of "Fire!" "Fire!" There was only one place of egress, and this fact added to the terror of the darkness and the cry.

As soon as the audience would spring for life scores would be trampled to death. Groves took in the situation at once, and with wonderful presence of mind and in a commanding voice shouted, "Sit still! Let no one move. It's a false alarm—a Masonic lie." The

audience scarcely stirred until after a word of caution they were dismissed. By the aid of the "three lesser lights" dimly burning on the platform they found the way to the door. Wise men, who had come to the hall through mere curiosity, as they were leaving amid the taunts of the mob, gravely shook their heads and said, "There is something rotten in Denmark."

The next morning it was discovered that the darkness had been caused by the removal of the plug from the gas pipe in the basement. The newspapers generally, the so-called reliable newspapers, which publish accounts of dog-fights in distant states, did not care or dare in this case to give the news, which they could have copied from their Megapolis exchanges; for such was the public indignation that the city papers, some of whose editors were Masons, were compelled to notice the outrage. *The Age* said:

"The person who pulled the plug out of the gas pipe in the basement of the hall the other night should be severely punished. Suppose, while the room was full of gas below, a person had taken a lighted lamp to see what the matter was, the entire block would have been blown to atoms and hundreds of souls sent into eternity. It was the most cowardly, diabolical act ever perpetrated in this city. However, we believe the lodge had nothing to do with the affair."

The Liberator said:

"The demonstration was an insult to the respectable audience and a disgrace to the city. The crowd outside acted like any other lawless mob, and made such a noise as to break up the meeting. Hereafter the lecturer will be protected."

The Wire-Puller, one of whose editors "has been to Jerusalem," admitted the above facts in an editorial, written for political effect. From this article the following sentences are culled:

"A few indiscreet members of the most powerful secret organization on earth have brought reproach on our fair city and disgrace on the order. They have added fuel to the fire and pushed into notoriety a perjured scoundrel incapable of doing them any injury. If the lecturer is a fraud and telling lies, why the desire to squelch him?"

"The editor of *The Age* says, 'Masons had nothing to do with the disgraceful affair.' We know better, and if he knows anything, he knows better."

"An infidel can have a hall and parade rank infidelity unmolested; a bulldozed nun can have a church and heap lies and abuse on Catholics and all is serene and lovely, and yet it remains for Masons to bulldoze an expelled, perjured member for attempting to lecture on what he considers the wrongs perpetrated by an order as old as the hills and solid as the rock."

The next day the doctor and Edith returned home in safety. The perpetrators of the outrage were not arrested, although their names were known by the officers of the city.

(To be continued.)

Editorial.

Many of the readers of the CYNOSURE will be pleased to learn that Rev. G. A. Pegram, sometime an agent of our Association, was married March 25th last to Miss Nellie Cloud of Westfield, Ind. She is a graduate of the Bible School at Fairmount, and has spent two years in city mission work. We are sure that many readers will be glad to join with the editor in congratulations and best wishes to our brother Pegram.

UNITED COMMERCIAL TRAVELERS OF AMERICA.

From a souvenir issued on the occasion of the national convention of the United Commercial travelers of America, held at Natchez, Miss., in May, 1913, it appears that "the Order of United Commercial travelers of America is the only secret society in the world composed exclusively of members of one craft." . . . "It has been referred to as the commercial travelers' Masonry" (p. 9). "Meetings of subordinate councils are held once or twice a month for conferring the secret work . . ." (p. 11).

The U. C. T. have an inner circle called "The Ancient Mystic Order of Bagmen of Bagdad," founded in Cincinnati in 1892, with now about twenty-five "Subordinate Guilds, all reporting to the Imperial Guild at Cincinnati." This Order, too, has a secret ritual (p. 15) and

its members on festive occasions wear curious uniforms resembling those of Turkish soldiers (p. 35). We are reliably informed that there are Catholics among its more prominent members.

ANTISECRECY IN CONGRESS.

While of course not identical with the ordinary antisecrecy reform, the fight in the United States Senate seems not wholly dissimilar in spirit. The war broke out openly in the senate chamber Saturday. April 4, following a defiance uttered the day before by several senators who protested against suppression of debate on confirmation of a member of the Interstate Commerce Commission. The opening gun of Saturday was a resolution offered by Senator Kenyon of Iowa to provide for open sessions on all matters except treaties unless otherwise directed by unanimous consent of the Senate. Executive session secrecy has been a source of dissatisfaction for several months of progress toward actual outbreak. In a recent debate on the general arbitration treaty with Great Britain an upheaval was impending, or at least on account of that debate in which Senators Root and O'Gorman of New York had a controversy over the Carnegie endowment for international peace. In some way what they said got into print, upon which the majority leader introduced in a subsequent executive session a resolution directing an inquiry by the foreign relations committee into the manner in which information regarding secret proceedings is made public; but having been referred to the rules committee it had remained without action until the fight against secret proceedings themselves fairly opened. Obviously a spirit of antisecrecy is very strong in the United States Senate.

The president of the Washington Christian Association, opposed to secret societies, writes that the Association has placed in the hands of the freshmen and sophomores of the State University at Seattle copies of "Folly, Expense and Danger of Secret Societies" and the two tracts, "College Fraternities" and "Fraternities in State Schools," and that they propose to do this for the freshman class each year hereafter.

MYSTIC MISFORTUNES.

"Collegiate and university associations have been tolerated, and perhaps encouraged, in our educational institutions. Some of them are ancient, as the "Skull and Bones" of Yale, with its solemn assumption of secrecy during the undergraduate period. Others have been simply exclusive.

"Now there is a rumpus at the Wesleyan University in Middletown, Conn., because of the exposure of the "mysteries" of a like organization there. Outsiders broke in upon its seclusion, took flashlight pictures of its most sacred emblems and penetrated its secrets. Exploited in a local newspaper this affair causes local amusement.

"But should it have a wider influence? The day has long passed when membership in the secret organizations of our educational institutions was really essential. There has been a steady advance towards the broader estimate of manhood and of intellectual force in the world of mankind. Our boys in college may pick out their favorites, but the final choice remains to be made later."

The Boston newspaper from which the foregoing editorial is copied is of course not seen in all the numerous college reading rooms to which this magazine goes. Students outside Yale and Middletown will be interested in a comment from the post-graduate or every day world they are approaching. So far as we have been aware, there has never been a period in the long history of American colleges when cold sense like this which is expressed in these few words seemed to be affecting the inside temperature of college halls so much as in very recent years. If as much change results at Wesleyan as had already taken place at Yale there will be reason for congratulation.

A DEFICIENT LITERATURE.

Literary talent must be among lodge secrets kept in close reserve; for, although there is plenty of printed matter in books and periodicals belonging to various orders, we fancy that little of it all could be called real literature.

What literature is, and what is not literature, is at least partly indicated by a few words with which Sherwin Cody begins the introduction to "What to Read and How to Read." He there states

that "the best modern usage restricts the word *literature* to that which deals with the human heart and emotion, including intellectual emotions. That into which no feeling can enter is not literature." After dwelling a moment upon this, he proceeds: "A little psychology will help us to understand the matter better. The mind has three aspects—the intellectual, which gives us truth; the ethical, which gives us nobility; and the æsthetic, which gives us beauty."

If we accept these as tests or credentials of all which deserves the name literature, we may apply them to what flows from lodge pens through manuals, periodicals, and printed matter of various kinds. Too sweeping a denial of literary value need not be attempted, though it may be hard to discover much that seems worthy of enthusiasm. A reader who lacks taste for bombast and buncome, and who does not thrill to the chant of superstition seems liable to find himself walking where dreariness and barren falsity stretch away on one hand, while rank weeds of magniloquence dot the fields with fustian blossoms on the other.

If this is not so, the contrary will come to light if the tests are applied in due order. The first is truth appealing to intellectual emotion—thrilling, or inspiring, or grandly satisfying truth. At once we are startled by its opposite. Error and falsity displace truth. Disappointed instead of satisfied, the intellect is repelled. In place of foundation for thought, stands little besides empty claims and hollow deceptions. Upon such foundations can be erected a structure of doggerel and low grade prose, but truth is demanded for literature to which strong intellects respond with such emotion as is evoked by real literature.

In case any reader suspects this criticism of being too extreme, and of being capable of frequent exceptions, we will not bluntly deny the possible danger, but will await the results of his search for disproof. At least two sources will be found open if refuting evidence exists. One will be the common consent of critics and admirers of the best literature. If these are wont to turn again and again to pages which either delight or overpower the intellectual sense; if, moreover, they refer with common consent to recognized masterpieces; then a presumption is raised against what we have written. Citation of such authority could take the form of reference to pages in standard manuals of English literature, like that of Minto, for example. Let the inquirer look through such a work as Clark's "Study of English Prose Writers." In brief, let him cite a recognized literary authority. Another form of citation would point to the pages of volumes which contain the very literature in question. These must of course be strictly Masonic. Other literature which happens to have been written by Freemasons would hold little relation to the present question; this must grow from the root of symbol and ritual and mythical superstition. As little would gems of classic paganism vindicate a claim. In this instance, none could call in the aid of those "ancient brethren" who lived in the days of the mysteries, or those who now cluster about the pagodas of southern Asia. By legitimate citations our criticism, if false, can be disproved; if too extreme, modified. The simple question at issue is whether strictly Masonic writings are real literature because they are able to awaken emotion which depends on a thrill or influence which is distinctively intellectual.

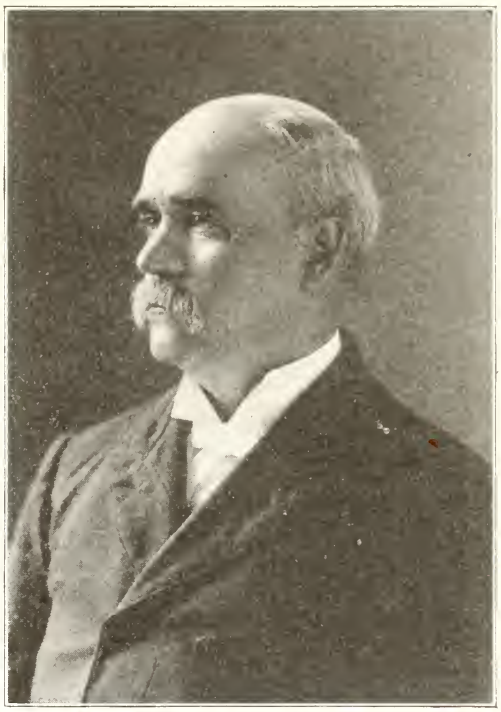
What our author calls the second "aspect of the mind," the "ethical which gives us nobility," awaits a literary test of another kind. Nevertheless, we may do well to remember how he adds that "it is really impossible to separate one of these things from the other entirely." The literature of ethics does not fail of intellectual quality. In applying this second test, indeed, the intellectual faculties are precisely what seem to complicate the critical experiment. Though at first we seem to read ethical homilies which sound well and seem not devoid of graces worth noting, the intellect soon begins to find reason to weigh the substance of which alleged ethical principles consist. It is soon reminded of insurance schedules, issued as pure business documents by companies of various kinds, and of words found in the fifth chapter of Matthew and the sixth of

Luke. Shrewd self-seeking seems to impair nobility. This endangers vividness of ethical portrayal. The intellect, moreover, balances the question whether it is truly ethical to wrong the virtuous by shielding the victims. Sound ethics seem to require such recognition of the duties of citizenship as will forbid interfering with reasonable application of customs and laws which protect society. It may finally appear that sound and thorough literary criticism will find here sufficient justification for calling these ethical attempts on the whole " a deficient literature."

The remaining aspect of the mind is "the æsthetic, which gives us beauty." It would seem unfair to cite only such writing as we find in little society organs—writing which too often betrays the untrained hand. Neither may we forget that tastes differ, and that concerning tastes there is no disputing. Still, there are certain fixed canons of criticism which must not be too glaringly violated. Grandiloquence is not eloquence; bombast is mildew and frost to beauty. Parted too widely from truth, or from nobility, literary beauty fades and its æsthetic tints disappear from view. If we mistake not, almost all literature that has long survived its first generation of readers is strongly marked by æsthetic quality. The literature of home and country and the kingdom of heaven abounds in beauty. Its abundance loads the shelves of libraries. Among them all, few volumes, if any, seem to be found which have sprung forth and blossomed from the soil of dark secrecy. They are all the children of light.

Since the days that are past are gone forever, and those that are to come may not come to thee, it behooveth thee, O man, to employ the present time, without regretting the loss which is past, or too much depending on that which is to come.—*Dodsley.*

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.—*E. K. Warren.*



ALEXANDER THOMSON.

At Sunnyside, his beautiful home, early in the morning of March 10, Rev. Alexander Thomson passed quietly out of this life into the Life Eternal. For many days the people of Saugatuck, Mich., have been thrilled by the wonderful spectacle of calm serenity and triumphant faith presented by this dying Christian. There was unavoidable suffering, but no gloom, just a getting ready for a journey from which he would not return.

His last days were a spiritual uplift to all who were privileged to hear and see him. Until speech failed him he was busy doing the Lord's work. Strong men were moved to tears by his tender farewells.

Alexander Thomson was born Sept. 30, 1844, at Aberdeen, Scotland. Late in the Civil War he came to the United States and enlisted in the 144th Illinois Infantry. His term was short, his health breaking down permanently. Mr. Thomson was ordained as a minister of the Congregational church in 1877. His first charge was at Bartlett, Ill. He was in active ministry twenty-one years. From

the age of sixteen he was a champion of temperance and for forty years a member of the National Christian Association and a contributor to its organ, "THE CYNOSURE."

The two following poems were very recently written by him, the second of the two was written Jan. 20 immediately after the doctor had informed him that his disease was probably fatal:

Light Afflictions But For A Moment.

Are these afflictions light my Lord?
They force the tear and start the sigh;
They make the young spring forest sear
And leave the once full channel dry.

But for a day? Nay, days and years
Are black with gloom and grim with pain.

The barren earth sharp thorns rears,
Hot scalding tears are all the rain.
O story past our human thought,
O wonder working God, we know
That often when the shadows fall
There comes the evening's afterglow.

And so we wait the open door,
The greatness of the glad release.
The day when all thy squadrons ride,
Full laden to the port of peace.

Not like the dog to his kennel,
Not like the ox to his stall,
Not like the horse to his stable,
When the night begins to fall;
But I look for the beams of gladness
To break through the clouds of pain;
I wait for the call of the Master
And sunshine after rain.

He was an affectionate husband and father, a loyal friend, a true patriot, a faithful pastor, a gifted speaker, a deep analytical thinker possessing a vast fund of knowledge, and last of all an earnest Christian. His life was a ministration. its end a benediction.

REV. I. G. BAILEY.

Rev. I. G. Bailey, fell asleep in Jesus. on the 14th of February last. "Lizzie Woods" writes: "He was a great and good man and occupied very prominent places in his denomination. He was moderator of his district and was the leader in establishing in it the Baptist Academy, and was president of its board of trustees. He and his wife have been for years workers for the "Fireside Schools" and it was due to their efforts that "Lizzie Woods" came into touch with that work and with the principles of opposition to secret societies. Mr. and Mrs. Bailey had been for years supporters of the CHRISTIAN CYNOSURE and they were very faithful in warning and teaching others the whole truth. When enemies threatened to burn his house, Mr. Bailey said: "Well, if God wants me to suffer that much from the Devil, then let his servants burn me out." Mrs. Bailey said she also was willing to suffer with her husband for Jesus' sake." Let us not forget to ask God's richest blessings upon his surviving wife and four children.

News of Our Work.

N. C. A. ANNUAL MEETING.

The Annual Meeting and Convention of the National Christian Association occurs on Thursday and Friday, May 21st and 22nd, in the Moody Church, corner Chicago avenue and North La Salle street, Chicago, Ill.

The opening session will be at 10:30 o'clock Thursday morning, followed by an afternoon session at 2, an evening session at 7:30, a Friday morning session at 9:30, an afternoon session at 2, and an evening session at 7:30. Besides the election of officers and the transaction of other important business, there will be addresses by able speakers.

Elmer B. Stewart,
President.
Nora E. Kellogg,
Recording Secretary.

Philadelphia, Pa., April 10, 1914.

It is a great pleasure as well as a great help to have this contender for freedom of conscience, THE CHRISTIAN CYNOSURE, coming to hand month by month. We need the help it gives in our home missionary work in the church, for it clears up some points hard to explain to some of our young people in the Sunday school who have no opportunity of home training in these matters. I hope I can

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Can anyone give us information as to the order "The Sons of Norway" and also of the order "Independent Scandinavian Workmen Association."

get more of our people to take the magazine. ALEXANDER M. ADAMS.

A Colorado correspondent writes: "Here is the result of my last effort to convince a Chicago man of the evils of Masonry:

"Chicago, February 3, 1914.—Dear A. L. H.: Your portrayal of Masonry has knocked the pins from under my assumption that Masonry is a good institution. I am amazed at your disclosures. I thought well of the order because of their hostility to popery. Dr. Albert returned to me the CHRISTIAN CYNOSURE at your request. At your suggestion I have been reading them more carefully than at first and the articles surely emphasize the fact of the Masonic lodge being hostile to Christianity. I had been told that Lincoln was a Mason. Am glad you informed me differently. Still any organization hostile to popery meets my approval to that extent."

A pastor now located in Pennsylvania writes that he attended our convention in Portland, Ore. "I have but recently moved here and it has been intimated to me that whereas my predecessor belonged to the Junior American Mechanics that I should too. I wish to know just what this lodge stands for."

The CYNOSURE will publish any information that one who has been a member may give us.

A New Jersey correspondent who has found it difficult to get his mail sent from this office has finally secured the services of the Government Inspector and is consequently receiving better service. He says that the contest over the election of school trustee resulted in the defeat of the Mason by a good majority and the election of a man who was not under special obligations to a portion of the community.

Rev. F. Stewart, pastor of the Christion Reform Church at Sanborn, Iowa, was away from home at the time of the Oskaloosa convention, but expresses his regret and shows his interest by sending a contribution towards the expenses and says, "I hope that you may be able to hold your next year's Iowa convention in our neighborhood. You can depend on me and the Christian Reform Church of this section of the country to help make it a success."

CONTRIBUTIONS.

Iowa Christian Association	$10.00
Samuel Berlin Estate	25.00
Ellen M. Manter	5.00
Mrs. Georgia A. Brown	5.00
Rev. F. Stuart	1.00
J. C. Jensen	.50
H. Dekker	1.00
N. E. K.	5.00
Christian Reformed Church, Corsica, S. D.	2.81
For Annual Convention:	
Miss S. F. Hinman	1.00
Rev. S. P. Long	1.00
Rev. H. A. Day	3.00

Some thirty or more educational institutions have had the CYNOSURE donated to them during the last month, and contributions for supplying graduates of theological seminaries has permitted the association to give seventy-four young ministers during the last month "Modern Secret Societies" or "Finney on Masonry" as each preferred.

SECRETARY STODDARD'S REPORT.

Goshen, Ind., April 17, 1914.

Dear CYNOSURE:

A pastor said to me the other day: "I have never taken much interest in the antisecrecy work. I know many good ministers who belong, and have felt if there was any very serious wrong in the lodge they would not be there." I talked with another minister about the matter, and he told me that he had taken thirty-two degrees in masonry, and there was nothing in it either good or bad.

When I left Washington, D. C., the other day I saw by the paper the ladies were to have a series of tango dances in the new Masonic Temple. Perhaps they would not agree with this minister, who had taken, according to his own report, "thirty-two degrees" of *nothing*.

An Odd Fellow preacher was once asked if he was going to attend his dance that evening. He indignantly replied that he did not attend dances. The man inquiring said: "Surely you ought to attend your own. You are a member and advocate of the lodge and should attend its

functions the same as you would attend the prayer meeting and other functions of your church."

Would it not be well to get up a few tango dances for the benefit of these preachers who can "see nothing in it"?

Your eastern secretary has certainly been moving some during the month passed. My work has been in New York, Massachusetts, Maryland, the District of Columbia, Pennsylvania, Ohio and Indiana. I found Mrs. A. E. Stoddard at the Boston headquarters, pushing the New England work as usual. Many tracts had been distributed and some new friends interested. By invitation your secretary took part in meetings held in the First Reformed Presbyterian and First United Presbyterian churches, Boston. Meetings in Norwegian Lutheran churches in Roxbury, Mass., and Brooklyn, N. Y., gave opportunity to address some who desired the facts. At both meetings the collections were larger in proportion than the attendance.

I was very happily surprised to find the progress our good friends at Corona, L. I., N. Y., had been making. The Free Gospel Mission now has a delightful home centrally located and is attracting much attention. It was your representative's privilege to give the first prayer meeting address in the new church. Its reception was most cordial. Bro. Lagville and the other antisecrecy friends will give much needed light in that city I am sure.

Coming west I made a brief stop in Pittsburgh, Pa. Spent Sabbath, April 5, in Columbus, Ohio, preaching in the Free Methodist and Friends churches. There were two hundred or more at the meeting in the Friends church located on Highland avenue, Bro. Kirby, the pastor, was most cordial and heartily endorsed our antisecrecy message. Our cause was sustained as usual in CYNOSURE subscriptions secured in Columbus and Cedarville, Ohio. At Xenia and Dayton also there were additions to our CYNOSURE lists. The professors of the United Presbyterian Seminary at Xenia arranged for me to address the students under their care for half an hour. My address was suggestive rather than comprehensive. Questions were asked and most of the students seemed glad to get what I was able to give. A young man from Canada was evidently not pleased with my representations regarding Freemasonry and left before I closed. A fellow student promised to cool him with water. I was told a man called to minister to an Xenia church attended a Masonic lodge meeting soon after his arrival and proceeded to preach a sermon in which he sought to laud that institution. His pastorate lasted about three months. I was also informed that some Elks were shipping in liquor contrary to law. A Mason went to the judge the day before their trial and asked that they be let off, calling attention to our Masonic relations. The judge is said to have told this Mason that he had come a day too soon—the trial was not until the day following. When the trial came, the judge sentenced the Elks found guilty with a fine and imprisonment. Thus it became evident that this Masonic judge did not feel under obligation to clear guilty Elks. How it would have turned had they been guilty Masons, we can only guess. Perhaps he would have been a second Judge Whitney. To be perfectly safe, would it not be well for those expecting to be criminals to unite with all the lodges?

I have written much about our good friends at Berne, Ind., and they deserve much attention. About fifty subscribed for the CYNOSURE during my visit this year. I gave four addresses while there, two in each of the Missionary churches. Brethren Klopfonstein and Schroeder are pastors. I should mention Mr. Albert Neuhauser as he helped me much in getting to the people's homes. He would like to be present at the annual meeting in Chicago, May 21 and 22. Surely Berne should be represented. Will not friends there see that he is sent and expenses paid? I learned of three in Berne that had left the lodge, presumably helped in their decision by N. C. A. influences.

I found about one hundred and fifty of our friends, the Missouri Lutheran pastors and teachers attending their District Conference at Ft. Wayne, Ind. To the greetings which I brought in behalf of our Association, they responded in an address of assurance of their good will and sympathy through Pastor J. H. Miller of St. Paul's church. Several were

glad to aid, giving their subscriptions to the CYNOSURE.

It was said there were sixty in attendance at the Ft. Wayne Bible Training School to whom I gave suggestions. An uninformed young man thought I could not know much of lodges without joining them.

I am to go to the devotional service in the Mennonite College here in Goshen, Ind., tomorrow. Elder Berkey of the Brethren church will take me to the country where I am to preach on Sabbath. Am not sure whether I should go to Michigan or Chicago next week. Calls come for lectures north and south.

W. B. STODDARD.

AGENT DAVIDSON'S REPORT.

Leesville, La., April 6, 1914.

Dear CYNOSURE:

After a very hard month of trials and work, I am still on the old Gospel firing line, praise the Lord.

Mrs. Davidson has returned from New Orleans somewhat improved. I am home for two days' rest, then I shall gird up and again go about the Heavenly Father's business.

The following are the places visited and where I preached, lectured and secured a number of CYNOSURE readers:

At Tillman, La.

I met a hearty welcome from Deacon G. W. Anderson and through his kindness I was privileged to visit and speak to the day school and preach at Shady Grove Baptist Church. This used to be an ideal sawmill camp, but since the organization of an Oddfellow's Lodge, and the erection of a Lodge hall, vice is supreme. One deacon told me that prayer meetings here are almost a thing of the past.

At Cravens, La.

Rev. J. T. Thomas received and entertained me royally, and made an opening for me to both preach and lecture. The congregations were very small, as many of the people crowded the dog show in the afternoon, and the moving picture show at night.

At DeRidder.

I met a committee from the Calcasieu Union Missionary Baptist Association and we incorporated under the above name, preparatory to commencing an orphanage and old folk's home. The secretists had well leavened the community to prevent a respectful gathering, however, I preached and five came forward for prayer. DeRidder is a stronghold for secret orders.

At Kirbyville, Texas

I was cordially received and cared for by Mr. Nero J. Davidson (a nephew), who had sought for an appointment for me at the Tram Church, but the deacons had ready a sugar coated excuse.

At Call, Texas.

I was made welcome by Deacon Sam Gardner through whose kindness I was privileged to preach at the Baptist Church. This is another strong lodge community.

At Orange, Texas.

By invitation of Rev. J. J. Jennings I lectured twice and preached four sermons at Starlight Baptist Church. Two souls were saved and received into the Church: I also paid a visit to Mount Olive and Mount Zion Baptist Churches and delivered an address at each place. I found Rev. Jennings doing a creditable work; his church is almost out of debt and he is making inviting improvements: he is an ardent Freemason and admits that the lodges are sapping the life out of the churches.

There are a great many secret lodges of various kinds here, very few who are not members of from two to half a dozen. Many Negroes are buying property and building homes. I paid a visit to the public school and found four hundred students crowded in a two-story frame building with eight teachers all as busy as bees. The principal who is an old Louisianian received me cordially and gave me twenty minutes to address faculty and students.

At Sulphur, La.

I was received and entertained by Rev. I. V. Barnes who had previously arranged for a four days Ministers' and Deacons' Institute: the rain greatly hindered the gathering of the people. Some of the secret society people had made many representations, but on Sunday afternoon, we had a great meeting. Very nearly one side of the church was filled with the best white people of the town—the Banker, the Judge, the M. E. Pas-

tor and their families, and a number of others. This speaks well for Rev. Mr. Barnes' standing in the community. Many of the Negroes here, who are lodge members, still believe, that their lodge owns a bank, a store and a school in Vidalia, and that if they need money to pay off mortgages, or to improve their property, it will be forthcoming from the lodge bank, or if they are not able to educate their children, the lodge will educate them free, and if they are unable to purchase necessary supplies their lodge will supply them. What absurdity; what nonsense, and yet I warned these same people last November against these frauds and produced a letter from the Secretary of State substantiating my statement. But they are so absorbed in the representation of their lodge leaders they will not believe the truth. Again I declare upon my word of honor there is not a Negro bank in Louisiana. One of the most wicked things about these misrepresentations is that the men making them are Baptist preachers.

At Rayne, La.

I was cordially received by Deacon P. A. Kingston, who had also arranged for a Ministers' and Deacons' Institute, but the weather again greatly hindered the success of the meeting. Rev. C. N. Williams, of Roanoke, rendered me invaluable services.

The people in this rice and sugar belt are barely eking out a living. Men work on the few farms that are in operation for sixty and seventy-five cents a day and board themselves; and in the town and for the railroads for ninety cents to $1.15 per day; and women work for $1.25 to $1.50 per week. You can readily understand how impossible it is to make a living.

Strange to say three-fifths of the Negro children here are not attending school. The Roman Catholic Church rules supreme here with many Negro communicants. The secret lodges are also bleeding these already poverty stricken people.

At New Iberia, La.

I was met by Prof. Jonas Henderson, principal of Howe Institute, who escorted me to the school where I was made both welcome and comfortable. This school rests on the Gospel foundation of opposition to secret societies, which is no little hindrance to its financial success.

The Democratic free sugar schedule has paralyzed the sugar industry and almost depopulated some of the erstwhile flourishing sugar farms which furnished work to from one hundred to two hundred male and seventy-five to one hundred fifty female laborers. Every mill and factory in New Iberia is closed down which has caused almost a wholesale exodus to the sawmill and turpentine stills of Southwest Louisiana, Texas and Mississippi. Forty families have left here since January 1st. The Howe Institute has a very pressing and threatening debt of $1,500.00 hanging over it, for which they are earnestly praying some way out. I spoke at Howe Institute, the public school, Pilgrim Baptist and the Congregational Churches. I found J. B. Livingston as true and faithful as ever, standing firmly on God's Word and against all modern idolatry, but the Congregational pastor, contrary to the principles of the American Missionary Association, is an ardent and devout Oddfellow, which has caused a falling off of some of the best and oldest members, who so deeply imbibed the principles of publicity from Rev. Byron Gunner until they can't be swayed by ministers of false gods and altars of Baalim.

At Crowley, La.

Rev. H. C. Ross received me kindly. I preached for his people, left the fire burning and bade adieu.

At Lake Charles, La.

Dr. Taylor Fryerson, formerly of Pearlington, Miss., a graduate of Leland University, New Orleans, under the late Prof. H. Woodsmall, received me. Dr. Fryerson is a life long antimason, having joined the lodge about thirty years ago, but soon discovering it to be antichristian, he immediately withdrew and for more than twenty-five years he has lifted his voice publicly against secret societies, immorality and the liquor traffic. He has the best trained and most intelligent congregation in Southwest Louisiana. I preached for his church and received a cordial welcome to return.

At Abbeville, La.

Rev. A. Oliver, D. D., a CYNOSURE contributor in the eighties, received me cordially. He had previously announced my coming, but as Dr. J. R. Jackson, of Lake Charles, had just given them a very heavy dose of antilodge tonic, which had acted very forcibly, they did not care to have another dose repeated so soon.

At Stables, La.

Rev. L. Brooke invited me to preach to his people. The Holy Ghost was present, and He gave me power in speaking. The lodge element trembled, but no man resented the truths as told. I secured for the CYNOSURE a good circulation at every point.

At Leesville, La.

One of the leading deacons of this place has been authorized to organize the "Order of Tabernacles." Strange to say, but it is true, the Negro seems ready to bow at the shrine of every false altar. The Roman Catholics have just completed a church house in Leesville, the first in this entire section of country.

Pray for me. I am in the midst of vicious wolves. The enemy to truth is trying to close every door against me: I am trusting in God and His promises.

Yours sincerely,

FRANCIS J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Argenta, Ark., April 1, 1914.

Dear CYNOSURE:

I am still in the fight against sin and the Devil, because he is playing havoc with the Church. A sister in a prominent church here, said a few days ago, "I belong to seven lodges." No wonder Jesus said (Luke 16:13), no servant can serve two masters. Here is a poor woman trying to serve seven other masters and Christ, and also compelling her pastor to serve with her. She said "we don't let a preacher preach our annual sermons if he don't belong to our lodge." I said, poor, silly woman, you don't know any better, but of this sort of ministers are they which creep into houses and lead captive silly women, laden with sins, led away with divers lust ever hearing and never able to come to the knowledge of the truth. (2 Tim. 3:6-7).

The preachers that teach that their members cannot help living in sin have the frog spirit in them. "And I saw three unclean spirits like frogs come out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of the false prophet." Rev. 16:13. These false preachers jump holiness if they come to Heb. 12:14. If they come to Matt. 23:8-10 they jump it; if they come to I Thes. 9:7 they jump it; if they come to Matt. 5:34 they jump it. You see that unclean frog spirit jumps everything that will help men live holy lives and have the mind of Christ. 1 Cor. 2:16.

She said "we don't neglect our church." No you don't neglect your church, but you neglect obedience to the Word of God. You build your church and have the Masons, Elks, Owls, Oddfellows, K. of P., Woodchopper and what not come and lay the corner stone and dedicate the House of God, and then you give them your bodies, which are the temple of God (I Cor. 6:19), which our blessed Christ bought with His blood.

She said, "My preacher believes in what is right, I know he would not tell me anything wrong." I said the Word of the Lord is right. Psa. 33:4, and let God be true, Rom. 3:4, but every man a liar. The old Baptist church that at one time would not allow her members to belong to secret societies is now the hot bed of Masonry and all kinds of lodges. I am talking about the Negro Baptists, because I know them. I have been one for thirty-two years. I remember when she had power, but like Samson, she went to sleep on Delilah's knees, Judges 16:19. Samson once had God's strength, but when he put his head in old Delilah's lap, his strength left him. She bound him. Then they blinded him and then put him to grinding in the prison of the wicked.

Dear CYNOSURE, I can not keep back the tears when I see my old mother church and her children all in prison. Let a preacher preach in their temple what will condemn the lodge evils, and they will crowd him out and will not allow a word to be spoken against them in their pulpit. I say truthfully that the Baptist churches of Arkansas are bulwarks of Masonry, and kindred organizations, and are not worthy of the name church. The virgin has become a harlot, a modern Babylon, and that name can now be

truthfully written over the Baptist Church door as truly as it can be ascribed to the Roman Catholic Church.

I was at Conway, Arkansas, last week and in the testimony meeting after exposing the sin of secret societies, one brother said: "Well, I was a sinner when I joined the Oddfellow lodge, and I was a member of that lodge for seven years. One of the brothers of my lodge told me I ought to join some church. I said 'I am all right' and paid no attention to what he said. I never went to church much, but some people came here preaching a whole gospel and I went to the altar and got truly converted, and as soon as I got converted I kept on going to church and my lodge brother asked me one day why I did not come to the lodge, and I told him that I was a member of the church now, and that it took me out of the lodge. He said, I had never heard anything against lodges at that time but the Holy Spirit showed me the sin of the lodge and I have never been to the hall from that day till this."

Lodge members don't cut up like they used to; and another thing, people are beginning to get their eyes opened. When I give out tracts now, they say, "Yes, there is something wrong about these lodges." Many are leaving them. Don't think our work is in vain.

I distributed tracts and taught Bible lesson Thursday and Friday and came back here Saturday. I am going to Hot Springs the 7th, Tuesday.

Yours in Christ and for His service.

LIZZIE ROBERSON.

A WORKABLE PLAN.

The Second Letter.

In the issue of November, 1913, we called attention to a plan pursued by Rev. H. M. Bissell in bearing testimony as to the influence of the lodge to the people among whom he lived. His plan was a series of letters written from time to time and in which he always enclosed a tract that he thought would be helpful. The first letter was printed in the last November number of the CYNOSURE, page 217, to which we referred our readers. Letter number two of the series follows.—Editor.

Dear Brother:

You may be thinking, first, "He, an outsider, has no occasion to concern himself about secret societies"; second, "he can't know anything about them anyhow."

First. Has not the outsider a duty to concern himself? The orders beckon his own children. They win the adherence of numerous brethren in the church. In many cases unconverted men base their hope of eternal safety on lodge morality. A beloved relative of the writer died in this delusion: "The lodge is enough for me." Not three days ago a Christian brother and friend said to me, "Well, the man who lives up to Masonry won't go far wrong." Jew, gentile and Musselman, each may live up to Masonry—without Christ—and "not go far wrong"! Bear with me then when I hold that even as an outsider, if I be a soldier of Christ, I have a duty here.

Second. "He can't know." Why not? The sources of information are ample.

First. There are the open and accredited works by recognized authorities in the various orders. Of course such works do not give "secrets" but they do set forth to any and all readers the fundamental principles of their orders—just what the outsider needs to know.

Second. In regard to freemasonry, the sworn testimony of many adhering Masons became a matter of record in the civil courts some seventy-five or more years since. Those records are extant and are well known.

Third. This unwilling evidence agrees well with the testimony of godly men. not a few, once in the lodges—men, who in the fear of God have come out and have spoken. Some of these—Pres. Charles G. Finney, Col. George R. Clarke and others—were greatly used of God as soul-winners after leaving the lodge.

Yes, the non-member *can know* the fundamental character of the lodge if he will. We beg you to read the "experience of Stephen Merritt," a high Mason (leaflet enclosed)—in part solemn, in part amusing and all instructive.

Your brother,

HENRY M. BISSELL.

THE IOWA CHRISTIAN

Association met in the Friends' Church, Oskaloosa, Iowa, the 23d and 24th of March, 1914. There were four sessions beginning on the evening of the 23d and closing on the evening of the 24th.

Wm. I. Phillips, Secy. National Christian Association called the meeting to order and presided until the election of Rev. Mead A. Kelsey as president. Prayer was offered by Rev. A. H. Brat of the Christian Reformed Church, of Otley.

The following program was fully carried out except as to Rev. S. J. Malone of the United Presbyterian Church, Oskaloosa, and Rev. F. J. Wilson of the Wesleyan Methodist Church, Clarence, who were absent.

Evening Session Monday, March 23d.

Music, Penn College Glee Club; Prayer, Rev. A. M. Malcolm, Pastor Associate Presbyterian Church, Albia, Iowa: Welcome, Prof. C. M. Case, Penn College; Response, Wm. I. Phillips, General Secretary, National Christian Association; Music, Penn College Glee Club: Address, "The Question of All the Ages," President C. A. Blanchard, Wheaton College.

Morning Session, Tuesday, March 24th.

Devotional Service, Rev. S. J. Malone. Leader, Pastor United Presbyterian Church, Oskaloosa; Business, Nomination and Election of State Committee. Reading of Letters, etc.; Round Table. Leader, Rev. F. J. Wilson, Pastor Wesleyan Methodist Church, Clarence, Iowa: Ten minute testimonials from many: Questions Answered.

Afternoon Session.

Prayer and Praise; Address, "The Spiritual Life of the Church as Affected by the Lodge," Rev. Clarence Weston, Pastor United Evangelical Church, Harlan, Iowa; Hymn, "Stand Up, Stand Up for Jesus"; Address, "Lodge Lure for Young Men," President C. A. Blanchard, D. D.; Qustions Answered.

Evening Session.

Prayer and Reading of the Scriptures, Rev. G. A. McLaughlin, D. D., President Central Holiness University; Music, Penn College Orchestra; Address, "Civil Government and Secret Societies," Rev. S. E. Greer, Pastor, Reformed Presbyterian Church, Washington, Iowa; Music, Penn College Orchestra; Address, "Labor Unions," President C. A. Blanchard, D. D.

Minutes.

Because of a strike on the street car system no cars were run at night and many were kept from attending who otherwise would have been present. Some twenty-five men and a few women constituted the forenoon audience; a few more than a hundred were present in the afternoon and between two and three hundred were with us each evening. One of the special courtesies to the convention was the surrender of Tuesday evening and the taking of Thursday evening by the Penn College students after they had announced an annual exhibition in which there was much interest. The Association publicly thanked them through Pres. Blanchard from the platform Tuesday evening.

The following friends were present from other cities so far as record was made: Rev. A. H. Brat, Otley; Rev. Chas. T. Moore, Indianola; Mr. Bert Humphrey, Greenfield; Mr. H. G. Judson, Lockman; Rev. S. E. Greer, Washington; Rev. J. L. Riley, Birmingham: Mr. W. S. Kitch, Earlham; Rev. F. D. Woodford, Mason City; Mr. M. J. Boyce, Wintersett; Mr. R. W. Pryor, University Park; Mr. Fenwick, Rev. M. A. Malcolm, Albia; Rev. Clarence Weston, Harlan; Rev. Dr. G. A. McLaughlin, University Park, Pres. C. A. Blanchard, Wheaton College and Wm. I. Phillips, Chicago.

Letters were received from the following named persons, representatives of some fourteen different denominations, viz.: Wesleyan Methodist, Baptist, Presbyterian, Universalist, Lutheran, Christian Reformed, Congregational, Church of Christ, Mennonite, Friends, Associate Presbyterian, Free Methodist and Evangelical. The writers were: Mr. B. Nagel, Mr. A. M. Malcolm, Mr. Robert Lincoln, Mr. J. N. Lloyd, Mr. Pliney Fry, Mr. E. Howard Brown, Mrs. Alice A. Miller, Mr. J. B. Van den Hoek, Mr. D. D. Zehr, Mr. J. C. Lloyd, Mr. P. W. Bontrager, Mr. Milton W. Siemiller and sisters, Mr. D. Elmer Miller, Mr. E. R. Dodd, Mr. A. T. Towley, Mr. M. J. Boyce, Mr. John Watterson, Mr. A. L. Whitcomb, Mr. O. T. Lee, E. A. Taylor, D. D. S., Mr. S. A. Scarvie, Mr. Robt. A. Paden, and Mr. Henry Gillespie. We quote from some of these letters a few sentiments:

Letters to the Convention.

Griswold, Iowa, March 9th, 1914.

Nothing would please me better than

to be present and take part in the meeting, but cannot tell definitely if I can attend.

I have some story to tell about my experiences with lodges for the last twenty years. Very few indeed in this community, but know I am opposed to them, and that I do not hesitate at all times and places that opportunity afford to say so.

I belong to the people known as the Church of Christ, or Christian Church.

I will attend the meeting mentioned if possible or will lend you some help financially.

E. A. TAYLOR, D. D. S.

Kanawha, Iowa, March 13th, 1914.

I regret to say that I cannot be present at your conference in Oskaloosa. There is no opportunity for me to get a substitute. I am very glad the good cause is going on fighting against the evil of the lodges. I wish the speakers the Lord's choicest blessings and will unite with them in their prayers.

Our denomination, the Christian Reformed Church, is strongly against the lodges. Please accept this very small gift for the good cause.

(Rev.) B. NAGEL.

Albia, Iowa, Feb. 26th, 1914.

I hope to be able to attend the meeting in Oskaloosa in March, as that is only a short distance from Albia. I have not had the privilege of attending an anti-secret meeting for several years. I represent a church, the Associate Presbyterian, which excludes the orders and I am personally in accord with every effort to counteract the influence of the Secret Empire. Hope the Oskaloosa convention will be a decided success in every way. Hope I may see you there.

(Rev.) A. M. MALCOLM.

Grinnell, Iowa, March 11th, 1914.

Would be glad to attend the Conference to be held at Oskaloosa though I hardly think it possible. I am opposed to secret societies. Believe them to be a detriment to Christianity.

A minister in the Friends Church.

(Rev.) ROBERT LINCOLN.

Jesup, Iowa, March 14th, 1914.

It will be impossible to go, or send a substitute, and I see no way to even help financially but I can ask the good Lord to be with you.

I became a member of the regular Baptist Church the spring of 1859 at Belvidere, Ill., and was connected with that church there and here for nearly fifty years. I am in my seventy-seventh year.

J. N. LLOYD.

Linden, Iowa, March 9th, 1914.

I was born and schooled in the Friends Church and am serving my twenty-seventh year as pastor of local Friends churches. I was never a member of any secret society. Have always been opposed to them. I enjoy reading the CYNOSURE. I would very gladly help to sustain the work of the National Christian Association with financial aid but it is out of the question for me to do it. It has always fallen to my lot to serve poor churches because I would accept calls which other pastors must reject on account of the very small salaries offered. I've always felt that God was my leader in these things and I could trust Him to keep my home needs supplied, *and He has done it;* but He has not seen fit to give me much surplus. I surely will pray for your meetings at Oskaloosa. Would be there if I could.

(Rev.) PLINEY FRY.

Earlham, Iowa, March 9th, 1914.

I am glad to learn of the convention at Oskaloosa. I fear I cannot attend owing to other engagements for that date. If I find I can do so I shall try and attend. I am pastor of the Friends Church here. I may be able to get some one else to go from here. I'll try.

(Rev.) E. HOWARD BROWN.

Lehigh, Iowa, March 14th, 1914.

I remit one dollar for the work and one dollar for subscription to the CYNOSURE.

I belong to the Wesleyan Methodist Church. I joined that church in Bureau Co., Ill., thirty-four years ago. I will pray for the convention.

MRS. ALICE A. MILLER.

Orange City, Iowa, March 12th, 1914.

I cannot come to the conference at Oskaloosa on March 23d on account of

distance and poor health. May the Lord bless your efforts there.

I am minister of the Christian Reformed Church. You know we have no secret societies. Will gladly pray for the convention in our church.

Enclosed is $1.00 for expense of the convention. Of course, my donation went in our collection (Carnes' Church) in January, 1914.

My daily prayers are for the National Christian Association, Dr. Blanchard. Rev. Stoddard and Mr. Phillips every morning.

(Rev.) J. B. Van den Hoek.

Manson, Iowa, March 16th, 1914.

I don't think I can be at the convention because of lack of health in the family, but I shall remember the work in my prayers. It is our prayer that all Christian Churches may be freed from connections with all lodges. We are in the Mennonite Church.

D. D. Zehr.

Marshalltown, Iowa, March 17th, 1914.

I do not know whether I can come to Oskaloosa to the convention or not. I am a lone handed farmer.

I am an Orthodox Friend of the most pronounced type and was taught from earliest childhood to abhor secret societies and have never belonged to any order of any kind in my life. You have my prayer for your success in your antisecrecy work.

I will come to the convention if the Lord opens the way.

J. C. Lloyd.

Kalone, Iowa, March 16th, 1914.

I will attend the convention if I can. I am a Mennonite and would like to see Satan's work ended which he is doing through the secret lodges. They are drawing our young generation away from the churches and are blindfolding them from the true light of God and filling their hearts with darkness.

D. W. Bontrager.

Blockton, Iowa, March 17th, 1914.

As we live on a farm it is hardly possible for any of us to attend this meeting. We are truly sorry that we cannot be present for we are interested in this great work. We are Radical United Brethren.

The Cynosure is such an encouragement and blessing in our home. Our daily prayer to God is that He will bless, lead and take care of each of those working in the reform cause.

Enclosed find draft to help defray expenses.

Milton W. Siemiller and Sisters.

Cedar Rapids, Iowa, March 19th, 1914.

We, as a Church, will feel as always that our brethren must not be connected with Secret Societies and we are free from them as far as I know. However, in this very complicated day of Trade Unions, we are having trouble in some places to keep our men supporting families and not affiliate with the Union in some degree.

D. Elmer Miller.

Northville, S. Dak., March 18th, 1914.

Yours at hand and turned over to Rev. R. W. Emerson who is president of our Conference (Wesleyan) who I hope may attend your convention.

I am up in Dakota in evangelistic work so cannot find time to even write.

I can say I am with you heart and hand and am pushing the fight and scattering antisecrecy literature and God is blessing the work.

Enclosed find $1.00, a little help for expenses.

(Rev.) E. R. Dodd.

Hubbard, Iowa, March 17th, 1914.

Here are two great powers in this country, namely the Secret Societies and the Roman Catholicism. They are both trying to get the reins of the Government into their hands and the worse evil of the two, to my mind, is the Roman Church. They are a big Secret Society well planned. God help protect and enlighten this glorious country of ours to withstand the storm that will sooner or later come with bloodshed and war. Our church body (Lutheran) have always been opposed to Secret Societies.

(Rev.) A. T. Towley.

Winterset, Iowa, March 13th, 1914.

I am a farmer and may be very busy about that time but my best wishes are

for your success. The CYNOSURE is my choice of publications.

M. J. BOYCE.

Fairfield, Iowa, March 10th, 1914.

I am a minister in the Free Methodist Church and am interested in the anti-secrecy movement. The Lord willing, I shall attend the conference.

Please find enclosed one dollar to be applied on expenses of above convention.

(Rev.) JOHN WATTERSON.

University Park, Iowa.

Hope to be present, at least, at one meeting but that is doubtful.

(Rev.) A. L. WHITCOMB.

Northwood, Iowa, March 21st, 1914.

I am convinced more than ever that Secret Societies are antagonistic to state, church and home. I see how they undermine the Church of God. A real lodge member is not a real church member. There are some lodge members that prove to be good church members but that is because they, in reality, are not lodge members at heart. They have been drawn into the net and have not the courage and strength to break loose. Such will soon see the inconsistency of their position and break away from the lodge.

I do not accept any lodge member into my church membership and this is the stand of the Lutheran Norwegian Synod.

I instruct my Catechumens for confirmation: I place the lodge with other idolatrous institutions and warn my young people against them.

(Rev.) O. T. LEE.

Presbtyerian Manse, Sumner, Iowa, Feb. 18th, 1914.

Your request came yesterday. In reply I would say that I cannot go to Oskaloosa, March 23d and 24th. I hope you will have a good meeting. My heart is in this reform work and wish it all God-speed. (Rev.) ROBT. A. PADEN.

Manchester, Iowa, March 20th, 1914.

I am sorry that I cannot attend. If I did I would try to say something to make the work of the National Christian Association more effective. I believe that it would reach more than it does and touch more than it does by appeals and arguments based upon the spiritual interpretations and wordings of the present time, as well as upon the dogmatics of the last century.

I am a Universalist and I appreciate the reasons for the existence of the National Christian Association. There are reasons that appeal to me as a Universalist why I should appreciate it. Those reasons are not that I think that every man who does not confess Christ is eternally lost but because I believe Him to be the only and the true Savior of all mankind.

The armament of the times of Morgan should be cast aside to meet the foe with modern rifles, smokeless powder silencers, and engineers that can meet and fight the foe on his own ground and with weapons equal to his.

I am enclosing a small offering toward the expenses of this meeting.

I will send to any minister a copy of my treaties upon Freemasonry and Universalism for four cents in stamps. To any layman, member of the National Christian Association, for ten cents in stamps or silver. This is also an offering to your cause as each copy so sent costs me more than that amount.

(Rev.) HENRY GILLESPIE.

Decorah, Iowa, March 10th, 1914.

My personal health and my pastoral duties will bar me from attending the Iowa convention. I hope and pray that God will abundantly bless the efforts there made against the Prince of Darkness. Our church has always taken a definite stand against secrecy. I am affiliated with the Norwegian Evangelical Lutheran Church of America, commonly known as the Norwegian Synod.

(Rev.) S. A. SCARVIE.

Officers Elected.

At the business meeting Tuesday morning a committee of three were chosen to bring in nominations for the State Officers who shall also be the State Executive Committee. Rev. Clarence Weston was Chairman and by vote the committee reported early in the afternoon session as follows: Pres. Mead A. Kelsey, 623 C street, Oskaloosa; Vice President, A. M. Malcolm, Albia; Secretary, Charles T. Moore, Indianola:

Treasurer, A. H. Brat, Otley. Mr. Abner Branson, who had been Tresaurer for eighteen years past, reported $13.00 in the treasury to which he added $1.00 as interest. The Association passed a resolution of thanks and appreciation for the many years of faithful service given to the Association by Brother A. Branson. The value of such meetings as the one just held is well illustrated in the person of this brother for so many years treasurer of the State organization. Some thirty-five years ago Abner Branson attended a convention not far from his home and for nearly all of the years since he has been giving out faithful testimony by printed page and otherwise. We have no doubt that more than one young man got an impulse from this Oskaloosa meeting that will influence his whole life and that of many another. One of the Professors in Penn College said in substance that Pres. Blanchard's address to the students (some 400) was the best thing they had this year past though they had had some very strong men on their platform.

The aid rendered the convention by the "Glee Club" and the orchestra of the college was very much appreciated.

We had in the addresses of Messrs. Weston, Greer and Blanchard all that was expected, and in the "Round Table" both forenoon and afternoon the short speeches and experiences related by the many were as important and interesting a part of the convention as could have been desired.

IOWA CONVENTION ECHOS.

A few of the ministers who attended the Iowa Convention, March 23d and 24th, wrote of their impressions to General Secretary Phillips from which we publish the following:

Rev. Mead A. Kelsey, pastor of the church where the convention was held, wrote: "I want to thank you and all who so ably and faithfully contributed to the success of the Iowa Convention. President Blanchard's address on 'The Question of All the Ages' was particularly fine and carried conviction with it. The addresses of Prof. C. M. Case of Penn College, Rev. Clarence Weston of Harlan, Iowa, and Rev. S. E. Greer of Washington, Iowa, were worthy of the cause contributed positively to the success of the convention.

"One thing particularly noticeable was the spiritual atmosphere of the convention. The honoring of the Holy Spirit and the exaltation of Jesus Christ as the only Lord and Savior, met a warm response in many hearts.

"One result of the gathering was the deepening of conviction in the hearts of many respecting the importance of the testimony which the National Christian Association is bearing against the secret lodge system."

Rev. Albert H. Brat, pastor of the Christian Reformed (Holland) church, Otley, Iowa, wrote: "First, I was impressed by the religious atmosphere that pervaded the convention. Second, there was an evangelistic spirit that united the hearts of the brethren of various denominations and made them stand up unitedly for the Christ and for His work. Third, the men that spoke were devout, God-fearing men and fully conscious of the menace that the lodge and unions are to the church, to society, to the family and to the state. The delegates were prayerful. It was no uncommon sight to see a man bow his head in silent prayer while others were publicly pleading and laying bare the true nature of the lodge.

"Fourth, we were impressed with the thought that Christians might do a little more than they are doing at present for the vitally important work being done against the lodge and unions. Let us work and pray, let us give and pray until the Master comes."

Rev. S. E. Greer, pastor of the Reformed Presbyterian Church of Washington, Iowa, wrote: "Kindly allow me to express my hearty appreciation of the good and effective work done in connection with the recent Iowa State Anti-secrecy Convention in Oskaloosa. That convention, with the blessing of God, was an inspiring success. It certainly was gratifying to see all those young people, students of Penn College and others being enlightened as to the underlying nature of oath bound secret societies. These conventions, under the splendid leadership of such men as W. I. Phillips, President Blanchard, W. B. Stoddard and

others, are an excellent drill and training for the younger generation who are to take up and carry on this warfare. One could not but be impressed with the earnestness and evident capabilities, in the meeting at Oskaloosa, of that group of younger men from different parts of the state. Let the good work go on."

Rev. Joseph L. Riley, pastor of the Free Methodist Church, Birmingham, Iowa, wrote: "I found an excellent atmosphere of spirituality and brotherly kindness. Dr. Blanchard's talks on secrecy were highly commendable and very instructive. His excellent expositions of the workings of the antichristian lodge were inspiring and will be undoubtedly seed sown in good ground, for he spoke as one having authority. May God continue to bless this excellent man."

Rev. Charles T. Moore, pastor of the Friends' Church, Indianola, Iowa, wrote: "I came away from that conference filled with the tremendous sense of the great need of more Christian education along these lines, which will inform the younger generation so that they will understand what a mighty foe the lodge is to the advancement of Christ's church.

"I for one have determined to take a firm stand on this question and I am thankful for the information I received."

Rev. Clarence Weston, pastor of the Evangelical church, Harlan, Iowa, wrote: "I shall always praise the Lord that I had the privilege of attending the Iowa State Convention. The messages and councils of our dear Brother Blanchard and Brother Phillips will always be a help to me in my work for souls."

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NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL.

"What's the matter with your wife? She's all broken up lately."

"She got a terrible jar."

"What has happened?"

"Why, she was assisting at a rummage sale, took off her new hat, and somebody sold it for thirty-five cents."
—*Washington Herald.*

We have a degree sign and answer. The sign is made thus ——, the answer is made thus ——.

There is an Archer sign which is made thus —— and answered thus ——.

The voting sign, which is used in voting on all matters in the Homestead except where written or ball ballots are used, is made thus ——.

The working sign is made thus ——, and answered thus ——. This sign is used in addressing the Foreman when rising to speak in the Homestead. These words and signs are used only in the Homestead.

We have a grip which is made in this manner ——.

Should you desire to test one supposed to be a Yeoman you will give him the recognition sign, which is made thus ——, to which a Yeoman will reply in this manner ——. Should you still be unsatisfied that he is what he professes to be, you will further test him with the words ——, to which he will reply ——.

We have a sign of distress and answer made thus ——. When this sign cannot be seen words may be used instead of the sign and answer. These words are —— for the sign and —— for the answer. There are Yeoman honors, used only in the Homestead, to greet Castle officers when visiting a Homestead officially, and are made thus ——, and the answer is the degree sign.

You will now be conducted to the Master of Ceremonies, who has charge of the exit and entrance to this hall, and he will instruct you how to enter and leave the Homestead.

MASTER OF CEREMONIES: As the shield is to the warrior in battle, so is our Order to those who seek its Protection. Beneath the protecting folds of its banner you are safe. We will shield you in times of sickness, injury or misfortune, and your loved ones when you shall be no more. In all Homesteads there is an outer and inner door, between them the ante-room. You will approach the outer door and make any ordinary alarm. The Sentinel will open the wicket and you will give him the semi-annual password (which will be given you later by the Honorable Foreman.) If given correctly, you will be admitted to the ante-room, and clothe yourself in proper regalia. On the inner door you will observe the signal, which is a small bow with arrow pointing upward. On this door you will give this signal ——. The Watchman will answer you with the same sign ——. The Watchman will then open the wicket and you will give him your name, and, if you are visiting any other Homestead than your own, the name and number of your Homestead. This is ——— Homestead No. ———. You will also give him the permanent word, which is ——. If given correctly the Watchman will open the door and you will enter. You will proceed to the altar, always turning right angles, and salute the Foreman with the degree sign, which is given thus ——. He will answer you thus ——. You will then turn and salute the Master of Ceremonies with the Archer sign, thus ——, as with a drawn —— and ——. He will

answer you with the left arm held thus ——, as if to shield himself, when you will take your seat.

Should you wish to leave the Homestead before it is closed, you will advance to the Altar, and facing the Master of Ceremonies, you will salute him with the working sign thus ——, and he will answer thus ——, when, if no objections are offered by the Honorable Foreman, you will be allowed to depart. You will now be conducted to the Honorable Foreman for the semi-annual password and instructions in the use of the gavel.

Foremen gives password.

FOREMAN: I will now instruct you in the use of the gavel. One rap calls Homestead to order and seats members when standing. Two raps calls up the officers and three raps calls up the Homestead. Worthy Overseer, you will conduct the new Archer to his seat.

Overseer obeys and returns to his station and Foreman calls up the Homestead.

FOREMAN: Archers, advance the degree sign.

All obey, except the officers, who give the answer after members give sign.

FOREMAN: Archers, advance the Archer sign.

Members all give sign but officers, who give the answer after members give sign.

FOREMAN: I now declare a recess of five minutes for the purpose of getting acquainted with the new members.

Funeral Ceremony.

On the death of a member the Homestead shall (if request is made by the family of the deceased) have funeral ceremonies.

A special meeting of the Homestead should be called by the Foreman for the purpose of making proper arrangements, appointing committees on music and program.

Before leaving the Homestead hall each member should provide himself with a mourning badge (which is sold to Homesteads by the Yeoman Supply Department). Each member should carry a sprig of evergreen to be dropped into the grave.

When the house is reached the members should encircle the casket, making room for the mourners inside the circle. After the ceremony at the house, four members march ahead of the hearse, walking abreast, followed first by the officers, then the members, walking two abreast. All proceed to the cemetery, where they divide, half on each side of the approach to the grave, allowing the hearse or casket to pass between the two lines to the grave. Then if the Homestead ceremonies are to be used they will be executed as hereinafter directed. At the grave the Foreman will follow the minister's ceremony. (If no minister is present the ceremony shall proceed immediately after the arrival at the grave.)

Officers and members surrounding the grave. Foreman at the head of the grave.

(In inclement weather it is advisable to omit a portion of the Foreman's remarks.)

FOREMAN: Today, fellow Archers, we gather around the open grave of our brother (or sister), who has gone on before. In the midst of life we are in death. "Our days on the earth are as a shadow, and there is none abiding." It was in this solemn sense that David used the words: "How short our stay is." The average life is less than thirty-five years. Multitudes die in infancy, their spirits tar-

rying but a moment and then vanishing like the snowflake that melts almost as soon as it has fallen. Even those who live longest tell us that life seems very short, that it is but as yesterday that they were romping boys together, but as yesterday that they led the blushing bride to the altar, and lo, their heads are white with the snows of life's winter and their grandchildren play upon their knees. No man can say that this is his home. He knows not how long he will remain. He is not even sure that he will be here tomorrow. He is a "sojourner."

The brevity and uncertainty of man's sojourn make sad havoc with cherished plans, and stamp his whole career with incompleteness. No one who begins a work knows whether he will live to finish it. The strong, well equipped man, upon whom much depends, is suddenly taken away. The young man of careful training and splendid promise is cut down on the threshold of his career. The mother, whose love and care seem indispensible to the husband and children, dies, and the home falls to pieces. The father, whose boy was the joy and hope of his life, buries him. That piteous scene before the gates of Nain has often been repeated: "A dead man carried out, the only son of his mother, and she was a widow." Unfilled expectations, blasted hopes, broken hearts—the world is full of them. Plan ever so carefully, and some unforseen calamity tumbles our house about our heads and we sit down amid desolation and ruin. The sun which has risen gloriously at six is dimmed at ten and goes down at noon 'mid storm and tempest. No one can study human life without being impressed and saddened by these things.

The bible writers often refer to this solemn undertone of life's song. We hear it in Genesis when the aged Jacob stands before Pharoah, and with mournful majesty speaks of "the days of the years of my pilgrimage." We hear it in Job in words which have been read beside innumerable coffins. We catch its plaintive cadences in the Psalms, where more than once they swell forth into agonizing cries for help. Verily,

> "Our years are like the shadows
> On sunny hills that lie,
> Or grasses in the meadows
> That blossom but to die.
> A sleep, a dream, a story,
> By strangers quickly told,
> An unremaining glory
> Of things that soon are old."

But is this all? It is impossible to believe that it is. Out of the ashes of despair hope springs. The very words, "strangers and sojourners," are suggestive of a place where man shall be at home. The very brevity and incompleteness of earthly life raise the question whether there is not some complemental life. That vigorous man who fell at the meridian of his powers, is his work forever done? That young man who had fitted himself for noble service and who died just as he was ready to begin it, are his powers to be nowhere utilized? Those litle ones who might have developed so wondrously, those "mute, inglorious Miltons," have they gone into eternal silence? Has the great enemy destroyed forever the power and usefulness of all these? Has he been given such power of interference and ruin? Does man go down to oblivion like the autumn leaves of the forest which only fertilize the soil on which they fall? Apparently he does. Nothing visible remains. Nothing visibly separates itself from the body. Decomposition quickly shatters the last earthly hope. We came in sad procession to the cemetery, and, as the sexton does his work we truly say: "Earth to earth, ashes to ashes, dust to dust."

But Archers, the human mind can not rest in this.

MISCELLANEOUS

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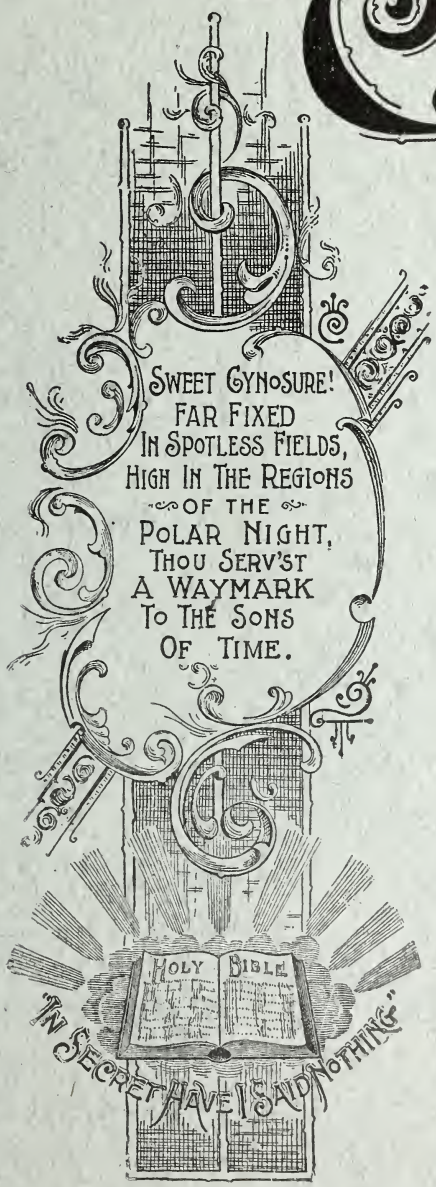

Account yourself happy if it be your lot to espouse some noble and unpopular cause in the beginning, to stand by its cradle, to throw yourself on its broad altar, to see it grow, to help it grow, to see it first arouse curiosity, then attention, then contempt, then hatred, then fear, then respect, always growing and growing, until, at last, over prejudice and hate and party and old customs and vested interests the irresistible current makes its way.

—Senator George Frisbie Hoar.

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CONTENTS

Freemasonry and Jesus Christ, by Pres. C. A. Blanchard..... 33

Sons of Norway, by Rev. B. E. Bergeson. 37

*International Connections of Freemasonry 37

The Lodge and Church Contrasted, by Eld. I. J. Rosenberger..... 38

Mormon Secret Oaths and Ceremonies—A Confession..... 39

Shriners at Atlanta, by Mary Arnold Beeson 44

*The Christian's Duty, by P. A. Klein..... 62

Editorial:

The Esoteric Paradise..... 44

Paul's Clean Record..... 45

Duly Prepared..... 45

A Better Alternative..... 46

The Colorado Strife..... 56

News of Our Work:

Washington Association Report..... 47

Statement of Board of Directors..... 48

Annual Report of Secretary Stoddard.. 50

Contributions 52

"Lizzie Woods' Letter"..... 52

Agent Davidson's Report..... 55

Secretary Stoddard's Letter..... 56

The Coming Conflict, by Edwin Brown Graham—Continued 57

Ritual of the Brotherhood of American Yeomen—Continued 63

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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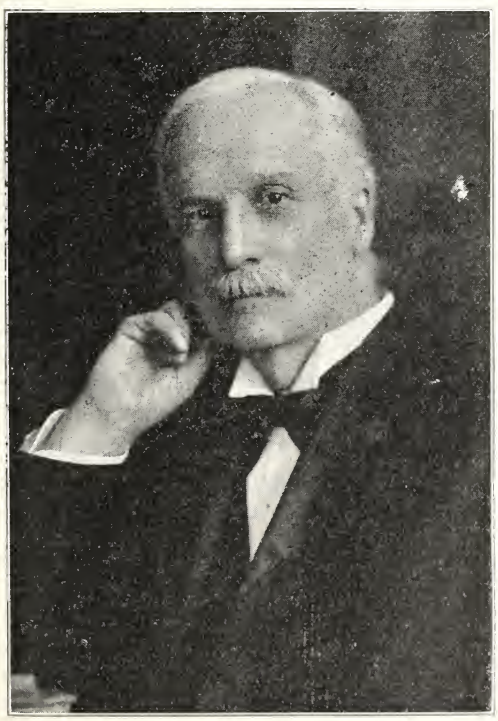
FREEMASONRY AND JESUS CHRIST.

BY PRES. BLANCHARD, WHEATON COLLEGE.

It is interesting to observe that little by little the lodge question is comig to the merits of the case. Among the other signs of the times I find an article in the



Oriental Consistory Monthly Magazine. It is written by James Burton McFatrich, who is called a Sovereign Grand Inspector General of the Thirty-third degree of Scottish Masonry.

At the very beginning I may pause a moment to say that Dr. McFatrich's title is not particularly Christlike in its humility and simplicity. If he had written it in full as I have, perhaps it would have helped him to realize the essential antagonism of Freemasonry and Christianity. Our Lord Jesus Christ speaking of this said: "I am meek and lowly in heart." If we could see Dr. McFatrich dressed in the uniform of the Sovereign Grand Inspector General and were able to hear him say personally: "I am meek and lowly in heart," the probability is that everyone who saw and listened would burst into laughter.

The first thought, however, that I wish to impress upon the minds of my readers is that Freemasons are coming to realize the fact that the people are beginning to think Masonry is antagonistic to Christianity and the leading Masons are seeking to make it appear that this opinion is not the truth. This article is intended directly to contradict this judgment, which is now getting to be almost universal. Dr. McFatrich says:

"I wish to congratulate the Most Wise Master, and to thank him for the impressive and solemnly inspiring manner in which he has presented this beautiful degree. Years ago I worked in the 18th degree myself and to me it is the most thought-compelling of the thirty-two.

Our Most Wise Master has introduced several impressive additions which have added greatly to its beauties of presentation without in any degree departing from the ritual.

"This degree, my brothers, deals with the most important fact in all human history. Mark that I say fact; because the life, teachings and work of the Saviour of all mankind is as demonstrably a fact as is the law which operates to cause what we term the rising and setting of the sun. His life has cast its illuminating rays down through the centuries for more than nineteen hundred years, bringing to mankind, and to each of us, the great hope of immortality; that lightens the life of men even unto the perfect day.

"This beautiful work, which we have just witnessed, contradicts him who would speak of a Christless Masonry. Where have the teachings of Masonry been exemplified in perfection as they are in the life of Jesus, the Christ? Take from Masonry the sublime truths He taught and you remove all that is vital and fundamental. Jesus Christ is the center and circumference of our faith, the beginning and the end, the first and the last. Take away from Masonry the hope of immortality, faith in God the Father and charity toward man and you destroy all that is of fundamental worth. He is indeed the Lion of the Tribe of Judah. We believe that figure on the middle cross was the very Son of God. We believe, as we have declared tonight, 'In God the Father and in Jesus Christ, His only begotten Son'."

It is very difficult to understand the state of mind of a Freemason who should write words of this kind. If the writer is as well informed concerning the order as one bearing his title should be he knows that in Blue Lodge masonry there is no mention of Jesus Christ at all. Going forward he knows that in Chapter masonry, while the Scriptures used repeatedly mention Jesus Christ, His name is carefully excluded from those Scriptures. The Scriptures are printed in full except for the name of Jesus Christ and the references are given. There is no hint in the masonic ritual that anything has been omitted at all. One of the masonic writers speaking of the omission of Christ's name from these Scriptures says there are slight, but necessary modifications, that is, it is a slight modification of these Scriptures to omit the name of Jesus Christ and this slight modification is necessary.

It appears from this writing that Freemasonry is not only pretending to be Christian to the outside world but is modifying the ritual in such a way as to enable the Freemason truthfuly to deny the Christless character of the organizations.

Dr. McFatrich says: "Our Most Wise Master has introduced several impressive additions which have added greatly to its beauties of presentation without in any degree imparting from the ritual." And then as you note above he says: "We believe as we have here declared tonight in God the Father and in Jesus Christ, His only begotten Son." This is undoubtedly an innovation in the very body of Freemasonry, that is, Scotch Rite Freemasonry. All who are fairly well acquainted with Freemasonry know that strictly speaking the only universal Masonry is found in the three degrees of the Blue Lodge. Various masonic writers have spoken with an irritated contempt of the additions which have been foisted on the order by greedy, ambitious, vain and unscrupulous men. They insist that the first three degrees are Masonry, that the Chapter degrees, degrees of the lodge of perfection, Knight Templar degrees, etc., are warts, excrescences on the body of Masonry.

It is possible that this "Most Wise Master" who has been improving the rit-

ual of the eighteenth degree about which Dr. McFatrich writes holds this view and that he puts the name of Jesus Christ plainly in the ritual of this degree and still denies that he makes innovations on the body of Freemasonry, holding that Freemasonry consists of the three degrees, that the eighteenth degree in which he puts the name of Jesus is something else where he is permitted to put into it what he pleases without violating his oath as a past master.

I have several times called your attention to the fact that Freemasonry is radically changing its methods in our time. Forty years ago when I began to bear testimony against this organization I did not know of an orphanage, a hospital or humanitarian plant of any sort whatever in the United States owned, operated and sustained by Freemasons. There may have been such places, I will not say they were not, I simply say that carefully observing I did not find such an organization. Now it is possible to find these institutions everywhere and there is an attempt to make the ordinary lodge meetings appeal to the rational nature of men. Lectures and other unobjectionable, helpful meetings are held in the halls.

One of the worst of the secret societies of our time, an organization which began with saloon keepers and drunkards, is now making a nation-wide canvass for a school, which they propose to establish; and now here comes Scotch Rite Masonry requiring Scotch Rite masons to confess faith in God the Father and in Jesus Christ His only begotten Son. All this is for outside consumption. It is "for revenue only," for the oaths remain the same, the penalties remain the same, the dances and dinners remain the same, the regalias and titles remain the same.

On the very page where our friend says that the Scotch Rite masons confess their faith in God and in Jesus Christ His Son we have two figures and a little circle at the end of his name, 33°. This means, as I have already said, that he is a Sovereign Grand Inspector General of the thirty-third degree of Scottish Rite masonry, a Sovereign Grand Inspector General. All the other blasphemous, ridiculous titles of the order are represented in that little thirty-three and its attendant circle.

The trouble with lodgism is that it is a parasite. It lives by sucking the vital juices out of Christian civilization. It never goes into a heathen country and makes men Christian. It never seeks to lift men up in a country where wage-earners get from five to ten cents a day, where there are no schools for the children of poor men, where the condition of women and children is utterly unspeakable in its miseries, where men are degraded below the level of the beasts. Nothing of this kind has ever been found, but Freemasonry wishes to come into communities which have become Christian and steal away the young men and women from the Church of Jesus Christ, which has made them what they are and has a just claim on their allegiance and service.

In these Christian lands men have money and men have time. The lodges come asking for both. The men ought to be worshiping God; the lodges ask for worship, and while they have been constantly and horribly antichristian from the beginning, now they are seeking to build a bulwark against the charge of antichristian character which has been justly brought against them by such methods as this. Let my friend who writes this article answer plainly and truthfully respecting masonry and Christ. Does freemasonry propose to become an open organization such as Jesus requires all good organizations to be? Will freemasonry abandon its oaths

which are administered by men who have no civil or ecclesiastical right to administer them? Will freemasonry conform to the teaching of our Lord and Saviour Jesus Christ who taught men not to swear, certainly not to swear except when properly called upon by duly constituted authorities? Does freemasonry propose to abandon its death penalties which require men to consent that their throats should be cut across, their tongues torn out, their hearts and vitals taken out, their bodies cut in two, their bowels burned to ashes, their skulls smitten off, their heads smitten off, etc., etc., ad nauseam? Does freemasonry propose to welcome poor men, maimed men, blind men, boys and girls, poor women, the helpless and outcasts of the world, without money and without price, as Jesus did, as His Church has always done, does now, as His Church will continue to do? Does freemasonry propose to abandon its costly and aristocratic regalias? Does it propose to abandon its Christless and ridiculous titles? If it really has done so, will our friend, the next time he writes for *The Oriental Consistory*, omit the thirty-third degree, which now is appended to his name, or if he wishes to put that on will he add a note explaining that that degree has changed its name, and that those who have received it are no longer called Sovereign Grand Inspector General? Does freemasonry propose to require candidates hereafter to confess and forsake their sins? Does it propose to establish prayer meetings in place of lodge meetings, or to turn the lodge meetings into prayer meetings, the doors being wide open so that "whosoever will may come"? If this is the proposed purpose, why not say so, it will terminate this whole discussion? We who oppose freemasonry as a satanic device for the destruction of the souls and bodies of men will gladly give it the right hand of fellowship when it becomes honestly Christian.

We have not now, have never had, do not expect to have any quarrel with the members of this organization or other organizations like it. We object to the Christ rejecting, Christ blaspheming character of the orders. When this character is changed we propose to befriend, aid and assist them in every possible manner.

Do the lodges really mean to change or do they wish to change just enough to fool people, who wish to be fooled, so that they may continue to get preachers and church members to join in order to use them as stool pigeons to draw in young men and also that vain, greedy and worldly men may come into these organizations, spend their money, take their oaths and assist the leaders in their lawless desires and ambitions?

It is not necessary to deal very much with the past, if the lodges are willing to be Christian for the future. As soon as the Christian Church knows that the lodges have become Christian, that they have repented of their offensive treatment of Jesus Christ, their treatment of the poor and needy, the despised and ignorant, whom Jesus Christ makes His special charge—as soon as the Church of Jesus Christ knows that the lodge has been converted, the Church will be the friend of the lodge. We will not even quarrel about the names if we can have the things. Let us be taught plainly what the lodges propose.

If this talk about confessing God and Jesus Christ His only begotten Son means anything at all, except a hypocritical pretense, it means everything and it will settle the whole question between the churches of Jesus Christ and the lodges. The lodges will, when they have honestly confessed Jesus Christ, cease to

be objectionable to those who love Him and seek to establish His kingdom on the earth. Until the lodges are willing to do this all such talk as this goes for nothing. It is simply another bit of hypocrisy added to the awful list which is already in hand.

I profess once more a sincere friendship for all men who are in lodges. I have never had any malice against them, ill will toward them, have never sought to gratify any grudges, have never had any grudges to gratify. The fact that these lodges assail the home, separating the husbands and wives, that they assail the church, teaching that men can be saved without respect to faith, that they assail the state, teaching that lodge men may properly be exempt from punishment for crimes and that lodges may properly elect lodge men to positions where they may help lodge men be exempt for crimes, these are the difficulties. It is not that some Freemason has done this, that or the other thing, but that the lodges themselves are corrupted and corrupt everything that is good.

As soon as this state of facts changes we are ready to befriend, aid and assist to the limit of our power every organization which will honestly undertake to do the work of Jesus Christ among men. Until we have some assurance that this change has taken place we shall feel as Mrs. John B. Goff did. When asked what her husband's opinion of secret temperance orders was, she replied: "I do not speak for my husband, he speaks for himself, but I would just as lief tell you what I think as not," and when I replied that I should be very pleased to know her opinion she said: *"I think secret societies are sucking the life blood out of every decent thing there is in this country."*

There is no savior for the impenitent, whether he be in the church or out of it.

The Los Angeles Times of Feb. 15, 1914, published on its first page a dispatch from El Paso, Tex., from which we cull the following curious passage:

"Arthur McArthur, Grand Master of the Grand Encampment [of the Knights Templars], was here all day as the guest of the El Paso Commandery of Knights Templars. He arrived from Troy, N. Y., and was taken to Juarez, where he met Villa, and discussed the death of the two Thirty-third-degree Masons, Madero and Pino Suarez, whose death Villa is avenging."

We have been calling attention to such facts as this for a number of years; yet there still are many who refuse to believe that Freemasonry is international in its connections.—*The Fortnightly Review.*

SONS OF NORWAY.

In the CYNOSURE you ask for information concerning the order, Sons of Norway. My answer includes also the Daughters of Norway.

It is not a religious order. It has no religious test of admission and its last remnant of a ritual was struck out at the request of Rev. H. G. Stub, president of the Norwegian Lutheran Synod. Thus no direct religious objection to it can be made.

Its secrecy virtually amounts to securing the presence of members only at its sessions, so that little can be objected to on the ground of secrecy, although we staunch antisecrecy men would prefer to have even that semblance of secrecy struck out.

Its purpose is threefold: (a), to help gather Norwegians around their ancestral heritage of history and language; (b), to help each other in sickness and need, and (c), to have a time for sociability. Thus nothing can be said on general principles against the purposes of this order, which can hardly be termed a lodge in the ordinary sense of the word.

The opposition of the Lutheran church (which is well-nigh general) is largely directed against the religious and social activities of the lodges, which latter usually consist of dancing, which brings the young people into a worldly atmosphere detrimental to spirituality.

Seattle, Wash.

(Rev.) B. E. Bergeson.

The Lodge and Church Contrasted

BY I. J. ROSENBERGER.

There is a contention going on as to the merits of the lodge, compared with the church. There are those who claim that the lodge is better than the church, while there are those—and plenty of them—who claim that the church is better than the lodge. There is no better way of ascertaining the comparative merits or demerits of any two articles or institutions than to view them by contrast. Let us settle this controversy by viewing the lodge in comparison with the church:

1. THE ANTIQUITY OF THE LODGE.—stress upon its antiquity. Kings Hiram authenticated fact that the Grand Lodge Tree Tavern in London, February, 1717. Masonry, the parent lodge, lays great and Solomon are quoted. It is a well- of Masonry had its birth at the Apple- Its antiquity is illusory.

2. THE LODGE HAS A RELIGION.—They have men to lead their religious service, called chaplains, prelates or priests. They read out of the Bible, have a ritual, and recite prayers. Mackey, in his "Lexicon," says: "Masonry is a religious institution." But the name of Christ is carefully excluded from their rituals. Christ says: "No man cometh to the Father but by me." Hence a religion that has no Christ, has not God. And a religion that has neither Christ nor God is a heathen religion.

3. LODGES LAY CLAIM TO CHARITY.—True, lodges do care for orphans, widows and some sick, but all this service was in the contract when their members joined and hence the lodges were prepaid for all this service. The work, therefore, called charity by lodges, is not charity at all. They exclude any and all objects of charity from their membership.

4. LODGES LAY CLAIM TO BROTHERHOOD.—True. lodges do have brotherhoods; but they are partial. They exclude negroes, Chinese, half-breeds, etc., hence they are partial. Instances occur in which they refuse employment to such as "have not the mark of the beast,"—a button or badge on their coat collar. There are instances in which men can neither buy nor sell without this badge or mark. How can intelligence and good citizenship endorse such brotherhoods!

1. THE ANTIQUITY OF THE CHURCH.—The antiquity of the church rests high on the notable hill of fame. Symbols indicated its coming. Prophets told of its Founder thousands of years before the church was born. God was its Architect, and Christ was its Builder. We not only turn to the Bible as proof, but these facts are being constantly verified by the excavations of the ruins of ancient cities.

2. THE CHURCH HAS A RELIGION.—And what a blessed religion it has! "Christ, the Author and Finisher of our faith," gives us the promise of this life and the life to come. And while the lodge, with all its religious influence, does not even make its subjects good morally, but degenerates them, the Christian religion has done wonders in ennobling, civilizing and Christianizing individuals and nations. Christ says: "Upon this rock I will build my church and the gates of hell shall not prevail against it." How permanent!

3. THE CHURCH INCORPORATES CHARITY IN HER PRINCIPLES.—Paul in that great charity chapter makes charity a necessity. The doors of the church stand ajar to the lame, the poor, the halt, the blind. Christ's most wonderful miracles were in relief of the poor—objects of charity. I point to the relief that the church is giving the destitute, as evidence of her charity.

4. THE CHURCH IS A BROTHERHOOD.—And how broad and impartial is the brotherhood of Christ, the church! "In every nation, he that feareth God and worketh righteousness, is accepted of him." The poor and penniless are welcomed, "yea they that have no money are invited to come buy. . . . without money and without price." I pronounce lodge brotherhoods sham mockeries, in comparison with our brotherhood in Christ, the church.

5. Lodges Have a Service of Initiation.—Rev. Dr. Bernard was a high Mason, but renounced Masonry and wrote an exposition: "Light on Masonry." He describes the taking of the R. A. degree as follows: "I, with three others, was hoodwinked, with cable-tow seven times around our bodies. . . . Furthermore, I do promise and swear that I will aid a companion R. A. Mason . . . to extricate him . . . whether he be right or wrong, . . . binding myself under no less penalty, than to have my skull smote off and my brains exposed to the scorching rays of the sun, . . . should I ever violate this my solemn obligation."—Page 142. He then gives in detail the Masonic oaths of the various degrees. It is shuddering to contemplate that such oaths are being taken in civilized society, by ministers and high officials of state. Rev. Dr. C. G. Finney, president of Oberlin College, was for years a Mason. He wrote an exposition, "Character, Claims and Practical Workings of Freemasonry." As to Masonic oaths he says: "They sound as if the men who were taking and administering them were determined to annihilate their moral sense. . . . They have succeeded, whether intentionally or not, in rendering themselves blind to the moral character of their conduct."—Page 113.

Covington, Ohio.

5. The Church Has a Service of Initiation.—Listen to the confession and the vows that we so meekly make. On entering the brotherhood of Christ, the Church, we say: "I believe that Jesus Christ is the Son of God and that he brought from heaven a saving Gospel. I renounce Satan with all his pernicious ways, and the sinful pleasure of this world. I vow before God and these bystanding witnesses to be faithful until death." Following the foregoing confession and vow, we are baptized into Christ; and become members of the brotherhood of the Church, and joint heirs with Christ. Following these are the happy fruits of the Spirit? "Love, joy, peace, gentleness, long-suffering," etc. I bid the reader to compare these comforting, soul-cheering means and exercises with the cold rituals of the assembly of lodge men, who meet in some upper room, after night, with doors closed, windows darkened, administering extra-judicial oaths, that make conscientious men shudder. While the husband or father attends his lodge, and is out at a late hour of the night, his wife and children are all alone. He cannot even discuss with them the business of his lodge upon his return. Such organizations are not worthy of comparison with the church.—*Selected.*

A CONFESSION.

Mormon Secret Oaths and Ceremonies.

The following remarkable account of the secret oaths and rites of the Mormon Church is furnished by a writer whose uprightness and truthfulness are vouched for by a Baptist pastor in a western state. The pastor asks that the name of the writer shall not be published because his sons and relatives are in business and would be boycotted at once if his name or that of the town from which this article comes were made public. In the light of the professions of innocence made recently by Mormon officials and of the new revelations of the awfulness of the whole Mormon system, the following detailed account, which bears evidence of its authenticity, will be read with profound interest and with a renewed sense of the baneful influence of Mormonism. —Editor *The Standard,* Chicago, May 13, 1911.

Various articles have appeared in the magazines, recently, giving to the public much needed information on the question of Mormonism. In no one of these articles, however, have the secrets of the Mormon Church been exposed in such a way as to give one a connected idea of them.

It may add to the weight of this article if I state, by way of preface, that I was a member of the Mormon Church for twenty-five years, went through the endowment ceremonies in Salt Lake City at the time of my marriage and have since apostatized from the church because I believe that the Mormon Church is undermining the American republic. I have purposely withheld my name from this article, not because I fear a successful contradiction of the facts, but because no one who has taken the oath of blood covenant in the Mormon Church can openly divulge these secrets and thereafter live peaceably in a strictly Mormon community.

The Endowment Ceremonies.

I can best set forth the secrets of the church by giving in detail the endowment ceremonies as I went through them at the

time of my marriage. At present the marriages are solemnized in the Temple. When I was married, it was in the Endowment House, in the days of Brigham Young, but I have been repeatedly informed, even by no less an authority than Joseph F. Smith, the present head of the church, that the ceremonies are the same today as they were then.

We gathered at the endowment house at seven o'clock in the morning of the day we were to be married. About twenty-five or thirty couples were there in readiness for the ceremonies. All had previously provided themselves with the sacred endowment clothes which were to be worn during the ceremonies. We were admitted into a small reception room. which for the sake of enumeration I shall call room No. 1. On two sides of the room were long wooden benches on which we were seated to await our turn to register. At the desk sat the clerk. Joseph F. Smith, then one of the twelve apostles. When my name was called I went to the desk and presented my recommendation from the bishop of the ward where I resided, gave my name, the names of my parents, the date and place of my birth and the date of my baptism into the Mormon Church.

The registration over, the clerk said: "Brethren and sisters, prepare yourselves for

The Washing and the Anointing.."

The women were conducted to the women's apartments and the men to the men's. In this second room I, with the others, was asked to remove all my clothing and was given a thorough bath by one of the elders of the church, Robert Sharkey. I was then seated in the anointing chair and Bishop Woolley of the thirteenth ward anointed me with olive oil poured from a horn. He anointed my head, "that it may be firm in teaching the way of salvation"; the eyes, "that they may see the beauties of the gospel"; the right arm, "that it may be strong in the defense of the kingdom"; the loins, "that they may be fruitful in building up the kingdom"; the feet, "that they may be swift to travel for the gospel's sake." This done Bishop Woolley pronounced me "as innocent as a new born babe." Bishop Raleigh, of the nineteenth ward. laid his hand upon my head and with a prayer confirmed the anointing.

William Jennings, Sr., then gave me the

Sacred Garments

that I had brought with me, which consisted of undergarments, robe, apron, cap and moccasins. On the undergarments were queer-looking marks, the meaning of which was explained later. When I had put on the garments he ordained me to the Aaronic or lesser priesthood, and gave me a new name to be known by in heaven. In receiving this first grip of the Aaronic priesthood, we were made to swear

"To Obey All the Laws of the Priesthood of the Mormon Church in Preference to the Laws of the United States."

Otherwise we could not go further.

Daniel H. Wells, one of Brigham Young's councilors, then appeared and announced that any who did not want to go further would be permitted to turn back. It was understood that if we chose to go on there would be no other chance to retreat. No one turned back. I was tempted to do so, but I recalled that I had been baptized into the

"Blood Atonement"

and therefore did not dare to turn back. Baptism into the "blood atonement" was a solemn pledge that if the one baptized ever disobeyed or displeased the priesthood, apostatized from the church, or committed adultery, he was in duty bound to appeal to the "Danites," whose duty it was to spill his blood, in order that the otherwise unpardonable sin might be forgiven and the offender admitted into heaven. In case the offender refused voluntarily to

Surrender His Life,

it was understood that the "Danites" would see to it that in some secret way the vow with full penalty was carried out. Under such conditions I had no desire to retreat. Besides, it was my wedding day, and should I return it would be a return to bachelorhood.

The Blasphemous Creation Scene.

We are now in room No. 5, which was really the same room but with the dividing curtains removed so that the men and the women were together. Then followed the "creation scene." We were seated on long benches that we might witness the

creation of the world. There was an attempt to dramatize the account given in the early chapters of Genesis. From behind a wall and above we could hear the voice of

Elohim, the Head "God."

We could not see the speaker but I recognized the voice as that of Heber C. Kimball, another of Brigham Young's councilors. He was consulting with Jehovah in regard to making a world. Two messengers were sent down to earth to carry out the commands of Elohim.

These Men Reported What They Had Done and Were Sent Down Again Several Times, Until Earth, Sea, Vegetation, Animals, Etc., Had Been Created.

At no time did we see these messengers. but I recognized them by their voices as Robert Sharkey and William Jennings. Sr.

Next "Adam" was created and brought into the room where we were seated. J. McAllister acted the part of "Adam." Elohim was then heard to say: "It is not meet that man should live alone." Daniel H. Wells appeared in the room and said: Brethren and sisters, close your eyes." While our eyes were closed we heard a squeaking noise and were then told to open our eyes. When we looked up Eliza R. Snow, head of the Women's Relief Corps of Utah, sat in the chair beside "Adam."

The "creation scene" ended, we entered room No. 4. In this room the walls were decorated with beautiful scenes

Representing the Garden of Eden.

In one end of this room was an altar where all knelt while William Jennings offered a prayer. "Adam" was seated in a chair. Presently "Eve" appeared and placed something in the palm of "Adam's" hand. At this point the devil (his other name was Judge Phelps) appeared and scowled. Man's fall had been accomplished. The first parents were driven from the Garden and we, their descendants, were likewise driven from the room into room No. 5.

The Lone and Desolate World.

Over the door after we had entered were the flaming swords that we might not again return. Here we listened to a discussion between the ministers of the gospel and the apostles Peter, James and John in regard to the lost gospel. The apostles contended that the true

Gospel Had Been Lost

for a long period and had later been discovered by Joseph Smith, the martyr. The ministers, representing the various denominations of today, were unwilling to believe this, but were convinced against their wills.

Wilford Woodruff then told us to form in line one behind the other to take the oath of secrecy. In the Smoot trial before the senate committee on privileges and elections,

Joseph F. Smith, the Present Head of the Church, Testified That There Were No Oaths in the Endowment Ceremonies

that the Mormon Church abhorred oaths. He also testified that the endowment ceremonies were the same today as they had always been. Yet Joseph F. Smith was one of the witnesses on the occasion of which I write, and I shall leave it to the reader to decide whether the following would not be called an oath:

The Oath Secrecy.

When we were drawn up in line Wilford Woodruff said: "Brethren and sisters, put your hands perpendicular above your heads." When a half dozen or more of the men objected and did not put up their hands Wilford Woodruff said: "Now, brethren, you must all do the same way;" then they put up their hands. He continued: "Drop the left arm to the side. Draw the right hand across the left side, the palm downward. and repeat after me, 'We do this in the presence of God, the priesthood and witnesses present, should we or any one of us reveal the oath, the covenant or the promise, to the world, we will be willing to have our

Throats Cut From Ear to Ear'"

(he, drawing his hand across his throat. each one doing the same), "and," he continued, "drop your hand to your side." Similar motions were then made over the heart, abdomen, etc., indicating that not only was the throat to be cut, but that

The Heart Was to Be Cut Out, the Bowels to Be Torn Out and the Tongue to Be Pulled Out by the Roots,

if any of the secrets were revealed. We were then told that the marks on the undergarments over the heart, abdomen.

etc., were to ever remind us of the penalties that would be inflicted if these secrets were revealed.

The man representing "Peter" then gave us the second grip of the Aaronic priesthood. The penalty for revealing this grip was to be sawn asunder. All pledged their submission to such a punishment by drawing the hand across the abdomen. The men and women then took

The Oath of Chastity.

They do not, however, consider that polygamy is unchaste. It is a vital part of the divine plan of salvation. A man to be exalted in the heavenly sphere must have more than one wife. The women then took

The Oath of Obedience

to their husbands, promising to look up to them as their gods, and the only gods with whom they have to do. It is not possible for woman to enter heaven except she be united in marriage to some man.

The Oaths of Polygamy and of Vengeance.

Wilford Woodruff then said: "Sisters. those of you who are willing to uphold and sustain the heaven-ordained principles of polygamy by allowing your husbands to have more wives than one, say 'Aye,' and those opposed, 'Nay.'" Every woman answered "Aye." Not a woman present dared answer otherwise. The women in the Mormon Church are the real sufferers.

We then received the first grip of the Melchizedek or greater priesthood, to which order we were told Christ belonged. Upon receiving this we were made to take the oath of vengeance. Wilford Woodruff said: "Brethren and sisters, you and each of you do solemnly promise and vow that you will pray and never cease to importune high heaven to

Avenge the Blood of Joseph the Martyr and Hyrum, His Brother, Upon This Nation,

whose blood has sealed their testimony: you shall teach this to your children and your children's children to the third and fourth generation. You do this in the presence of God, angels and witnesses present." All bowed the head and answered. "Yes." Yet it was repeatedly testified in the Smoot trial that there was no oath of vengeance against the United States in the endowment ceremonies!

From this room we entered room No. 6, known as the prayer room. All formed in a circle about the prayer-altar with their arms on each other's shoulders. Wilford Woodruff stood in the center and offered the prayer, we repeating the words after him.

The prayer ended, we went up stairs to room No. 7, the instruction room. The only partition between this room and room No. 8 was a curtain called the "Veil." On the veil were marks similar to those on the undergarments. In the veil were holes through which the hands could be passed, and a hole opposite the mouth, through which one could speak but could not see. The room on the opposite side of the veil from us represented heaven. Robert Sharkey took each one separately and led him to the veil. He gave three raps with a mallet on a wooden support and William Jennings, representing Saint Peter, answered from within: "Who is there?" Sharkey replied. "This brother has fulfilled all the obligations and is ready for another step." The person desiring entrance then put his hands through the veil and gave Saint Peter the various grips of the priesthood which had previously been taught him, and whispered to him his

New and Celestial Name.

My name was "Moses." Saint Peter, being satisfied by these tests, opened the door at the side and the man was allowed to enter heaven. The same performance was repeated for the wife-to-be, and she, too, was allowed to enter. It may be added here that not only in the ceremonies but also in the actual faith and practice of the Mormon Church the requisites to entrance into heaven are not the high moral and spiritual attainments of character and conduct found in other faiths, but the ability to give the grips and passwords and answer to the new name given by the priesthood. The only sin that can prevent a Mormon's entrance into heaven is apostasy from the Mormon Church or disobedience to the Mormon priesthood.

Having been admitted into heaven, the man and woman to be married knelt. the one on either side of the velvet-covered altar. Wilford Woodruff sat at the end of the altar.

The Marriage Ceremony.

Addressing the kneeling couple, he said: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to those conditions; that is, to keep yourselves wholly for each other and from all others during your lives." They answered, "Yes." He continued: "By virtue of the authority vested in me, I pronounce you husband and wife, for time and for all eternity. And may God add His blessing that you may keep your covenant from henceforth and forever. Amen. Husband, salute your bride."

This was a monogamous marriage. When

A Polygamous Marriage

was solemnized and the first wife was present, the ceremony was, and still is, as follows: The first wife was addressed by the officiating officer thus: "Are you willing to give this woman to your husband to be his lawful and wedded wife, for time and for all eternity? If you are, you will manifest it by placing her right hand in the hand of your husband."

"Do you, brother (———) take sister (———) by the right hand, to receive her unto yourself to be your lawful and wedded wife, and you to be her lawful and wedded husband for time and for all eternity, with a covenant and promise on your part that you will fulfill all the laws, rights and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels and these witnesses, of your own free will and choice?" Answer, "Yes." The bride was then asked the same question and answered, "Yes."

Addressing them both, he continued: "In the name of the Lord Jesus Christ, and by the authority of the holy priesthood, I pronounce you legally and lawfullly husband and wife, for time and for all eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed with glory, immortality and eternal life, and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac and Jacob, and say to you, be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father, and of the Son and of the Holy Ghost. Amen." The bride was then reminded that according to the celestial law, "if she will not abide in these commandments, she shall be destroyed, saith the Lord, for I am the Lord thy God and will destroy her if she abide not in (i. e., submit to) my law."

It will be noticed, by comparing the two ceremonies, which offers to the couple married the greater heavenly reward. In the second there are "thrones, dominions," etc., sealed to them, which phrase means that

Those Who Practice Polygamy Shall Each Be Given a Separate World, Over Which They Shall Rule As Adam Did Over the Earth.

Unless the man have more than one wife, neither he nor she is permitted to enter the celestial or highest stage of existence in heaven. In the polygamous marriage the husband and bride are both made to say that they do it of their own free will and choice, while the first wife is simply asked if she is willing; that is, will submit. The "command of the Lord" quoted above becomes a whip-compelling submission.

The sealing ceremony ended, both returned to the dressing rooms and changed their clothing. The time of day was now 3:30 p. m. The ceremony had begun at seven a. m. Tired and hungry, we started for home happy that we were married, but with an inward consciousness that, while we had obeyed the laws of the priesthood, we had broken the most holy laws of God, and had pledged ourselves to become traitors to the land we loved.

I repeat here the statement with which I began, that soon after this I with my wife apostatized from the church because I believe that the Mormon Church is undermining the American republic. May these words of an old man inspire some younger men and women to give their lives for the healing of this open sore of America.

SHRINERS AT ATLANTA.

BY MARY ARNOLD BEESON.

Shriners, fifty thousand strong, are coming to Atlanta. Some are here already and three train loads will arrive on the Sabbath. A car of intoxicating liquor has been shipped here for their use in this a prohibition state! The Shriners are to be turned loose in the city to do as they please.

The usual Tuesday morning court is postponed and we are told that the public schools are to be closed for the day and the scholars are to march in the Masonic parade, which it is said will be eight miles long.

Thousands of dollars have been appropriated by the city authorities to be used in decorations and other preparations for the high festival of this wicked institution. Masonic symbols decorate the electric light standards. Flags and other decorations adorn the business houses. Truly, we are threatened with having the Scripture fulfilled in our day which says, "The wicked walk on every side when the vilest men are exalted." (Psa. 12:8.) The revelry lasts for ten days. Portions of the main business streets of Atlanta are set apart at night for use of the Shriners as dancing floors. The city is given over to the "nobles" for a general good time. They flirt with the women and girls on the street and even insult them. We are impressed with the striking similarity of these proceedings to the heathen festivals in pagan countries.

What a great curse to the city of Atlanta is this gathering of the devotees of Allah. The daily paper declares that this is the most glorious parade the city has ever witnessed. May God deliver us from the awful judgments that would justly follow such strenuous efforts to commit and glorify sin.

Atlanta, Ga.

Men count as almost nothing the virtues of the heart, and idolize the gifts of the body or intellect. The man who coolly, and with no idea that he is offending modesty, says that he is kind-hearted, constant, faithful, sincere, fair, grateful, would not dare to say that he is quick and clever, that he has fine teeth and a delicate skin.—La Bruyere.

Editorial.

THE ESOTERIC PARADISE.

Esoteric Masonry is the real Masonry, yet esoteric Masonry is not really masonic. As an English guild or trade union of stonecutters or builders, the society had no such esoteric element before some time in the first third of the eighteenth century. None the less, it had before that time as actual an existence and a still better title to its name than afterward, when, to use its own words, it ceased to be Operative and became Speculative Masonry. About the time mentioned, there was imported into its ritual and its theory what is called Esoteric Masonry. This had long been complete in an independent existence of its own. Freemasons did not invent but they adopted it. The cult was already very ancient, and although not by any means "founded on the Bible" seems plainly indicated in the account of the life of Elijah, in the Book of Ezekiel, and in the Book of Numbers, always with sharp condemnation. At present, some of the Masonic devotees are fond of calling their system a good enough religion.

Nevertheless, a student of comparative religion versed in the character and history of that well-known cult alluded to, for instance, in Book I, Paradise Lost, lines 446-457, has no need of joining the order to learn what he can teach its members better than most of them could teach anyone. Esoteric Masonry, or what we know as ordinary Masonry, is less than two hundred years old; but esoteric Masonry—if by this name we call the cult which it has absorbed, or which has absorbed it—is far more than two thousand years old. Hardly a country is mentioned in the Old Testament or the New in which it did not under some name prevail. It grievously seduced the Children of Israel and brought the wrath of God. It was in Egypt, Moab, Zidon, Asia Minor and Europe. Old pagan myths, and secret orders like the Eleusinian Mysteries, having existed long before the advent of Jesus Christ, it is now possible for a Freemason to claim with truth that his religion is older than Christianity. It would still be in point to ask him if it is also truer.

Completeness characterized the religious cult ages before it enjoyed its modern adoption in England, and in countries far beyond that island newer to history. This quality it still retains in southern Asia. It is something borrowed by the Stonecutters or those who also borrow their name. This is what resolves into plain simplicity the paradox that while esoteric Masonry is the real Masonry it is not really masonic. It is pagan.

PAUL'S CLEAN RECORD.

Professor James Denney, D. D., declares that Professor H. A. A. Kennedy's new book, "Saint Paul and the Mystery Religions," that is the ancient secret societies, is "emphatically one for most serious consideration. On a subject on which there has probably been more loose and uncritical writing than on any other in the field of New Testament learning, he has presented us with a model of really critical scholarship. * * * Apart from evidence which only professional students can appreciate, there are considerations which everyone can understand. It is quite certain, for example, that Paul can have had no acquaintance with the mystery religions at first hand. No one would go so far as to suggest that he had been 'initiated' into the mysteries of Attis or Adonis or Osiris for himself. The very idea of such a contact with idolatry would have struck him with horror. Monotheism was a passion in his blood, and religious as opposed to speculative monotheism is always intolerant. It repels vehemently all that is inconsistent with it. The adepts of the mystery religions were as a rule of quite another temper. They often passed from initiation into one set of mysteries to initiation into another; they were willing to be insured in all the offices, and to take each for what it was worth. But the man whose confession runs, 'To us there is one God, the Father, and one Lord, Jesus Christ,' is in a different position, and it is from this center that all his thoughts must be determined. On the one hand, his monotheism, and on the other his faith in a historical Saviour, preclude most of what is being pressed on us as a restatement of his thought. * * * It is too little to say that 'Paul is careful to avoid language or thought of this type.' He did not need any care to avoid it any more than to avoid dropping into English or Chinese; he was essentially incapable of it."

DULY PREPARED.

"Is he duly prepared?" asks a lodge officer in the preparation room where the candidate for the master's degree awaits admission to the lodge room. When another officer responds, "He is," it is still further asked, "Has he made suitable proficiency in the preceding degree?" Such questions might well be asked concerning any of our unknown allies about to enter the group of helpers in our cause. For all the tasks of life and all the duties of any important special service, are largely done already in preliminary preparation for their direct and obvious performance. Here lies the whole meaning and value of the school system. Though in one sense it goes before practical life, yet in another it is actually a part of it. Watching a game played by the boys of his own Eton school, the Iron Duke said, "There Waterloo was won." Even the drill of the private soldier on his parade ground is part of the battle to be joined elsewhere.

Conversely, lack of training and equipment insure defeat. A campaign not planned is better abandoned; a battle of raw recruits is a rout. For similar reasons, office positions are not open to raw applicants who have slighted arithmetic in school, and untrained lawyers are not admitted to the bar. Actual work of all kinds begins and proceeds far, in what is accounted preliminary. Omitted preparation leaves all undone. All this is as true in our special work as in any other. Writers for this magazine have learned special truths which need to be universally known; so have our lecturers on the field; and so ought our welcome though unknown volunteer helpers to learn with studious care. For a plain illustration we cite preparation for writing such a book as, "Finney on Masonry" or John Quincy Adams's letters on the same subject, or Dr. Blanchard's "Modern Secret Societies." Besides general training, these authors acquired special information. Every one was master of his subject. Otherwise his help, instead

of being real aid might have been disastrous interference. Opposition from the wrong side seems hardly so much to be dreaded as weak or mistaken support from the right one.

Notice, then, the force of the terms "duly and truly." They imply a good degree of completeness, and completeness includes definiteness. Study must come to a point. Knowledge is incomplete so long as it is vague. It is an anchor dragging in sand. The need and the possibility are both illustrated by a case which we have known thoroughly. A pastor who was sought by a lodge seemed to be restrained to some extent by long-cherished prejudice, which may have been largely due to parental influence. Assured that he could accomplish more if a Mason, he sought further advice, but no one told him in detail certain objectionable facts which he needed to know. Finally he was initiated. Then he began to know definitely, and presently still more fully. He became a diligent student of matter giving real information. Having acquired ability to give others what he had once sought for himself in vain, he has long been a helper of our cause. Vague opposition is not his style; he relies on facts. He is a teacher because he is a student, and he could hardly have done all his work without rather laborious preparation.

Dr. Blanchard is so well-known a writer for this magazine that we can appeal to his method, which is not that of mere harangue or denunciation. His articles are informing because his knowledge and experience are full. His essay on Washington, for example, shows in its very method a study of the life of Washington. Without this, he could not have been ready to refute unfounded allegations respecting the masonic life of the general. We may fairly claim that the example of three college instructors whom we have named, Finney of Oberlin, Blanchard of Wheaton and Adams of Harvard, plainly teach the vital lesson we have here dwelt upon, since all were duly and truly prepared on their special theme. The variety of their knowledge is not indispensable, but its definiteness or accuracy is. The alternative is not Saul's armor or nothing, but at least a pebble from the brook, complete in itself and solidly real, or else diligent and useful waiting. Waiting is not delay so long as it is active preparation and not negligent indolence, for to become duly and truly prepared is itself a true part of zealous service.

A BETTER ALTERNATIVE.

"Overcome evil with good," is a Scriptural admonition which, whatever its strict first meaning may have been, is suggestive of a principle none too well understood. Everyone knows that a baby can often be pacified by a new object of attention. Mischief among children can be as effectually prevented by games and work as by interdiction. It is wiser to lead than to collide. Interest a mind in what is not bad, and it will drop interest in what is bad. Bare negation and prohibition are not adequate means of culture. The horrible example plays its part, but the good example is the real source of potent influence. Antislavery was profreedom. Antisecrecy takes color from its positive element of piety and morality. It is a positive advocacy of freedom to use the name of the Mediator in public prayer, and to expressly recognize that he is head over all things to the Church. It positively maintains the right of a citizen to be a loyal citizen; and of each member of human society to observe the duties of morality in speech and action. Antimasonry is the positive opponent of antimorality and antichristianity hidden under the euphemism of a secret society name. But this opposition must go beyond words, actions must agree with words. The church, the school, the public library and the museum of arts, science or antiquity—these, and all that worthily keep company with them in open illumination are in their positive essence antisecret, and to be honored as powerful allies of our cause. It is wise to maintain friendly terms with true allies. Bare negation might be a vacuum. Lead men the right way and they cannot at the same time tread a wrong path.

A correspondent last month wrote us from Irontown, Ohio, "I have just withdrawn from the Order of Red Men and also from the Order of Odd Fellows, for Jesus' sake."

News of Our Work.

WASHINGTON ASSOCIATION REPORT.

The Washington Christian Association, opposed to secret societies, was organized June 25, 1913. Our work is, therefore, less than one year old. While we may not be able to report great growth within that time or point to any great results accomplished, we are glad that we are alive and the future lies before us.

Since our organization one public meeting has been held at which the principles for which we stand were discussed and literature distributed. In addition to the generous help received from the National Christian Association, both in money and literature, friends of our work locally have contributed to its support. In this way we have been able to secure over a hundred dollars' worth of books and tracts, part of which has been sold and in some cases distributed gratis. In addition to placing "Modern Secret Societies" and "Finney on Masonry" in the public libraries of this city, we have distributed over one thousand tracts to the students of the University of Washington. Effort has been made to induce our friends to take the books, which we supply, and loan them out among the victims of secrecy and thus keep them in circulation. In doing this both the officers and others are having opportunities to discuss the work with the lodgemen in private and by correspondence, with some very interesting results.

The work in which we had greatest interest is that among the students. This we hope to continue year by year, seeking, if possible, to put literature into the hands of the freshman as he enters the university. Our reasons for this are threefold: First, young people are in general more open minded and susceptible to the truth than any other class; few have at that time of life entered the lodge and it is easier to keep them out than to get them out. While it is true that few who are old in lodge experience are saved late in life, very few lodgemen attend our meetings and comparatively few who have once joined are willing to read anything that is written against the lodge, or if they do, read it with unprejudiced minds. They are joined to their idols and want to be left alone and, loving darkness, hate the light lest their deeds should be reproved. But young people are for the most part open to the truth, or at least have enough curiosity to read a tract when it is put into their hands.

Second, it is in our schools that most young people get their first experience in secrecy. A devoted fraternity or sorority student almost in every case has begun a career in secretism and if saved while in school may be saved from all other forms of this evil.

Third, if this country is to be saved from the power of the lodge, the work must begin in our schools. We are now talking of national prohibition of the drink curse, but this was preceded by scientific instruction in our schools as to the evils of drink. We believe that the antisecrecy fight will have to be won in the same way. It will never be won in this generation or in the next, nor in any generation to the end of time, so long as the Devil is allowed undisputed possession of our schools and colleges.

We have no means as yet of knowing much about the results of our work so far, and perhaps never will know fully, but we are encouraged to believe that God will bless the truth. We are glad that He has counted us faithful, putting us into this work and count ourselves honored in being counted with the men and women who have preceded us in it and who are now carrying it forward elsewhere. It is upon their example and inspiration that we so much depend.

We wish you all blessing in the Annual Convention, and all the plans before you for the coming year.

Fraternally yours,
(Rev.) T. M. Slater, Pres.
Seattle, Wash.

If the kingdom is ever to come to our Lord—and come it will—it never will come through a few ministers, missionaries or evangelists preaching the gospel. It must come through every one of you preaching it—in the shop and by the fireside, when walking abroad and when sitting in the chamber. You must all of you be endeavoring to save "some."—Charles Spurgeon.

Statement of the Board of Directors.

Your Board of Directors, elected at the last annual meeting, chose Rev. P. A. Kittllsby, chairman, and the usual committees were designated to look after the work on the field, to care for the publishing interests, the finances, etc.

They engaged Rev. W. B. Stoddard, Rev. F. J. Davidson and Mrs. Lizzie Woods Roberson for service on the field. The results accomplished testify to the wisdom of their action. Mr. Stoddard addressed in his public meetings during the year nearly thirty-five thousand people, in addition to much personal work, visiting in homes and places of business some three thousand individuals. Mr. Davidson's audiences during the year totaled about twenty thousand and besides some nine hundred people were seen and canvassed one by one in their homes. We do not have the statistics of the public addresses and number of house to house visitations of Mrs. Lizzie Woods Roberson. We know, however, that her labors have been abundant; her audiences often large, and her house to house work indefatigable. Her letters speak for themselves and are a valuable feature of the CYNOSURE. An eastern minister suggested their publication in book form. Some fifty women separated themselves from the lodge in one place where she labored, and many in other places have seen the truth and, renouncing lodge fellowship, have received a new spiritual impulse to Christian service. Mr. Davidson found the fires of persecution hot but he has continued a martyr (witness) without flinching. His wife has been a physical sufferer during the whole year and merits our prayers and sympathies. It must be especially hard to be sick and to have one's husband the target for so many fiery darts. She is a worthy companion of her faithful husband. Much could be said about Mr. Stoddard's work but he is present and will speak for himself.

Your Board of Directors, to stimulate the activity of the State Associations, auxiliary to the National, made them the following very liberal offer, viz: To retain all cash received during the year for subscriptions to the CYNOSURE up to $1,000 and apply the same in forwarding the work in the State. The subscriptions, of course, were to be taken by the members of the Executive Committee or their agent or agents. Reports were to be sent at least once a quarter to the CYNOSURE. The Executive Committees of the different States failed to find capable men, who were also willing to make such a missionary effort, with salary contingent in a large measure upon their being successful agents for the CYNOSURE. We believe that it would call for less sacrifice and effort in such an agent than has often been required of other missionaries. With the co-operation of the testifying churches in the states an agent could not fail. Agent Davidson reports having taken 995 subscriptions among his poor people. If they had been taken in a northern state it would have meant as many dollars. Secretary Stoddard received $1,245 for 1,276 CYNOSURE subscriptions the last year. We hope these facts may impress State Executive Committees and, if they do impress them as they should, a great work may be done this coming year. An agent does not simply take subscriptions for the magazines, but, notice, Secretary Stoddard gave 211 public addresses during the year, and Agent Davidson 393—more than one address per day was his average. It would seem to be more difficult to accomplish the latter than the former.

We do not mean to be misunderstood as denying the good work accomplished by the State Associations. The reports of the State Secretaries of Indiana, Iowa, Michigan, Ohio, Oregon, Pennsylvania, and the letter from the Washington State President, Rev. T. M. Slater, to this National Convention, all show much accomplished, all things considered.

We wish to report with gratitude that the fund first established by Rev. Edward Hildreth has enabled us to supply seventy-four graduate ministers of the Congregational and Presbyterian theological seminaries with important works on secret societies. Judge George Bent, liberally aided this fund and it is certainly to be hoped that others will real-

ize its importance and do likewise. The Secretary of the Chicago Theological Seminary reported that there was unusual interest this year among the students in securing our books. The President of the McCormick Seminary has always been very cordial towards this effort. One of his graduates wrote us two years after receiving the literature on his graduation, expressing his thankfulness for it and stating that it had been of great service to him.

More than usual has been accomplished the past year through advertising. Your Board of Directors made arrangements with a Mr. C. E. Raymond to advertise our work in connection with his other interests in four States with his stereopticon. The plan seemed practicable and valuable and the cost small, but except providing the plates, we have had no results. No word has come from Raymond and no answer to our letters of inquiry. He may be "watchfully waiting." The Board, however, believes that the method is a valuable one but that to carry it on independently at this time would require more funds than can be afforded. Other advertising methods were more successful, increasing the average tract sales 200 per cent and one month 400 per cent above the former average. Through our advertising in the religious press the work has gone into many new fields and brought us into touch with many new friends, and what is perhaps as important, it has placed before hundreds of thousands a knowledge of where information may be obtained on this vital subject. We are glad to give credit for the friendly contribution of advertising space in a number of publications. Those that come to our minds at this time are *The Christian Conservator,* (United Brethren) of Huntington, Ind.; *The Free Methodist,* of Chicago; *Der Missourier* (Lutheran), of Buffalo, N. Y.; *The Hebron Star* (Brethren), Nokesville, Va.; *The Christian Nation* (Reformed Presbyterian), New York City; *The Repairer* (Holiness), Atlanta, Ga.; *Gospel Messenger* (Friends), Williamstown, N. C., and *The Christian,* Boston, Mass. Paid advertisements were placed in *The Christian Worker's Magazine,* organ of the Moody Bible Institute; *The Christian Standard,* Cincinnati, organ of the Christian Church; *The Standard,* of Chicago, Baptist; *The Assembly Herald,* Philadelphia, Presbyterian; the *Michigan Christian Advocate,* Detroit, Methodist; *United Presbyterian,* Pittsburgh; *Christian Work,* New York City; *The Advance,* Chicago, Congregational; *The Congregationalist,* Boston, and some twenty other church papers located in the East or West. It is probable that none of the leading papers which inserted our little one-inch ad but received protests from their Masonic readers. Our contract with *The Congregationalist* of Boston was for three insertions of the ad, but after two insertions, the editor ordered the contract cancelled and wrote: "We have had quite a number of complaints from some of our very finest subscribers in regard to the National Christian Association copy, and while I have received a number of degrees in Masonic bodies and know that Masonry has absolutely nothing to hide or be ashamed of, still I do not wish to give our subscribers offense so I am discontinuing that contract." It is difficult to see a good reason for the editorial department of the paper to require the business department to cancel a contract made with a reputable house which advertises the opinions of such men as Col. Geo. R. Clarke, founder of the Pacific Garden Mission of Chicago, and other eminent Christians when Freemasonry has "absolutely nothing to hide or be ashamed of." The editor of one of the leading Presbyterian papers of this country, *The Continent,* of Chicago, refused to make a contract and so acted more manly than the editor of *The Congregationalist.* The ground for the refusal was that our tracts "cover subjects over which there is a great difference of opinion. We have among our readers, both pastors and laymen, a great many who are members of Masonic orders."

There were those in the days of our Lord whom He said preferred darkness to light.

There are some ten theological seminaries and Bible schools in Chicago in which we have sought to have our work presented. Over half of these are friendly and in a few cases the managers are hearty in their approval. It has been the policy of your Board to aid all such schools and colleges throughout the country with literature and speakers when-

ever possible. Something has been done in this line, though not as much as we could wish.

The agency that probably reaches the greatest number is the Tract Workers. Some six hundred people have been our co-workers this year and in this important agency and thus something has been accomplished in most of the States of the Union. Cannot the number of such agents be doubled during the coming year? It is an effective way of working. A young woman, for example, during the year past providentially received some of the N. C. A. tracts. She saved three young men, her neighbors, from carrying out their plan to become Masons. A young man gave his brother, a railroad employe, some of our tracts. It resulted in enlightening him and he in turn saved several of his companions. If a tract is given in the name of our Lord with a prayer that the Holy Spirit bless the work, one may expect his labors to be fruitful. We ought also to call the attention to the continued interest in our work or the need of it in foreign lands. Orders for literature have come from Brazil, Turkey, Argentina, China, Africa, as well as Canada and Mexico. A native of Brazil, who has become interested in our work, makes an annual contribution of five to ten dollars.

The CYNOSURE subscription list is a little larger than last year, though still far below what we have long labored to make it. The average issue has been a little above 3,000 per month. There have been some criticisms for taste of people vary. Some prefer the meat all lean and other all fat, but on the whole voices have been commendatory, as, for instance, is that of Rev. B. E. Bergeson, a former member of our Board, but now a pastor in Seattle, Wash. He wrote last week: "I want to thank you for your able magazine, which I like better than, say, twenty years ago. It seems to me that its writers now more generally go to the center and root of the matter."

Financial matters of much importance engaged the efforts of the Board from time to time during the year and we have been grateful to God and His children that we are not only closing the year free from debt, but able to plan greater things for the year before us.

ANNUAL REPORT.

SECRETARY W. B. STODDARD.

Dear Friends of the Anti-Secrecy Cause:

The days, weeks and months of the year past have been so filled with work and have slipped so quickly by it is hard to realize they are gone. Again I am called to give an account of my stewardship.

As your Eastern Secretary it has been my privilege to labor in states East extending into those of New England, and as far West as Illinois, the greater part of my time being given to Pennsylvania and states adjacent. In a general survey of efforts and results I find much to encourage. Opponents have not been less than in former years. Some trials have been unusually severe, but through all God has graciously sustained. The amount of work accomplished depends largely of course on the ability and strength given in its prosecution. My health has been generally good. God has kept "amid dangers seen and unseen," giving strength for each task as there was need. My work has been generally along lines producing the best results in other years. Experience has brought the conviction that there is little profit in controversy unless there be a willing heart and a Christ centered life.

An increased knowledge regarding our work and methods has naturally brought opportunities for reaching the larger numbers. I have been enabled to touch many church bodies through Synod or Conference because of those formerly made acquainted with my work. To illustrate: at the Covenantor Synod, and at the Annual Meeting of the Church of the Brethren assembled at Winona Lake, I was given a welcome and hearing which would not have been accorded a stranger or one presenting a less worthy cause. A knowledge of the work and worker made it possible to secure one hundred and fifty new readers to our CYNOSURE, and send its light to homes in all parts of the United States and countries beyond.

The ever increasing means of transportation and communication greatly aid our opportunity. With our twentieth century limited trains, and "voices of the air," we listen with wonder to the stories of the stage coach and saddle horse mail

route. If we do not reach further and accomplish more, surely it is because we are weak, or unable to utilize what is at hand.

The summary shows that during the year closing April 30th, I delivered two hundred and eleven addresses, one hundred and thirty-eight of which were directed along anti-lodge lines. An approximate number of 2,912 calls were made. 1,276 CYNOSURE subscriptions amounting to $1,245.17 were secured. Collections on the field, aside from those used in holding State Conventions $216.91. Expense of travel, hotel and incidentals $643.12.

It will be noted that I put forth special effort in securing readers for our official organ. In so doing I feel that I am not only securing needed support, for a blessed work, but am every week getting the truth before thousands in the homes from whence the strong men and women of the future of our nation are to come. Would to God that in every home in our beloved land there were a CYNOSURE blazing forth in Christian light!

Collections have not been so numerous or large as in some years. Church officers tell of the necessary restriction in contribution to the agencies under their control. Their poverty, need, and the special demands, seemingly figuring more on curing conditions, than upon preventing them, on the plan of a "pound of cure rather than an ounce of prevention."

While collections on the field have reached but one-third of my expense of travel. I may rejoice in having secured a larger number of CYNOSURE subscriptions than during any other year of my work. In this age, with the printing press flooding our homes with reading of all kinds, it is not an easy task to get the ordinary mortal to see the need of taking an additional magazine, when he cannot read all he now receives. The thought of one's personal need ordinarily comes first. The thought of the need of the work together with the opportunity to help it must usually be suggested. Everybody who believes in the Christian light, as opposed to Lodge darkness, ought in my judgment to subscribe for the CYNOSURE, unless too poor. Read it what you can, and then pass it on to your Owl, Elk or Monkey neighbor.

State Conventions in Indiana, Ohio and Pennsylvania have been held under my supervision. For nearly a month I also labored in aid of the Michigan work. The State gathering there showed a live growing interest that requires but the right captain to make Michigan a leader in reform.

The Indiana and Ohio Conferences were largely supported by our friends of Mennonite and Brethren Churches. Though held in country districts during the busy summer season the attendance was excellent. The larger number of those who attended the Pennsylvania Convention were members of Free Methodist and Wesleyan Methodist Churches. It was said of Christ when on earth, "The common people heard him gladly." I find in increasing numbers our friends of what are known as "the plain churches" desire our help as they combat the lodge. The denominations filled with pride and fellowshiping sinners of all kinds, do not wish us to torment them before their time. Their pastors give us scant audience well knowing the conditions that obtain. Ill informed must be the man who thinks all the churches called Christian stand for Christ.

Seeking names and addresses of pastors in one of the popular denominations in this city, I was referred to a prominent minister in that denomination, who replied to my request, by saying he "never gave addresses of ministers to side shows." He belonged to two lodges and saw nothing wrong in them. The committee of examination in a prominent theological seminary in this city, asked a young man aspiring to the pastorate if he believed in the inspiration of the Scriptures. He replied that he did not. When asked what he would say to one coming to him asking the way of salvation, he said he did not know. Yet he was ordained and sent to preach with the sanction of the seminary. Men of this type neither favor the N. C. A. nor any organization that is a real rebuke to popular sin. They are not found taking up the cross daily to follow the meek and lowly Nazarene. We can hope for real support from the orthodox only. Those who ridicule the blood atonement are not concerned about the rejection of the Lamb slain.

It has been my privilege to convey the greetings of our Association to several Conferences and Synods of Churches in sympathy and receive in return their assurance of co-operation.

An unusual number of Sabbath schools, day schools, colleges and seminaries have been visited with good result.

In the East summer camp meetings have increased in number and attendance. During the months of July and August much time was given to these gatherings. In these I was able to reach some not found in the churches as well as "those of like precious faith."

A number have seceded from lodge affiliations giving credit for so doing to the knowledge received from us. The force of the scriptural statement "my people are gone into captivity for want of knowledge" is constantly seen. Only as we present "line upon line, precept upon precept" do we approximate supplying the need. A repetition of truths well known to older antisecrecy people are needed. This is shown by questions of the young, and those lacking in a knowledge of facts.

To the long list of loved co-workers, whose voices have been stilled to earth that they may join in unhindered praise above, has been added, oh, so many during the year past. At times I have been much saddened by their absence. My faith is strong in the God, whose Spirit influenced the organization of our Association. The night that brings out the stars is but in advance of the brighter day. The God who brought us into existence cares for us still. Through earth's trials come our blessings.

Unhappy Mexico drenched in blood, and torn asunder by internal strife, may yet find her Savior and merge into a happy nation.

It is not by the might and power of men that reforms are brought about, but by the mighty power of an almighty God. Shall we not look with hope to the future? We live in an age when men and measures are moving rapidly.

The clouds of the night may obscure for a time, but the sunshine of victory is sure to come. Let us look up and move forward.

CONTRIBUTIONS.

For the Annual Convention:

R. M. Stevenson	$ 1.00
Mary P. Morris	1.00
Mrs. Amanda Smith	1.00
George L. Coffin	5.00
Mrs. M. E. McKee	5.00
Miss N. S. Coleman	5.00
E. Brace	6.00
Rev. T. H. Acheson, D. D.	1.00
J. Purdy	3.00
Mrs. Edith M. Kerr	1.00
T. S. Couch	2.00
Rev. and Mrs. D. P. Baker	2.00
Mrs. F. H. Frink	1.00
George W. Shealey	11.00
Mrs. W. H. Ebeling	1.00
Rev. G. M. Robb	5.00

From Christian Reformed Churches:

Cedarbrook Church, Grand Rapids	$23.85
Rochester Church, Classic of Hudson	5.17

"LIZZIE WOODS' LETTER."

Tamo, Arkansas, May 7, 1914.

Dear CYNOSURE:

I was in Hot Springs last month, where I taught Bible lessons eight nights and made house to house visits in the daytime. We talked about the sin of secret societies, for this town is like most other cities, a hotbed of lodges. I thank God that He is leading His children out of bondage.

In our Bible meetings we gave out the tracts to a large congregation of white as well as colored people, for there were quite a number of white people present every night. When we gave out the tracts and began to expose the penalties and the wicked oaths to which Freemasons swear there were many, both white and colored, who answered "Amen." Dear brethren of the N. C. A., your work is not in vain. You are delivering the captives and giving sight to the blind. One brother said to me the next evening, "Sister Roberson, I am a thirty-third degree Mason but I quit it one year ago." I asked him, Why did you quit it? and he replied, "The Lord saved me from my sins and then opened my eyes and let me see how wicked and how sinful freemasonry is. They charm you and make you think there are greater things ahead and the poor blind man just goes

from bad to worse, taking degree after degree and being tied tighter and tighter as he proceeds to the higher degrees, the whole thing blaspheming God's name with its Christless prayers. Our Bishop was the leader in this wickedness." I said, Where is the Bishop? and he replied, "He is dead. He stole all the money he could get his hands on before he left and is now gone to give an account of his stewardship here. Masonry is damning the people, for no man can be a Mason and a Christian. As soon as he becomes a Christian and surrenders his life to the Master, he will cease to be a Mason."

My husband and I were stopping at this brother's house. His wife said, "Well, sister Roberson, I did nothing for years but set up Eastern Star lodges among the women. My former husband was a high Mason and we spent our time getting people into this idol worship." I said, I have been reading one of his books all the morning and there is no Christ named in its prayers. This book is Webb's "Freemason's Monitor or Illustrations of Masonry." I said to her, I cannot see why preachers are so blind to the truth. Dr. Blanchard's tract, "The Worship of Secret Societies Offered to Satan," is a picture of the Devil's work in this book. She replied, "My poor husband died tied up in all this wickedness and I was just as blind as he was. I have more than thirty dollars' worth of his books of different kinds of freemasonry. I wish I had given my time to the Lord as you have, instead of working for the Devil as I have done." I said, Dear child, I have not given the Lord all of my time, but that was because I did not know how to do it. I always knew that lodges were a fraud but I did not know how to fight them until I met Mrs. I. G. Bailey of McDermott, Arkansas. I never knew how to live a Christian life until I met her and she put into my hand this little paper *Hope,* sent out by sister J. P. Moore. When I began to study the Bible lessons as sister Moore had given them, I fell on my knees and cried to God to make me a Christian like sister Moore and truly He did according to my ability. There was not much in me for Him to use, but I gave Him what I had. I gave myself to Him and said, "Lord, if you can make anything out of me, here I am." I jumped up and cried, Glory to God, here am I, what will you have me to do? Well, I just kept that little paper *Hope* in my hand morning and night. I slept with that *Hope* and my Bible on the table by my bed and would wake in the night and read over my lessons, and God began to use me to tell others what He told me (John 3:34). Sister Bailey called me to the Southeast Baptist Women's Bible Board Association to do mission work among the women and children, eight years ago. Then I saw what lodges were doing to the church and she wrote to the N. C. A. and got four hundred tracts against lodges and gave them to me and told me to leave one at every house. I did not see any danger in handling them and went on to Arkansas City and made ninety-five house to house visits and left a tract at every house. When the Devil did get stirred up, they threatened to kill me and burn down Elder I. G. Bailey's house. My friend said, "Did you get scared?" I answered, Yes, I had a little fear until I read Jer. 1:5-8, and when I read the eighth verse I said, "Lord, I am not afraid now though they are talking of sinking me in the Mississippi river. I will go down, if need be, like brother William Morgan did." I got up from my knees that morning, willing to die for the Gospel, and I am willing this morning if necessary. When I looked up the lady's eyes were filled with tears and she said. "Go on from house to house here in Hot Springs and tell the poor women how wicked the lodges are.

I found many others who were willing to give up their lodges. God is separating His people from their idolatry. The people think that their preachers are right but when they begin to read the Bible and see for themselves they are willing to give up their sin. The preachers of today practice many personal vices and say to their people, "Once in Christ, you can never be out." I come in contact with this saying every day, but when we read Isaiah 59:1-2 they see the error of that teaching.

After leaving Hot Springs, I stopped off at Malvern, Arkansas, where I taught Bible lessons to from thirty to forty

women for three days. A number of white women were also present. At night I lectured to a crowded house with more than seventy-five white visitors. Each night we distributed the tracts and many said that they were true. The churches are so dead and formal that even the sinners who never knew the pardon of God for their sins know that the lodge is sapping the life of the Church.

The sister that I stopped with said to me, "Sister Roberson, I was in the Southeast District when Sister Bailey gave you those tracts to put out and when you came to the Gourd Settlement and lectured against our lodges and gave out the tracts it made the lodge members of that church mad enough to kill you. We said we would not give you a nickel, even if you were dying for the need of it." I said, But you all did give me the money for all the Baptist women of your district paid me a salary at that time. Have you, I said, learned since then that secret orders are sinful? "Yes," she answered, "right after you were there a preacher with a tent came to Dumos, Arkansas, where our hall was, and began to preach against lodges and all other forms of sin. We could stand everything he preached against except the lodge, so we planned to get rid of him in short order." I said, "Well, I am glad you did not kill me. Tell me what you did with the preacher. She replied, "The members of the churches and the lodges and the preachers of Dumos went to the white folks and told them that they wanted them to run the negro out of Dumos because he was preaching false doctrines. Some of the white men went down to hear him preach one night and the next day they advised the colored preachers to take their Bibles and call that man into their Council and if he was not preaching the whole Gospel then they would let the negroes whip him and run him out of town." I said, Did they meet him in the Council? "No," she replied, "not one of them would meet him. Just before the white folks called the Council we had set a night to kill him. When he came to preach we were to all go to the tent. Our lodge brothers told us to sit right up in front of the pulpit and when he got to preaching we were to call him a liar and if he rebuked us, they would take it up, put the lights out and take him out and beat him to death. But God Himself stopped us. I knew it was God for the leading sister who was to make the disturbance fell dead that day on her ironing board. All the lodge members were excited over her death. I was in the plot too. My horse was taken sick that day. It was a valuable horse worth $250.00. I was a widow and had no one to work with me and so had to tend the horse alone all day long and in spite of all I did, the horse died. I was too tired to go to the tent that night, but we all met at the lodge to plan for our sister's funeral and so the preacher had no one to molest him. We all had enough on our hands that night without killing anybody else." I said, What about the Council? "The preacher went to the place appointed," she said, "and asked all the colored preachers in Dumos to come and white people too if they liked." I said, Did they meet him? "No, indeed," she replied, "The Dumos preachers said he had killed the leading sister of our lodge and had killed my horse." I said, How did he kill them when they were both dead before he got to Dumos? She replied, "The preachers said that he was a hoodoo negro and if they were to go to that Council he would hoodoo them and kill them like he had the high priestess of our lodge and my horse." I could not keep from laughing to hear her tell this amusing story of their superstition. I said, Well, what did the preacher do? Did he keep on preaching? She said, "Yes, he preached until he broke our lodge up. We all got sanctified and gave up our lodges, tobacco, whisky and everything sinful. After the Lord had saved us, we saw how he had kept us from killing that innocent man. I am now married to the man we tried to kill and he and I often laugh about it now to see how foolish we were about that sinful lodge that will attempt to kill anyone who dares to oppose it." I had to go away from my sister to keep from laughing right out about that hoodooism.

May God help the sable sons of Ham to get a true knowledge of Him is my prayer.

Yours for Jesus,

LIZZIE ROBERSON.

AGENT DAVIDSON'S REPORT.

Leesville, La., May 6, 1914.

Dear CYNOSURE:

On account of the serious illness of Mrs. Davidson I have been unable to travel very much since my last letter, but, thank God, I am standing on His promises. I delivered eleven lectures, nineteen sermons, secured 102 CYNOSURE subscriptions besides making a number of calls at which we had prayer, read the Bible and discussed hindrance of secret societies to spiritual growth. The CYNOSURE is doing a silent but very effective work in opening the eyes of many to the sin of worshipping at the idolatrous altars of the lodge.

I met a very intelligent lady a few days ago who rebuked me for opposing secret societies. This good woman is an ex-queen, ex-priestess, ex-vice superior and a member of the Eastern Star, Household of Ruth, Calanthe, Seven Stars of Consolidation, Independent Daughters of Love, Knights of Honor of the World and is also a leading member of the Baptist church. After she had poured out her vial of wrath I said to her, My sister, you seem to be angry. "Come now, and let us reason together." Are you willing to read your Bible and hear what God says? She replied, "Yes, I am, and if God's Word condemns me I am willing to leave all my lodges because I cannot let anything keep me out of heaven. I am faithful to my church. Most of the ministers belong to secret orders and they tell us they are founded on the Bible." I explained to her how the lodge oath might compel her to conceal secrets from her husband and reveal them to men in her lodge and how her husband likewise might be compelled to keep secrets from her and have to reveal them to women in his lodges. We read Genesis 2:23-24, 2 Corinthians 6:14-18, Ephesians 5:10-11, Galatians 5:1, Revelations 22 and Matthew 5. After prayerfully going over these passages we read Ezekiel 33:1-3, Isaiah 1:17-18 and Deuteronomy 28, and had prayer again. After that she said, "Brother Davidson, God has sent you to me. I understand God's Word as never before. I am fully convinced now that the lodges are all wrong. I see now why the churches are spiritually dead. God is surely with you or the lodge people would certainly have killed you long ago." She then told how they had discussed me in the lodge room one night and they had all agreed to oppose me in everything, even if I should do a thing deserving of praise, to condemn it.

I also met a minister whose eyes the CYNOSURE had opened to see the wickedness of the lodge. He was an Oddfellow and a K. of P., but he has left them both. He explained how the lodge element had combined and fought him since he had severed his connection with them. Is it not strange that ministers, deacons and lay members will combine under the oaths of secret lodges to willfully misrepresent a man in business, in society and even in the pulpit in an effort to kill his influence in the community?

I certainly did enjoy the proceedings of the Iowa Convention and the many encouraging letters sent by friends. I am also glad to read of the great work being done by Mrs. Lizzie Woods Roberson. What a power for good it would be if a fund of $20,000.00 could be raised to send the CYNOSURE one year to the 30,000 negro pastors of the South, and $2,000.00 additional to keep two antisecrecy workers constantly in the field lecturing, distributing tracts and giving the CYNOSURE a house to house circulation. Secret societies are by nature well calculated to plant the seeds of immorality, drunkenness, falsehood, idolatrous worship and sin of every kind in the hearts of men and women. Therefore every effort ought to be expended to counteract and break them up.

The churches here have been successful this spring in making many additions to their numbers but there has been very little manifestation of true regeneration. Some have not forsaken their old way of living in sin and none of them have forsaken their lodges. Jesus said, "By their fruits ye shall know them," and St. James says, "So can no fountain both yield salt water and fresh." "Ye cannot serve God and mammon."

Pray for me. The secretists have sworn that I shall not get work in this section to enable me to provide for my family. The cross is heavy and the trials are sore, but thank God I am greatly encouraged and strengthened by reading Psalms 1, 23 and 37 and also Matthew 5.

John 14 and Timothy 3. I am anchored in the rock of His Word.

The National Baptist Sunday School Congress meets in Beaumont, Texas, June 10th to 14th, which I hope to be able to attend with a good assortment of antisecrecy literature. There will be five thousand delegates from every state in the union and from Panama, British Guinea, Africa and the Philippine Islands. I am also to attend a state conference in Shreveport tomorrow.

May God bless this glorious work of reform. Yours sincerely,

F. J. DAVIDSON.

SECRETARY STODDARD'S LETTER.

Chicago, Ill., May 18, 1914.

Dear CYNOSURE: I am reminded that my report this month should be very brief as there is much pressing for publication. Following my last report I took a run into Michigan to fill appointments and further the work there as opportunity offered. Lectures were delivered to attentive audiences in Christian Reformed Churches in Grand Haven and Muskegon and in the Free Methodist Church in Coopersville. Meetings were not held in Kalamazoo, Mich., or in Michigan City, Ind., as planned, because the time seemed unfavorable.

Since coming to Chicago, a dozen or more meetings have been held that I trust will contribute to the attendance at the Annual Convention. I have spoken in four of the six Mennonite missions at work here and have been pleased to note their progress. There is improvement in attendance, in efficiency, and in workers. From what I see and hear I judge that the number of the ungodly in this great city is increasing, but I rejoice to note that the efforts for their conversion are also increasing. There were a dozen who came forward at the meeting where I spoke last evening, seeking help to lead a better life.

Some days were spent at the great Triennial Conference of the Missouri Lutheran friends held in this city from May 6 to 16. Thousands of pastors, delegates and visitors were present from all parts of the United States and Canada. It was no easy task to despatch the business of this great church, but being well arranged, it was pushed through with success. That they stand with us in the battle against the secret foe, was again demonstrated by their liberal subscriptions for the CYNOSURE.

Our Norwegian friends of this city are celebrating the one hundredth anniversary of the adoption of the Norwegian constitution in the home land. There are many meetings and much festivity. It was my privilege to address about one hundred and fifty of the young people in a large Free Evangelical Norwegian Church, of which Rev. C. T. Dyrness is pastor.

Wednesday evening of this week I hope to respond to the invitation of our Director, Rev. P. A. Kittilsby, and address the young people's meeting of his church, the Norwegian Lutheran. Tonight my appointment is with the German Lutheran students of Concordia Teachers' College, River Forest, Ill.

I cannot write here of individual cases, but will say that many who thank me for the truth brought, which is as helpful as it is new to them, cheer me much. After the Annual Meeting, I plan to return to the eastern states. Yours in the work,

W. B. STODDARD.

THE COLORADO STRIFE.

John D. Rockefeller, Jr., in a statement defending his position regarding the Colorado coal strike, made it clear that the demands of the strikers had been granted long before the strike was called, with the one exception of unionizing the mines. That, he declared to be a matter of principle, and hence could not be arbitrated. He makes no objection to unions, but he insists that as many as do not wish to join such unions shall have the right to work, and he declares he would rather lose his millions invested than abandon that principle. Mr. Rockefeller's statement is true and should meet a warm response from the hearts of all patriotic Americans who are looking for the permanent solution of labor problems and are not satisfied with compromises which cannot be abiding. The right to work when and where one pleases is a principle which should not be compromised. To acceed to the demands of the strikers to unionize the mines would settle no labor difficulty but would rather aggravate it. Nothing is settled until it is settled right.

Mr. Rockefeller's statement is in part as follows: "We showed that all of the points which are claimed to be at issue, with the exception of unionizing the camps, the Colorado Fuel & Iron Company had voluntarily granted to its employes long before the strike was called or talked of.

"The points enumerated are the eight-hour day, semi-monthly pay, right of miners to employ check weighmen, no discrimination against employes who trade at other than the company's stores, voluntary increase in wages last year amounting to $550,000 a year.

"In addition to the above, the only matter which has been raised by the union is the unionizing of the company's camp. On this question of the open shop, namely, the right of every American citizen to work on terms satisfactory to himself without securing the consent of the union, I reiterated to Mr. Foster what I said in my examination before the committee on mines and mining in Washington a few weeks ago—that we regarded this as a matter of principle, which could not be arbitrated.

"At the present moment in Colorado funds are being openly raised and citizens are being armed with the avowed purpose of resisting the authorities of the State. Since that issue of resistance to constituted authority is raised, it is unthinkable that the Colorado Fuel & Iron Company or any of the companies operating in the State should be asked to yield its position on a preliminary and now extraneous matter of dispute as the price of securing the withdrawal of forces armed to combat their own government."

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XI.

Roses and Thorns.

"The rose is fairest when 'tis budding new,
And hope is brightest when it dawns from fears.
The rose is sweetest washed with morning dew,
And love is loveliest when embalmed in tears.

Walter reached England after an exceedingly stormy passage, which, however, was in harmony with his thoughts and feelings. The ship was driven with the fierce winds and tossed; it rode upon the crest; it sank into the troughs. The sailors were at their wits' ends. So Walter at times would mount up to the heavens in his hopes but soon would go down to the depths in his fears. He, too, was at his wits' end. Nothing had ever troubled him like that conversation in the arbor. He was not sure yet in regard to the meaning of Edith's words. In his stormy voyage he could not decide what to do. Would he give Edith up without an effort to come to an understanding? His whole being rebelled against the idea. Did he love her? He had no doubt of it. He loved her deeply, fervently, passionately. Did she love him? By all the tokens by which he could judge a true-hearted woman, as he believed her to be, she did love him. Would she ever be his wife? If it had not been for her mysterious language at their last meeting he would before this have asked her. But what did she mean? She certainly knew that he was a Mason, for if not, why would she speak as she did? If she knew it, evidently she was cunningly warning him not to ask her to become his wife, or else wanting him first to promise to leave his order. How could he leave? Would not his father be angered beyond reconciliation? Was he not bound by solemn oaths? Had he not been taught, "Once a Mason always a Mason?" He muttered to himself, "I wish I had never entered the lodge. But how can I give it up? I cannot give up Edith." Such thoughts as these drove him nearly to distraction.

After reaching London and settling down to regular work, his mind became more settled also. Like a wise man, he concluded to write to Edith, tell her the whole truth, and ask her to give him

peace and happiness. This gave him that rest which comes from decision. After duly considering the matter, he wrote as follows:

GALEN PARK, LONDON, Sept. 5, 18—.
DEAR EDITH:

I would like to give you a full description of my stormy passage over the sea, and of the many interesting places and objects which I have seen since my arrival, but another subject too much occupies my mind and heart to allow me to write of such things. Edith, I am in deep trouble, and I go to you, the only one who can give me comfort and aid. Do not be alarmed, for if you sympathize with me, you can relieve me from all misery and make me happy. So allow me to tell you the whole matter plainly and in a businesslike manner, for I shall hide much of my emotion and write the simple truth. Edith, I love you. I love you with all my heart. I have loved you ever since childhood. Do you remember the happy days we spent together when children? How often and how fondly I have wished that they might prove to be the earnest of brighter days to come! I have even dared to hope that the loving promises made then, which, however, I do not consider binding in the least, would be confirmed, and that some day you would become my wife. I did not expect you unasked to tell me so, but I had intended before I left to declare my love and ask you to speak. But do you know that when the words were almost in my mouth you stopped their utterance? This is the cause of my trouble. I had almost begun to declare my love the afternoon we were in the arbor when, suddenly, in a momentary silence which preceded, you asked me about masonry, and talked in such a way that I understood you to mean that you knew me to be a member, and for that reason, or for some other reason, with this fact as a convenient means of expressing your feelings, you warned me not to speak of love and marriage, as you could easily see I was intending to do. If I have judged your meaning correctly, I thank you for your kind and yet cruel warning, and beg pardon for not heeding it longer and for troubling you again. If I have misjudged your intention, as I dare to hope I have, I beg your pardon, and now ask, nay, beg you to tell me that you love me and will be my wife.

I confess, pray do not be alarmed or vexed, I am a Mason. Last winter I received the three degrees before I knew of your objections. I hesitated before entering, and was not at first satisfied, but my objections, formed when ignorant of the order, have been removed, and allow me to say, principally by our pastor, who, with other good men, is a member. I am now in the lodge, and can see no great objection to it, and more than that, I cannot leave it if I would, for the oath is irrevocable. I am sworn for life. I must always fulfill my duties to the order. But I will say further, that I am neither a bright nor enthusiastic Mason, and if you will only be my wife, I promise never, never to allow masonry to interfere with my duties, or my love towards you. Will not this explanation and this promise answer your objections, so that you can lay them aside?

Now, Edith, although I have written, seemingly without ardor, a brief statement of my trouble, let me assure you that I do love you devotedly, ardently, and with all my heart, and that I await in restless anxiety an answer from you—an answer to this question—dear Edith, will you be my wife? Please remember my impatient anxiety and write immediately.

With much love—and may I not say, I am yours forever? WALTER.

How Edith's heart beat with gladness and anxiety as she received a foreign letter one afternoon. She recognized at once the handwriting. Was she surprised? Yes and no. She was surprised as one is when something happens which he wishes would happen and is afraid it will not. She had been too busy to become melancholy, but there was a tinge of sadness in her countenance. She had wondered why Walter had left her in so cool a manner, and had not even written to her. She believed that her remarks on masonry had offended him. But why? She had simply expressed her opinion of the order. She had apologized for his defense of his father. If a member himself, he need not have been hurt by anything she had said; but she did not, could not, believe that Walter, her ideal of manhood, had ever gone through the silly

ceremonies necessary to make him a Mason. Had he taken those terrible oaths, "furthermore and furthermore," one upon another? No, she did not believe it. She would not try to think of it.

With the letter which she received at the office she hastened home and upstairs to her room. Who could be more eager to open a seal? Would it not tell her of the prosperity of one for whose welfare she had in secret often prayed? Was it not possible that her happiness or misery depended on the contents of that letter? The moment she was in her room —she had examined the post-mark and computed the time of its journey, as a woman will, on the way home—with trembling fingers she cut the edge of the envelope, drew out the written pages, and gave one hasty glance. Her eyes fell on the words, "Edith, I love you;" and with a maiden's blush, and the happiest, loving thoughts, she sank into her easy chair to read in joyous love the whole letter.

"No rose without a thorn." Ah! worse than that, Edith thought—a thorn bush with but a single rose. The rose, "I love you," was sweet enough, the sweetest she ever knew. but ah! the thorns were the most cruel. The cruel thorns, "I am a Mason," "I cannot leave if I would," "I see no great objection," "The oath is irrevocable," pierced her heart till she cried. She muttered as she sobbed, "Walter loves me, and I do love him; but masonry—I hate it worse than ever. I hate it, for it comes in between us to part us. The more I love Walter, the more I hate it."

Her tears gave her some relief. She turned away from the thorns and plucked the rose and hid it in her bosom. She remembered the words, "Edith, I love you." She became calm and began to consider the matter thoughtfully. She did not feel hard toward Walter. She did not blame him much; no, she almost excused him. He was only dutifully following his father's guidance. He was conscientious in all he did. Their pastor, no doubt, had been a bait to entrap him. The good man had been used as a covering to hide the objections which the manliness and conscientiousness of Walter would discover. What a bitter feeling against him who had baptized her and preached to her all her life was smothered half formed within her breast! Many other good men were Masons, so she admitted. No wonder Walter, like many other honest young men, had been led into the lodge.

But were her objections to masonry removed? That was another question. Could she lay them aside in this case? That was another question yet. She had time to think. They were not formed when ignorant of the order. She knew it outside and inside. No, she could not lay aside her objections. She could not; it is not safe to marry one bound for life to the lodge. But then, it is Walter. She could scarcely realize it. She read and re-read, "I am a Mason." "Will you be my wife?" She thought again, and said to herself, "If Walter loves me as I love him, he would give up masonry for me, and if he does not so love me, if he will not leave the lodge for me, dare I say it?—I can never be his wife."

By time for tea she had resolved what to do, and was completely under self-control. She was not hungry, but went to the table and drank a cup of tea. After leaving the table, she walked down into the garden and sat a few minutes in the arbor, watching the sun as it sank below the dispersing clouds, touching them with loveliness and glory as it cast on them its yellow rays. "Ah," said she to herself, "some clouds have golden linings!" Her thoughts then ran back to childhood, its innocent dreams and longings, its pleasures and its hopes. Yes, she remembered its happy days, and one happy day in particular—the day on which in play and yet in earnest, she pledged herself to Walter. Then she remembered the last time he had sat there with her and how strangely he had acted. Now she understood him. Her heart was filled with love; and although there had been a storm, the clouds were almost gone and everything around her spoke in peace. True, there was one cause of trouble, but her mind was fixed in regard to a plan for its removal. She had confidence in Walter's love, integrity and manliness, and so with his willing ear to listen, she did not fear for the result.

Four weeks is not a long time, but to Walter since he had written, four weeks seemed as many months. He waited, as

he declared he would, in restless anxiety. For two days, since he began to expect an answer, the postman seemed to mock him. Did not his happiness or misery depend on the coming letter? Why, then, did he not receive it and know his fate?

One evening a neat envelope with his address written in a well-known hand was laid on his table. He did not stand and consult the postmark and count up the time of its journey. It must be confessed he was nervous. His fingers trembled as much as did Edith's under similar circumstances two weeks previous, and his heart beat as loudly as hers. He tore open the envelope and read the letter very hastily, then he read it again very slowly.

BRANDON, Sept. 18, 18—.

DEAR WALTER: You have given me a difficult letter to answer. If you had merely asked your question, I could have answered it with a monosyllable. But as you added, "I am a Mason," and gave your views of the order, I must answer that, too. Why should I say whether or not I would be willing to be your wife, if I cannot marry a Mason? Why should I say that I will not marry a Mason, if I would not otherwise be willing to be your wife? So. Walter, I must write very plainly, as I am glad you did when writing to me. I thank you for your frankness and will try to be as honest with you. Yes, Walter, I do love you, and if you love me more than you do masonry, I will be your loving wife. If you do not, why would you ask me?

Walter paused and soliloquized, "That's to the point. I can't get around it. I do love her more than all else on earth, but then my oaths—"

It all lies with you, Walter, for I consent with all my heart when you throw off your allegiance to the lodge. It is all I ask, and it is not unreasonable. I will show you why I cannot have a Mason for a husband, and I will show you how you can leave the order.

"I hope to goodness she will," said Walter.

I admit that in the lodge are many good men and some good things, but remember good men sometimes err, and the worst things may have something good in them. Walter, I do not much blame you in the circumstances for uniting with the order, and I do not in the least feel hard toward you. But I do feel sorry. Oh, how I wish that you had not done so! How happy we would be! But let me assure you, Walter, that I had not the remotest idea, when we were talking in the arbor, that you were a Mason. I did not know, or even dream it, until I read your letter. I intended only to warn you against joining, as I feared you might be tempted to do when about to cross the sea.

I did not want you to join, and I do not want my husband to be a Mason, first, because the associations in the lodge are dangerous. It leads one into bad company; into company which has ruined many young men, into company with which you would be ashamed to associate in the parlor, into intimate and sworn friendship with men among whom I would be ashamed and would fear to have my father or my husband mingle, and whose society is injurious to everyone associated with them.

I admit there are many good men in the lodge, but there are also infidels, saloon keepers, drunkards, or at least moderate drinkers and tipplers, swearers, and other wicked men. Should a good man "meet on the level" with such men? Should a husband have sworn companions to whom he would not allow his wife to speak because of their immoral character? Will you call those your brethren, and be called brother by those, to whom your wife must claim no relation, or even call her friends? Would you allow your wife to associate with all the members of Brandon lodge, or of any other lodge that you can name? Surely if it is dangerous for a wife to have certain men for her friends, it is dangerous for her husband to have them for his brethren. If it would not be respectable and safe for her to invite them to spend an evening with her and her husband in their home, is it respectable or safe for her husband to meet with them night after night, until midnight, and to associate with them not only in the lodge, but also when "called from labor to refreshment"? I will only have a husband whose friends can be my friends.

Do you say that it is safe for you?

If I did not believe you to be upright, firm and manly, I could not love you as I do. But is anyone safe in bad company? Do not the upright and brave leave it? If one is not strong enough to break away from evil companions, is he strong enough to always resist their temptations? Walter, with all my confidence in you, I do not think that you are safe while in the lodge; and if you are not safe and are unwilling to seek safety, should I, even in my love, risk my happiness and welfare with you?

But that is not all. My objections are to be taken accumulatively. If one alone is not enough, perhaps all of them together will convince you. Masonry comes in between husband and wife, and to some extent interferes in the marriage relation. The husband and wife should be so united as to be one in interest, in love, and in confidence. On this perfect union depends their happiness or misery. But masonry, with all its secrets, with all its obligations, and with all its meetings, separates the husband from his wife. The separation in some cases may be small; but masonry is like a wedge, the more there is of it the greater the separation, and in many instances masonry has succeeded in entirely separating the husband from the wife. By its obligations, it divides to some extent their interests; by its secrets, it forbids perfect confidence: by its meetings, it mars their perfect companionship; by its assumed authority, it interferes with their mutual duties. You promise me that you will not allow it to interfere between us. But you have sworn obedience to the lodge, and as long as you consider yourself a member, and acknowledge allegiance to the order, and consider your oaths binding, how could you avoid this interference, if a "brother master Mason, or a lodge of the same, should give, hand, send, or throw you a summons" requiring something that would interfere? How can you be a Mason, keep its secrets, attend its meetings, pay its assessments, and not neglect at least some duties toward your wife? Should we ever be married, Walter, would you allow me to keep many secrets from you, go out night after night without you, spend money without your knowledge and against your wishes, associate with those of doubtful character, and act just like a Mason? You would ask me to do as a wife should. I ask no more of you.

I have many other objections to masonry, such as its mode of initiation, its false claim to age and benevolence, its rash and terrible oaths, its horrible penalties, its idolatrous worship, its profanation of Scripture and names and titles of our Maker, its inconsistency with a republican form of government, and its inconsistency in every relation of life, but I now urge especially those which concern us and your question.

Now, Walter, let me entreat you as you love me, and as you love truth and right, to forsake such an institution. Do you say, "How can I?" As long as you acknowledge allegiance to the lodge, and believe your oaths of secrecy, fidelity, and obedience are binding, always respect them, and never in the least violate them. But which is the worse, to renounce all allegiance, or to acknowledge allegiance and then violate your obligations by not letting them interfere with your duties?

But let me show that you can renounce all allegiance because your oaths are not binding. You took them on conditions which were not fulfilled. So you have never sworn. By the agreement, you are free. The master of the lodge, when asking you to swear, assured you there was nothing in the oath inconsistent with your duties. Only on that condition you swore. Then when you find the obligation inconsistent, it is in no part binding. Then again, an improper oath cannot bind the conscience. It is your place to repent of rash vows, and to renounce them. Don't hold up your hands in holy horror. Did not George Washington renounce his allegiance to the crown? Who blames him? Was Herod bound by his rash oath to take the life of John the Baptist? Were the forty conspirators under moral obligation to kill Paul or to starve themselves to death merely because they had sworn they would? Was Jephthah bound by his rash vow to slay his daughter? No more than by your oath you are bound to banish me. The mistake, and allow me to say, the wrong, is in taking and not in breaking such oaths.

You say that you are not "bright in masonry." Well, I have studied it closely, and understand its work, and am, as

you would say, "bright." Which, then, is the more competent to judge the order? You admit that you are not an enthusiastic Mason. Well, I am an enthusiastic antimason. Other things, then, being equal, which of us should give up? I beg of you to think of all these things seriously, and I do not doubt or fear your conclusion.

Now, Walter, my dear, is this a lecture, a sermon, or a love letter? I scarcely know. You ask me plain questions and I answer them as plainly. Is that right?

Yes, indeed, I remember and shall never forget our happy childhood days. I sat in the arbor this evening and thought of them, and of the day before you left, and of you, and of days to come. How glad I will be to see you home again! It is so lonesome without you. Will you not write often? How glad I was to get your letter, and you do not know how happy I was, when on opening it my eyes first fell on your words, "Edith, I love you," nor how sorry, how vexed I was, nor how I cried, when I read, "I am a Mason." How happy I shall be, and how I will love you, and respect you all my life, when you write to me and say, "I am a Mason no more!"

My dearest Walter, you have told me of your love and I have told you of mine, so I shall subscribe myself

Yours forever,

EDITH.

Walter had made his boasts that nothing had ever kept him awake all night. One thing or one night is excepted now. After reading the letter he could not sleep. He tried it. But the longer he tried, the wider awake be became. He got up, lit the gas, sat down, and read the letter again. Then he began to consider the question, which came to his mind in this form: "Shall I give up my masonry or my Edith?" He believed that she was honest and firm and would not change her answer. He loved her many times more than masonry, which was fast becoming an object of dislike to him. He confessed to himself that he had been rash in entering the lodge and assuming the obligations, but he would be careful about coming out. How to leave in opposition to his father, his pastor, and other members was one question. Then he was only partly convinced by Edith in regard to his oaths. That was another question. He must more carefully examine it before deciding the whole matter. His love for Edith, her clear sentences, and earnest wishes had a wonderful effect in urging him forward. But when he remembered his oaths and their penalties, and his father and brethren of Brandon lodge and their teachings, he began to see how firmly he was wrapt in the coils.

(To be continued.)

Oh the blindness and stupidity of the professing Church. Is it not high time, brethren, that we bear testimony against these false shepherds, members of secret conclaves, by refusing them our fellowship? In many instances they are driving the spiritually minded members out of the churches. Christians should bear faithful testimony in their churches and should not leave them unless driven out and then we should weep over it. Our testimony should be of a very practical kind that has no uncertain sound. We should stand "one for all and all for one" in the cause of Christ, but rather we allow a dozen of these lodge wolves to set upon the true sheep of God and drive them out of the church while we just look wise. Shame on us! Shall we cower before those who offer up strange fire and who spread themselves as a green bay tree simply because we are a minority? No, forever no.

P. A. KLEIN.

Seattle, Wash.

The nearest way to the heart of our sorrowing humanity is through the heart of the Man of Sorrows. Therefore "Christ for the World" we accept as the true evangelical watchword, rather than "The World for Christ."—A. J. Gordon.

The apostles were revolutionists, but all revolutionists are not apostles. Some of them are destructionists, undermining the faith which the apostles preached.

I am not sure but that we are more in need of those who can talk about religion than of those who can preach about it.—James Stalker.

The logic of facts, the longings and aspirations of the heart, sweep it on. Since the powers are not developed, the character not matured, the plans not executed here, the mind instinctively believes that there is a place where they will be.

Accordingly men have always and everywhere believed in a future life. They have risen above the testimony of their senses and followed the promptings of their hearts and the dictates of their reason. No amount of cavil has been able to shake them. Immortality is one of the intuitive and irrefragable convictions of the human soul. This thought lends inspiration to endeavor. Earth is not our abiding place. Heaven is to be our home. May we live to emulate the virtues of our departed Archer, writing them deep on the tablets of our hearts. And may his (her) faults be but a memory written on the evanescent sands of time.

Worthy Chaplain, lead us in prayer.

CHAPLAIN: Our Father in Heaven, we invoke Thy blessing. Our hearts are sore and our spirits heavy with the weight of our bereavement. Wilt Thou comfort us in our affliction. Be gracious to the family of our departed Archer. Help them to look to Thee for guidance. Vouchsafe Thy favor to our fraternity. Show us our duty toward the living, and grant that when the "appointed time" comes to each of us, we will have lived such lives, and wrought such deeds that will enable us to contemplate without fear the coming season of calm weather when we shall cross the immortal sea which breaks on the shores of limitless day. Amen.

(All members, led by the Foreman, drop their tokens (a sprig of evergreen) into the grave as they pass in single file before it. As they drop the token, each one says: "We remember thy loved ones."

After the tokens of evergreen have been deposited in the grave the following ode shall be sung:)

FUNERAL ODE.

(Rock of Ages.)

Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin, the double cure,
Save from wrath and make me pure.

While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

(The march from the grave may be informal, and should be as quiet and orderly as the approach to the cemetery.)

Installation Ceremony.

(Installing officer should be Past Foreman, or the Deputy Chief Yeoman, who will appoint a Chief Yeoman. Any Castle Officer may install. The Foreman or Master of Ceremonies may appoint some one in the absence of the above named officers. Installations may be public and this form may be used for such installations without change. Chairs for the new officers must be placed at the left of the Foreman and at the side of the room between the station of the Overseer and that of the Master of Accounts. At the proper time the installing officer will advance and say:)

PAST FOREMAN: Honorable Foreman, the time has arrived for installation of the officers of this Homestead. You will please vacate your chair and take this seat at my side. The Yeoman constitution and by-laws provide that before installing, it shall be the duty of the person officiating to ascertain if all moneys due the Supreme Office have been remitted; that the books and accounts of the Correspondent and Master of Accounts, if re-elected, have been audited and approved by the Auditing Committee; and that an order has been drawn for the bonds of the Correspondent and Master of Accounts. Honorable Foreman, have these conditions of our by-laws been complied with?

FOREMAN: *(Honorable Foreman answers.)*

(Past Foreman takes Foreman's station and Foreman-elect takes station at left of Past Foreman.)

PAST FOREMAN: I hereby appoint ..... to act as Chief Yeoman. You will advance to this station at my right and answer present or absent as the name of each officer-elect is called. Worthy Correspondent, you will call the names of our officers-elect.

(Correspondent calls the roll.)

PAST FOREMAN: Chief Yeoman, you will present the Foreman-elect to me for instructions.

(The Chief Yeoman brings the Foreman elect to a position directly in front of the altar.)

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Foreman-elect of this Homestead.

PAST FOREMAN: Foreman-elect, the place which you are called upon to fill is first in dignity and importance in the Homestead. You have general charge of the affairs of the Homestead. The secret work is especially confided to your charge. No other person has the right to communicate the semi-annual password, except that a member temporarily occupying your chair may exercise all the powers bestowed upon you. As the presiding officer of the Homestead, you must see that business is properly and promptly done. Though others should be careless or impatient, you must be careful, prompt and just. The prosperity of the Homestead, its success or failure, depend in large measure upon you. Your labors will not be light, and you can expect no reward except the consciousness of duty well done. In view of all this are yo willing to assume the duties of your office?

FOREMAN ELECT: I am.

and present the Master of Ceremonies-elect at this station for instructions.

(The Chief Yeoman escorts the Foreman-elect to the chair nearest the Overseer.)

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Master of Ceremonies-elect of this Homestead.

PAST FOREMAN: You have heard the instructions given to the Foreman. Should he at any time be absent, all of his duties devolve upon you. When he is present, the inner door is in your charge, subject to his directions, and you have other important work in our initiations and other ceremonies. Are you willing to assume the duties of your office?

MASTER OF CEREMONIES-ELECT: I am.

PAST FOREMAN: Chief Yeoman, escort the Master of Ceremonies-elect to the seat which has been reserved for him, and present the Correspondent-elect at this station for instructions.

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Correspondent-elect of this Homestead.

PAST FOREMAN: Your office is one which calls for much labor and great accuracy and care. You must receive all money due the Homestead, and pay it over in all cases to the Master of Accounts and take his receipt for the same. You must keep correct minutes of the proceedings of the Homestead, and must keep at all times a correct account between the Homestead and each one of its members, and perform all other duties required of you by the laws of the Society. You must be regular in attendance, prompt in the performance of your duties, ready to do much work for little pay, so that the Homestead and the Order shall prosper and the widow and the orphan shall find help in the day of trouble. In view of all this, are you willing to assume the duties of your office?

CORRESPONDENT-ELECT: I am.

PAST FOREMAN: Chief Yeoman, you will escort the Correspondent-elect to the seat which has been reserved for him, and present the Master of Accounts-elect at this station for instructions.

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Master of Accounts-elect of this Homestead.

PAST FOREMAN: Your duties are laid down in the laws of the Order. They are not difficult to understand, but are of great importance. You must receive no money except from the Correspondent, and must in every case give him a receipt for the same; and you must pay out no money, except upon orders signed by the Foreman and Correspondent. The money in your keeping is a sacred trust. It does not belong to you, or to the Homestead, but is the provision which we have made for those dear to us to keep them from want should we be called to another world. In view of all this, are you ready to assume the duties of your office?

MASTER OF ACCOUNTS-ELECT: I am.

PAST FOREMAN: Chief Yeoman, escort the Master of Accounts-elect to the seat reserved for him, and present the Chaplain-elect at this station for instructions.

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Chaplain-elect of this Homestead.

PAST FOREMAN: It is your duty to conduct religious services, to lead the Homestead in prayer as

MISCELLANEOUS

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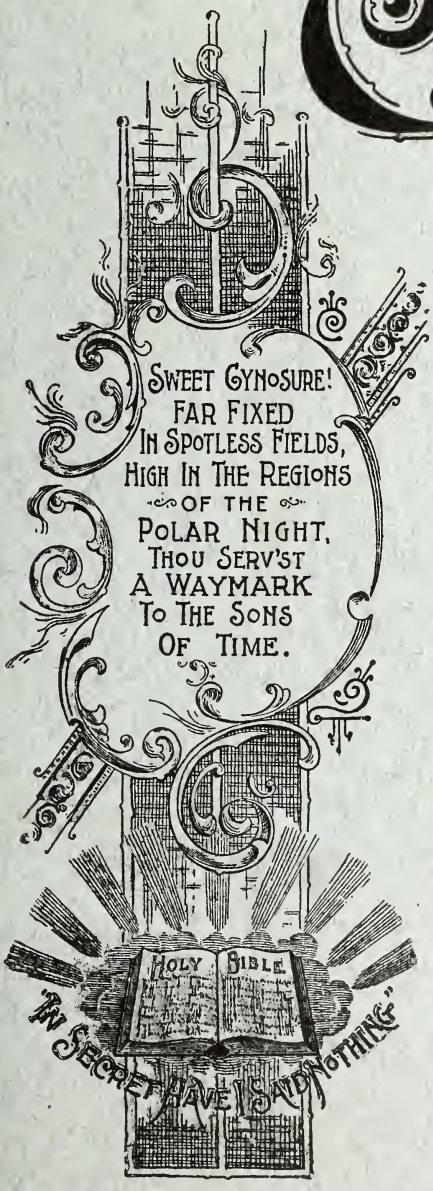

Get but the truth once uttered, and it is like a star new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.

—James Russell Lowell

Never tell a lie or stoop to a mean act. Be kind to every living creature. Speak no evil of any one. Be good, adore God, be loyal to friends and love your country better than yourself. Take hold of things by the smooth handle; avoid disputes; do not turn pleasant conversation into heated arguments. Too much speaking is not best.

—Thomas Jefferson

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CONTENTS

N. C. A. Annual Meeting 65
*Young People's Secretary 65
Officers Elected 65
Seceders' Testimonies 66
Washington Christian Association Report 71
Annual Report, Agent Davidson 72
Annual Report, "Lizzie Woods" 73
Report, Committee on Memoirs 74
Greetings to the Annual Meeting...75, 78
The Coming Conflict, by Edwin Brown Graham, continued 79
Masonic Religion, by Pres. C. A. Blanchard 84
Report on Secret Societies, by the Reformed Presbyterian Church — The Church vs. the Lodge 89
Pardon Sought by the Dynamiters 91
Ministers and Masonry—*The United Presbyterian* 101
Editorial:
United Evangelical Church — 1899 Minutes 92
Testifying Churches 92
"The Other Side of Socialism"—Review 92
Church and Temple 93
An Inclined Plane 93
Rushing Checked 93
The Precise Testing Point 93
Boy Scout Meeting 94
George Bent, Obituary 94
News of Our Work:
Foreign Correspondence 91
*Our Fraternal Delegates 95
From Nebraska—Rev. A. Murrman, Secy. 95
Secretary Stoddard's Letter 96
Agent Davidson's Report 97
"Lizzie Woods' Letter" 98
From President Iowa Association 100
Report of Rev. G. B. Crockett 100
Evangelical Lutheran Church 101
Ritual of the Brotherhood of American Yeomen, concluded 102

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, JULY, 1914. NUMBER 3

NATIONAL CHRISTIAN ASSOCIATION

Our readers will recall that we began the report of our annual meeting in last month's CYNOSURE. We shall continue the account into August and possibly the month following.

Rev. Adam Murrman has been secured as Secretary for Nebraska and began his work there early in June. The Association is very fortunate in securing Mr. Murrman. He is a very energetic man and an able speaker. An account of his labors in Nebraska appears elsewhere in the CYNOSURE.

Rev. J. G. Brooks was appointed Young People's Secretary to secure colporteurs from the colleges during the summer months. He corresponded with five different colleges, but so far has been unsuccessful in securing any young men for this work.

OFFICERS ELECTED.

General Officers.

President, Rev. Wm. Stuart; Vice-President, Rev. D. S. Warner; Secretary-Treasurer, Wm. I. Phillips; Recording Secretary, Mrs. N. E. Kellogg.

Board of Directors.

George W. Bond, C. A. Blanchard, G. J. Haan, A. B. Rutt, E. B. Stewart, T. C. McKnight, D. S. Warner, J. H. B. Williams, P. A. Kittilsby, M. P. F. Doermann and Wm. Stuart.

Mr. Wm. I. Phillips was re-elected Editor of the CHRISTIAN CYNOSURE

The annual meeting, which met in The Moody Church on May 21 was an encouraging and unusually representative gathering. The speakers were from the following denominations: United Brethren, radical; Free Methodist, United Evangelical, Lutheran, Presbyterian, Congregational, Church of the Brethren Christian Reformed, Mennonite, Reformed, Baptist, Methodist Episcopal and Reformed Presbyterian.

Much credit is due to Rev. J. C. Long, D. D., Prof. D. D. Cullor and especially to Rev. Wm. Dillon, D. D., a member of this Association since its organization, and one whose loyalty and helpfulness has been unceasing. We can do no better for our readers than to copy in part his estimate of our convention as it appeared in THE CHRISTIAN CONSERVATOR:

A most hopeful and encouraging report was made by the secretary and treasurer, W. I. Phillips, and very cheering reports were given by the field secretaries, beginning with Rev. W. B. Stoddard, after which reports were made from Oregon, Washington and other states. The forenoon session was very interesting and edifying.

The afternoon session was opened by prayer. The report on resolutions was read, and also the report on memoirs, showing what reformers have died the past year. Dr. Dillon delivered his address on "God's Estimate of the Secret Lodge System." It showed the errancy and fallibility of the opinions of men, and the unappealable inerrancy of God's decisions and judgment. Two secret orders are described in the Bible, both of

which are condemned of God, and his people forbidden to fellowship them.

Rev. T. B. Arnold spoke on the reasons why the Free Methodists opposed secret orders and why they came out from the lodge ridden M. E. church. Rev. E. Y. Woolley, pastor of The Moody church, spoke on secret societies for Sunday schools, as nurseries to prepare the young to go into other secret orders. He showed the uselessness of secret orders and that opposition to them does not hinder, but rather helps to build up churches in cities. The Moody church is building up faster and is doing more good in Chicago than any other church in the city. Rev. J. W. Davis spoke on the lodge question, he is of the United Evangelical church. He said that all their preachers in the city were opposed to the lodge, and gave substantial reasons for his opposition. A Congregational minister of Michigan made a good and amusing address. He began by saying he was a chaplain of a lodge, the men in his church were Masons, do not attend the prayer meeting and do not publicly pray. He was accustomed to preach once a year against the lodge, and his elders met and invited his presence to inquire what attitude he was going to take to the lodge; he told them he must preach twice a year against the lodge. He is to preach to them next Sunday against the lodge.

Rev. J. C. Long, D. D., of Mansfield, O., delivered an eloquent address on "The Sin of Silence." He is pastor of one of the largest Lutheran churches in the United States, having nineteen hundred members. He most strongly condemned ministers who fail to warn their people against the lodge evil, or in any way favor the lodge. He is a man of unusual eloquence and force in speaking; he is an orator.

Friday morning Rev. J. H. B. Williams of the Brethren church of Elgin, presided. He is the editor of the Church of the Brethren missionary paper in Elgin, Ill., with a circulation of 16,000. He is an estimable young minister, Rev. D. S. Warner, the Sunday school editor of the Free Methodist church conducted the devotion. He is an able minister and has visited the Holy Land. Then a round table talk was conducted by Rev. W. B. Stoddard of Washington, D. C., and Rev. P. A. Hockstra of Holland, Mich., who is president of the Michigan antisecrecy association. In the afternoon Prof. D. D. Cullor of Mt. Morris, Illinois, gave a good address on the psychological basis of secrecy. On Friday evening President C. A. Blanchard delivered an able address on the mysteries. He is the well known president of Wheaton College. This closed one of the best conventions we ever attended.

SECEDERS' TESTIMONIES.

I have left, by God's grace, the following secret societies: **Blue Lodge** and **Royal Arch Masons, Oddfellows, Rebekahs, Independent Order of Foresters, Canadian Order Chosen Friends, Loyal Orange Lodge** and **Royal Scarlet Knights.** Now I belong only to Jesus. Praise His holy name.

(Rev.) H. W. W. Allen.

Rev. H. W. W. Allen spoke as follows: When I got a letter from our good brother here asking me to speak at this convention, I offered to give my testimony, and as I prayed in my study on my knees to find what the Lord would like to have me speak about, I felt it was God's will I should leave that until I came here. I am glad that I did. The purpose of my testimony today is to help those who have been raised in churches, which do not permit lodge members. I want to make a plea for the man in the lodge, who believes in the Lord Jesus Christ, and is in darkness.

Let me give you a history of how I got in the lodge. I was raised in the Catholic part of Ireland. It was the custom in my family, as soon as a man got to be eighteen years of age, that he should join the Orange lodge. And I suppose the night I was made a lodge member there were more of my relatives there than anybody else.

On the fourth of July a man in regalia always marched into church and told how our fathers had bled and died to give us civil and religious liberty, and to me the lodge and the church were united. I thought of them in that way and in my mind they were virtually united.

When I left home and came to Canada, I brought a line of recommendation from two ministers. One was a Wes-

leyan Methodist, and the other was of the Church of England. I came to Toronto, Canada, started in business there, and these two ministers, whom I am sure were Christian gentlemen, never thought it worth their while to write and send a letter to that young man! But with the lodge it was not so. I was hardly in my new position until man after man came and said, "Join our lodge," and I joined. I prospered in business, I rose rapidly, and I met men in the lodges who were members of other lodges, and I entered their lodges until I belonged to eight different secret societies.

I called on ministers for the purpose of giving them an opportunity of talking to me about my salvation, but they never did. One preacher called on me in the eight years I was in Canada, and I told him I was a skeptic, and didn't believe in anything, and he said, neither did he. I said, "What do you mean? At that rate I am a better man than you are. I am honest, and earning an honest living, and you are deceiving the people." That ended my respect for the church. By the great mercy of God I came to Cleveland, Ohio, and there being converted joined the Baptist church and found that all the leading men were Freemasons. I was right at home. We were all brothers together. Afterwards, by the mercy of God again, I came to Chicago. My friends knew I was a good Baptist, and they wanted me to go into a certain Baptist church in this city. I made up my mind to do so, but the minister of the church came out and upheld dancing, and that ended me with him. From the time I was converted, friends, I have never entered a lodge; not that I thought it was wrong, but I was so busy working for Jesus Christ I had no time. I saw an advertisement that the National Christian Association was going to have a meeting in opposition to secret societies. I was astonished, but that word "Christian"—it looked good to me, for I loved the light. The convention was here in The Moody Church and I attended, and to my great surprise I heard men actually getting up and condemning the lodge! Protestant men at that. I was astonished. I was completely stunned. I had never heard such a thing in all my life. If it had not been in The Moody Church, I would have thought that it was a meeting of Jesuits. I found that some of the speakers were men that I looked up to, like good brothers Morrison and Woolley. I did not want to sail under false colors, so I went to my trunk and put on my lodge pins, but it drew more fire than any lightning rod you ever saw. The Moody Church street workers jumped all over me; would not let me talk in their meetings. One man, with more zeal than knowledge, told me I was living in open sin. I didn't know what to do, whether to leave the church or not. I could not believe that I was in the wrong because I had not been educated that the lodge was wrong. Two men talked with me in a kindly way about the matter, Eld. John Morrison and brother Woolley. I told brother Morrison I would leave the lodge tomorrow, if I believed it was the Lord's will, but I wanted to see that it was the Lord's will.

Well, I began to think the matter over seriously. I had no great love for the lodge; I had belonged for years and paid my dues, and had two thousand dollars' insurance: one thousand in the Independent Order of Foresters, and one thousand in the Oddfellows. I also had a sick benefit, and I said, what will support me if I leave that, and I know I cannot get insurance again. As things sometimes happen, I had fallen in love (young men do that sometimes) with a young lady that I met at one of the missions here. Well, I thought of my plans for getting married, and two thousand dollars insurance looked to me to be quite a nice little thing to tell the young lady about when I popped the question; so that was another inducement to stay in the lodge. All this time I knew nothing about how the young lady regarded secret societies. She was a Mennonite. She had made up her mind long ago that she would never marry a man that belonged to a lodge, but she had not told me that. But when I brought to her the question that was on my mind about the two thousand dollars, she said, "I never will touch a dollar of lodge money." I said, what will you do if I die? She said, "I can trust the Lord better than I can your lodge." So the Lord led me from one thing to another, until at last

I started to renounce my lodges. I wrote and told them I had come to the conclusion that there was nothing in the lodge to help me spiritually. When I wrote to the lodge, there was one man who wrote me a long letter. He said, "I cannot understand what you mean. I have been a Christian for thirty-five years and I find Masonry a great help to me in my Christian life." That kind of got me. I said, could I have been mistaken, but my experience in The Moody Church influenced me. Then, just as if the Lord had arranged it, there came a circular letter from the lodges, sent out to all the members, saying: We desire your aid because so many Master Masons have not sought *exaltation* to the Holy Royal Arch—will you kindly use your influence and seek to have these men make exaltation? That finished me. I said, I am working day and night to get men to *humble* themselves before the Lord Jesus Christ. The Masons sent me my papers giving me a clear bill of health from them, and they have not bothered me since.

I have heard men say, a man cannot be a Christian and a Mason. I was both. I was paying dues to the Masons and serving Jesus Christ with all my heart and soul; all I wanted was light! I believe we can use the words of Paul and say, He has much people in the secret lodge, who are void of wisdom, and don't know it. You cannot beat a man out of the lodge. You cannot take him by the neck and say, You come out of this lodge. Some young men tried that on me, in this church. That hindered me; that was not the spirit of Jesus Christ. These lodge people are in darkness and they don't know it. Don't pound them, but pray with them and show them where they are.

You could not get me back to the lodge under any circumstances. Why? Because God has opened my eyes, and I see they are all from the Devil. I have been in Masonry, and I have been fighting the lodge, and I have been having quite a time. I had Masons and Oddfellows in Nebraska, and they found I was both, and they asked me to join the lodge, and I said, I had something better, and by the grace of God the lodges stopped. Another place where I went they had only about three lodge members who were members in the church, and they were not good lodge members, and there were six or seven Rebekahs, who were members of the church.

These lodges used to have a dance about every two weeks, but they don't do it now. I have been able by the grace of God to bring the Christians out of the lodges.

The plea I wanted to make is: Be patient with the man in the lodge; if he is sincerely following the Lord Jesus Christ, if he is groping in the dark, be patient with him and instruct him. You know the lodge, in my mind, supplies a lack in the church. Why was I in the lodge? Because the church didn't get after me. I was groping after God, if haply I might find him, and I thought I would find him in the lodge, and I thought it was helping me, and I was simply living on the husks that the swine left, and I didn't know it. If these young men are growing up in Jesus Christ, if they are instructed and have the love of God in their heart, then show them that the lodge is only for this world, and a man that really loves Jesus Christ will be too busy getting other men from the fire, that never will be quenched, to keep membership in the lodge.

KNIGHTS OF THE MACCABEES.

Mr. N. A. Buck of Battle Creek, Michigan, writes that he seceded from the Maccabees fourteen years ago because he could not conscientiously pay assessments levied on account of a deceased bartender, a member of the order.

REBEKAH, LADIES OF THE MACCABEES.

Mr. J. T. Cullor of Sapulpa, Okla., says that his cousin, who was interested in the Rebekahs, Maccabees and other orders, has been led to abandon them.

FREEMASON.

Washington, D. C., March 11, 1914.

I have read your tracts with much interest, also parts of Rev. M. L. Wagner's book, "Freemasonry, an Interpretation." His interpretation, disbelieved by thousands, no doubt, is correct. I am a young man and was a Royal Arch Mason. I therefore know something of lodge work, but behind it all lies hidden

this thing, which is so impossible of definite grasp it seems. I can give, however, much of practical application, as I am a victim myself. A. C. CHEWNING, JR.

FREEMASON, ROYAL ARCANUM.

Mr. Roy Brown of Cleveland, Ohio, writes that he left the Masons and the Royal Arcanum, and that his father had left the Knights of Pythias, Oddfellows, Knights of Malta, Royal Arcanum, Red Men, Iron Hall and Protected Home Circle.

JUNIOR ORDER UNITED AMERICAN MECHANICS.

Ironton, Ohio, April 25, 1914.

I joined the Junior Order of United American Mechanics about nine years ago and a year later the Red Men, and over a year ago I started to join the Oddfellows. There was one degree in the J. O. U. A. M. that was an abomination, it was so vulgar. It was the same way with the Red Men. Of course, we all drank beer and whisky. It was kept in a cupboard just outside the hall and the members could hardly wait for the lodge to be dismissed until they would be in a card game and drinking. Last July I forsook my lodges for Jesus' sake.

During the time I belonged to the lodges I had some severe trials. My little ten-year-old daughter was accidentally shot by a neighbor's boy and was in the hospital for five weeks. I am a poor laboring man and was forced to take her home before she was well enough because I could not pay the required $10.00 a week to keep here there. She was at home for two weeks and got steadily worse, and I was finally compelled to ask the people of Ironton for help. All the assistance the Red Men gave me was $9.00 and the J. O. U. A. M. would not give me anything because they did not like the way I had voted. Whether it was my vote in the hall or not, I never learned. My daughter lived a few weeks longer and died. Times were pretty hard with me. I lost my position in a stone quarry and walked over two hundred miles before I found work. For all their obligations to assist a brother in need, I have never found my lodges of any assistance to me.

Yours in Christ Jesus.

JAS. CASEBALT.

INDEPENDENT ORDER OF GOOD TEMPLARS.

The only secret order that I was ever connected with was the Independent Order of Good Templars. It gradually lapsed, as far as my membership or connection was concerned. That is not a secret order in the strict sense of the word because usually all people in it are Christians, at least that was my experience. My testimony, however, is that the thing that has kept me out of the secret orders is my fundamental faith in the Christian religion. The last part of the sixth chapter of Second Corinthians is sufficient for me. "Come out from among them and be ye separate." "What concord hath Christ with Belial?" That is sufficient if we believe that it is the Word of God. REV. MR. OURI.

FROM THREE LODGES.

Gillingham, Wis., March 3, 1914.

Before my conversion I belonged to three secret societies. I trusted in my lodge for salvation and not in the blood of Jesus Christ. I thought I had no need of Jesus Christ or His salvation, for I had the lodge conception of the new birth. Lodges have taken the place of the Church of Christ with many a man. A fellow pastor asked one of my members to come to prayer meeting tonight and he replied, "I would like to, but can't. It is lodge night." The lodge is a curse to a man's soul. I am satisfied that there are thousands of men who expect to enter heaven through their lodges. They will be sadly disappointed. Jesus Christ is the rock of my salvation, not any lodge, and I thank God that I realized the folly of depending upon lodge religion to save my soul.

Yours in the bond of the Gospel.

(REV.) BENJ. T. BOUSFIELD.

FREEMASON, AND OTHER LODGES.

Clifton, Texas, May 7, 1914.

First let me say that I did not have simply a nominal connection with Masonry. For years I was a very active member of the Masonic and other lodges and for three years was Secretary of Pierson Lodge No. 169, A. F. and A. M., of Barnesville, Minnesota. During this period I was not only a fanatic on this question but I was both ignorant and puerile.

In March, 1912, I was taken to a hospital, where I was told that there was no help for me and was advised to rely upon my Maker. They gave me the starving cure for three weeks, but I found that it was not my body that suffered the most. My immortal soul was sick. After consulting by Bible many times and wrestling over the matter for nine days and nights, by the great mercy of God, I won the battle. I then approached my Lord in a childlike spirit and let Him teach me. It pleased Him, in His great and infinite wisdom, to reveal to me there the damnable character of Masonry. I could not look my Savior in the face and retain my membership in Masonry. Weak as I was, I wrote the acting secretary of the lodge for my demit, which was granted.

God convinced me that the masonic pretensions which had been palmed off on me were similar to the absurd claims of the Devil when he told Christ that he would give Him the whole world if He would worship him, and I saw that I had been blinded by the god of this world and given over to believe a lie. I would, without question, have been eternally lost had I at this time refused to follow the truth as revealed and to come out from my lodges. To free myself from the minor lodges was a simple matter, for when I stopped paying my monthly dues all "friendship, love and prudence" ceased.

When I read Webb's "Monitor" or Mackey's "Encyclopedia" I am filled with indignation. I realize more than ever what a great favor God has conferred on me by taking me out of Masonry, and I feel it my duty to pay this great debt as far as I am able by personal work for my fellow men, to bear my testimony and point men to the only way of salvation.

Yours in His name,

B. M. Holt.

ODDFELLOWS AND FREEMASONS.

Chicago, Ills., May, 1914.

When I reached my twenty-first birthday, my father thought the best thing that he could possibly do for me was to make me a present of the initiation fee into the Oddfellow order. Of course I readily agreed, as I had been brought up to believe that it was a very great honor to belong to one or more secret societies.

In due course of time I was initiated. On the afternoon preceding a gentleman called at my father's house and, noticing that I was dressed for a special occasion, asked me jokingly what was going on. My mother, with some pride, told him what was going on. In about ten days this gentleman called again and proposed that I become organist for the Richard Cole masonic lodge No. 697, Chicago, Ills. He agreed that my initiation fee would be paid for me if I would be the organist for the lodge, and I readily assented. It hurt my conscience as a Christian to have to meet the committee appointed to arrange matters in a wholesale liquor store, but I smothered my conscience and in the course of ten days was received into the Richard Cole Lodge as an Entered Apprentice Mason. Two weeks later I took my Fellow Craft degree and in another week I became a Master Mason.

I noticed that some of the members, while going to and coming from the lodge meetings, stopped at drinking places and often became quite under the influence of liquor. I also noticed that during the intermissions there was frequent blaspheming and irreverent remarks about the person of the Son of God. Richard Cole lodge was full of infidels, more so, perhaps, than many other lodges. To be sure, they had all taken a solemn oath that they believed in a Supreme Being and in that sense they were not infidels, but they nevertheless called themselves infidels and their blasphemies were always against the Son of God. This I could not endure. I was a sinner saved by grace through faith in the sacrifice of the blessed Son of God, and to hear His name blasphemed and His person ridiculed was something for which I could not stand. Accordingly, at the end of the year, when I had fulfilled my contract, I notified them that I was going to leave and gave them my reasons for doing so.

I know that I have gained more by having the approval of God and doing His will than I would had I accepted the worldly gain which probably would have come by striving to secure man's good will by remaining in the order.

I want to warn every Christian young man who is being tempted to join the Masons, or any oath-bound secret society, to keep themselves free from such entanglements, as it will surely hurt their souls and ruin their testimony for God. Jesus said, "In secret have I said nothing." (Rev.) W. H. Hopkins.

FREEMASON.

Tacoma, Wash., Sept. 10, 1913.

For forty-six years I was connected with the Masonic order. I joined it believing it would enlarge my sphere of influence and usefulness. During my connection with the order I faithfully strove to be a faithful witness for Christ, as Chaplain and Prelate of the Lodge and also as a minister of the Gospel.

During the latter years of my Christian life, after I had received a rich and fuller baptism of the Holy Spirit, I became conscious of a distaste for my lodge associations, and for the conventional usages of the fraternity in the matter of dancing, smoking and waste of time and in attendance upon and participation in the ceremonies inseparable from secret societies—time which should be devoted to the supreme interests of my vocation as a man called of God to reach and save sinners and build up the kingdom of our adorable Lord and Savior Jesus Christ. As I tried to walk in the light as He is in the light, there came to me a sad conviction that I was grieving many of God's most devoted children by my public participation in the processions on the Lord's Day and at the public festivities and funeral services in which, as Prelate, I so frequently officiated. Even to this hour, as I recall their sad looks, my heart is very sorrowful, for some of the most devout of them departed this life before I withdrew from Masonry and carried with them this sense of disappointment in me. It is surely a grievous sin to make sad the hearts of God's dear children. Although forgiven, I cannot forget the sad looks of those dear saintly faces.

By the providence of God His call came, and by His grace I came out from all masonic fellowship. The call of God to come out was through the treatment accorded to a devoted Christian wife by a loving and devoted masonic husband, which came to my attention, and I saw that I was the unconscious occasion of the unhappy incident. The lady was invited by her husband, a ship captain, to accompany him to a masonic banquet on Christmas morning. Her religious convictions made it impossible for her to do so. In his excitement, because of her refusal to go because it would grieve the Holy Spirit, he pointed her to Chaplain Stubbs and said, "If you can't go to a banquet to which Chaplain Stubbs can go, your religion is a fake." When the report of this incident came to my ears, I instantly fell on my knees and asked God to comfort the afflicted wife and to forgive me for being a stumbling block to the Captain and an occasion of grief to the heart of his devoted wife. Before I slept that night I severed my connection unqualifiedly and irrevocably with Masonry. Only thus could I get into right relations with my God and Savior and cease to be a stumbling block to conscientious members of the household of faith and also to Masons.

Fraternally yours,

(Ex) Chaplain R. S. Stubbs.

REPORT WASHINGTON CHRISTIAN ASSOCIATION.

The Washington Christian Association opposed to Secret Societies was organized June 25th, 1913. Our work is therefore less than one year old. And while we may not be able to report great growth within that time or point to any great results accomplished, we are glad that we are alive and the future lies before us.

Since our organization one public meeting has been held at which the principles for which we stand were discussed and literature distributed. In addition to the generous help received from the National Christian Association friends of our work locally have contributed to its support. In this way we have been able to secure over one hundred dollars' worth of books and tracts, part of which we have sold, and in some cases distributed *gratis*. In addition to placing "Modern Secret Societies" and "Finney on Masonry" in the public libraries of this city, we have distributed over one thousand tracts among the students of the University of Washington. Effort

has been made to induce our friends to take the books which we supply and loan them out among the victims of secrecy, and thus keep them in circulation. In doing this both the officers and others are having opportunities to discuss the work with lodgemen in private and by correspondence, with some very interesting results.

The work in which we have had greatest interest is that among the students. This we hope to continue year by year, seeking if possible to put literature into the hands of every Freshman as he enters the University. Our reasons for this are threefold. First, young people are in general more open-minded and susceptible to the truth than any other class. Few have at that time of life entered the lodge, and it is easier to keep them out than to get them out. While it is true that a few who are old in lodge experience are saved late in life, very few lodgemen attend our meetings, and comparatively few who have once joined are willing to read anything that is written against the lodge or read with unprejudiced mind. They are joined to their idols and want to be left alone, and loving darkness hate the light lest their deeds should be reproved. But young people are for the most part open to the truth, or at least have enough curiosity to read a tract when it is put into their hands.

In the second place, it is in our schools that most young people get their first experience in secrecy. A devoted fraternity or sorority student almost in every case has begun a career in secretism, and if saved here may be saved from all other forms of this evil.

But third, if this country is to be saved from the power of the lodge the work must begin in our schools. We are now talking of national prohibition of the drink curse, but this was preceded by scientific instruction as to the evils of drink in our schools. To my mind the antisecrecy fight will have to be won in the same way with the young people. It will never be won in this generation, nor in the next generation, nor in any generation to the end of time, so long as the Devil is allowed undisputed possession of our schools and colleges.

We have as yet no means of knowing much about the results of our work so far, and perhaps never will know fully. But we have encouragement to believe that God will bless the truth. We are glad that God has counted us faithful, putting us into this work, and count ourselves honored in being associated with the men and women who have preceded us in it, who are now carrying it forward elsewhere, and upon whose example and inspiration we so much depend.

We wish you all blessing in this convention, and upon all the plans before you for the coming year.

Fraternally yours,

THOMAS M. SLATER, President.

ANNUAL REPORT AGENT DAVIDSON

Leesville, La., May 1, 1914.

To the Annual Convention of the National Christian Association:

I take pleasure in submitting my annual report from Feb. 1st, 1913, to May 1st, 1914. During this time I have traveled 7,000 miles in Louisiana and Texas; have received 996 CYNOSURE subscriptions (90 per cent of which were for three months only); have made 637 house to house calls, where I had prayer and discussed the lodge and read the Bible. I delivered 198 antisecrecy lectures and preached 306 sermons. My receipts from all sources were $641.40 and I expended in traveling expenses $403.90. I have distributed about two thousand antisecrecy and religious tracts and was enabled to cause several to forsake the idol worship of secret societies and saved others from joining. I witnessed sixty-five conversions from sin as a result of my preaching the Gospel of the blessed Christ.

I have met with great opposition and many sore trials during the past year but the Lord has most graciously and wonderfully delivered me. I would like very much indeed to be present with God's saints in the great spiritual love feast, but finances will not permit me to do so. I am earnestly praying for the outpouring of the Holy Spirit upon the meeting. Pray for the Lord's blessing upon me that my strength fail not and that my feeble and loving wife may be wholly healed. We are undergoing a fearful tirade of persecution and misrepresentation because of our steadfast opposi-

tion to the unfruitful works of darkness, but thank God, we are rejoicing in His love. The secret lodge preachers and other lovers of darkness are trying to close every door against us by their malicious misrepresentations and even my own relatives, with few exceptions, have ceased to visit us, but we are determined to stay on the Lord's side. Every plant not planted by our Heavenly Father shall be rooted up.

My brethren, be strong in the Lord and in the power of His might and contend for a pure Church and clean society.

Yours in His precious service,

FRANCIS J. DAVIDSON.

ANNUAL REPORT "LIZZIE WOODS."

Dumas, Ark., May 19, 1914.

Dear Brothers and Sisters of the National Christian Association:

I beg to make my second annual report of my work in the South. I do not feel that I have done as much as some who are better prepared and yet I have done what I could in the name of Jesus. What I have, all I am or ever hope to be I have given for the use of the Lord.

I have visited seventeen towns since my last report and have distributed tracts in each of them and secured a few CYNOSURE subscribers. The harvest is white and there are only a few laborers. I have taught Bible lessons and lectured night after night and made house to house visits during the day. There are hundreds of men and women who have given up their secret societies and who are afraid to expose them. They are afraid that they will be killed. We often hear them say that the orders are sapping the life out of the Church and that they are glad to hear some one expose them, but they are afraid to say anything themselves. However, God has one here and there who are not afraid to die for the truth if need be. Some people who used to take great pride in the lodge are now ashamed to even let it be known that they belong to them. The big lodge preachers admit that they are not good for their congregations. They will tell you, "We are in them for the money that we may some time leave to our families when we die." A good many preachers join the lodge because there are some in their congregations who will not have a pastor who is not a member of the lodge. God is taking His Church out of the world. Men and women are coming out of the lodge in every place where the Bible lessons are taught. Very often after giving out the tracts we hear different ones saying, "Yes, these lodges are wrong," and they abandon them at once, while others wait a while and at last give them up. Brethren, we need more preachers who are not afraid of the Devil, more that are willing to suffer persecution, more who are willing to be called "cranks." We who are in the work are ridiculed and called all sorts of mean names, but if God is for you, who can be against you? "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), since Jesus is the sign spoken against, Luke 2:34. We thank God, brethren, that your work is not in vain. The N. C. A. is opening the eyes of the blind for the reason that it shows men that the secret society is not in the Bible, as so many have been deceived into believing, but that it is a man-made organization. When some see that the lodges are not authorized in the Bible, they get out of them at once.

I have visited five towns in Tennessee, viz., Newbern, Memphis, Milan, Trenton and Bramville, and the following eleven towns in Arkansas: Mariana, Vincent, Crawfordsville, Forest City, Brinkley, Little Rock, Argenta, Hot Springs, Conway, Malvern, Dumas and Tama. Tama is only a small station in the Arkansas river bottom where there are thousands of acres in cotton. There are so many colored people down there that it is called the black belt. Almost all of the colored people there are illiterate and the educated lodge preachers, who care more for their lodges than they do for their God, make them slaves to the lodges. But when we come among them and teach the Bible they quickly see the mistake. They say, "We knew the church was nearly dead but we did not know what was killing it."

Peace be to the brethren and the love of God the Father and our Lord Jesus Christ be with you all. Pray much for me that I may endure hardness as a good soldier of Jesus Christ.

Yours for service,

LIZZIE ROBERSON.

REPORT OF COMMITTEE ON MEMOIRS.

Your committee on memoirs would respectfully report.

During the year passed the reminders that our work here is but for a brief period have been frequent. To the list of our loved co-workers called to their eternal reward, there are more than the usual additions. While we bow in submission to the behest of Him "who doeth all things well," we record our loneliness in the loss of the loved who have toiled by our side in the other years and pray the Lord of the harvest to send forth new laborers that the work of our Association receive the needed support.

Rev. H. H. George, D. D., was one of God's noble men, a great leader in a great cause. His integrity of character led to his espousal of many unpopular reforms in which he gave the strength of his great life. He served our Association in many ways, and we shall miss him much.

Rev. M. A. Gault spent much of his eventful life as a worker in the reform field. As lecturer, as pastor, as editor of the CHRISTIAN CYNOSURE, he proved himself efficient.

Rev. K. Van Goor, a leading minister of the Christian Reformed Church, was very helpful in the work of our Association. Naturally optimistic, he gave much of cheer to those associated with him.

Rev. J. A. Ketts, also a minister in the Christian Reformed Church, was a kindly helper in our work.

Rev. David S. Faris, through the many years of his long life gave support to our Association. He was a faithful pastor, beloved by the many to whom he ministered.

Rev. C. D. Trumbull, D. D., was naturally of retiring disposition, but ever willing to lend kindly aid to our efforts in the Iowa work. Perhaps no worker in that State will be missed more than he.

Rev. Alexander Thomson, a beloved pastor of the Congregational Church, a former Director of our Association, and a man of unusual faith and zeal, has but recently been called to the better life.

Mrs. Joseph Amick, wife of Joseph Amick, Director of our Association, supported her husband in his efforts in our behalf.

Mrs. Mary Rosenberger was an author of note, a faithful member of the Brethren Church and a supporter of our Association.

Revs. E. G. Elsey and J. A. Black, D. D., were honored ministers in the Covenanter Church and helpers with us. Their lives were long and useful.

Edwin P. Sellew, a prominent minister in the Friends Meeting, was a faithful contributor in time and money to our work.

Mr. Fred Sprunger, a faithful member of the Mennonite Church at Berne, Indiana, is missed among our supporters there.

Mr. Rufus Park was a most faithful worker in the cause in the state of Nebraska, where he lived for many years. He was well known as a reformer.

Rev. A. D. Zaraphonithes, as a student at Wheaton College, imbibed the antisecrecy principles, which he continued to advocate through his eventful life.

Rev. A. T. Jennings was a rare spirit, an able, consecrated Christian. As editor of his denominational paper, The Wesleyan Methodist, he was widely known. In his death many reforms lose an able advocate.

Mrs. Ellen Capwell joined her husband in his faithful testimony against the lodges, dying at the advanced age of 83 years.

P. A. KITTILSBY,
MRS. H. A. FISCHER.
W. B. ROSE.

Personal work is the warp and woof of Christian activity; therefore this important element of service has the largest place in the extension of Christ's Kingdom, and every disciple of Jesus Christ is under obligation to engage in it. It does not necessarily involve the conversion of the person approached, but the attempt to win him, which is the ultimate object always in mind of the worker. The work itself consists in directing the attention of men to Him, and, with discretion, urging them to accept the invitation of the gospel and order their lives by its teaching.—Henry Clay Trumbull.

If you would feel good be good, for most people feel as they act.

GREETINGS TO THE ANNUAL MEETING.

Denver, Colo., Feb. 18, 1914.

Dear Brother Phillips:

Thank you very much for your letter and invitation to speak. I would be delighted to do so if I could only be there. I expect to be in a meeting in Kansas at that time. You have my hearty support and prayers nevertheless. I am dead against lodges for Christian people. They are one of the greatest hindrances in my work. I hope and pray that you will have a good meeting and do lots of good and get saved people out of these alliances with the world and the Devil. Pray for me in this great work. May the Lord bless you and your work.

Yours in winning souls,

A. J. FITT.

Evangelist, Methodist Episcopal Church.

Whittle Springs, Tenn., May 12, 1914.

We are, husband and myself, as much awake to the dangerous influence of organized secrecy as we ever were.

My father, the late Rev. Milton Smith, who was for thirty years a minister of the Wesleyan Methodist church, was an earnest opponent of the whole system of organized oathbound secrecy. I once heard his uncle invite him to be made a Mason, assuring him it would not cost him a penny to go to the highest degree, and father replied, "I have never believed in the Masonic fraternity since they killed Morgan." My father was a member of the first antimasonic convention, the one held in Aurora, where the N. C. A. was first considered.

(MRS.) MARY C. BAKER.

Upland, Ind., May 20, 1914.

It is with sincere regret that I must deny myself the satisfaction of attending this Conference. My presence is not necessary to its success, but it would indicate my interest in the work and my desire for the triumph of the principles for which the Association stands.

For years it has been a strong conviction with me that secret societies, with their worldly conformity and their sacrilegious assumption of titles and rites belonging by divine authority only to the Lord Jesus Christ and His Church, constitute one of the most potent antichristian forces in existence, depleting the Church of spiritual vitality and robbing it of the "tithes and offerings" which are indispensable to the propagation of Christianity in the world.

Ministers of the Gospel and members of the church, that should live separated lives and be sanctified vessels, are blind to the fact that Christ has no concord with Belial and the temple of God no agreement with idols, and that by their membership in these orders they compromise the claims of Christ by unchristian vows and unholy practices. One of the strangest features of this blindness is that, in some instances at least, they justify this procedure by the plea of influence for Christ. I suspect that the plea is an afterthought; the original motive being to gain prestige with men of the world and make sure of their prospects of their advancement in their profession. Such a motive is utterly selfish and dishonoring to Christ. The plea that joining a lodge gives a minister, or Christian, greater spiritual influence is as "baseless as the fabric of a dream." It is, moreover, as wicked as it is absurd because it contradicts the revealed will of God and assumes that Christian influence can be attained by joining the world instead of renouncing it.

A ministerial friend of mine, a member of the masonic order, once said to me, "I believe in joining anything that will help me influence men for Christ." I asked him, "How many Masons have you led to Christ on the score of your masonic influence?" He was obliged to confess, not one. "No," I said, "instead of your helping them to Christ, your membership in the order confirms them in the delusion that Masonry is sufficient."

May the blessing of God rest upon your deliberations and attend the work of the National Christian Association.

(PROF.) NEWTON WRAY.

Taylor University.

As I cannot be present, I take occasion to express my sincere regret and the prayer that the blessing of God may attend the Conference, whose work lies upon the hearts, or should do so, of all who stand for a wholehearted discipleship. (REV.) DANIEL BRYANT.

Sumner, Wash., May 5, 1914.

I wish so much that I could attend the coming Convention but am too far away. I attended the N. C. A. meeting held in Tacoma last year and was much refreshed. I have been opposed to secretism for many years.

(Mrs.) Edith M. Kerr.

New Sheffield, Pa., April 30, 1914.

The whisky curse is dying. We hope that secret societies are on the same road and will meet their doom.

J. Purdy.

Seattle, Wash., May 15, 1914.

I would be very happy to be permitted to attend the Annual Meeting but distance forbids. We would love to have another N. C. A. Convention here. It is needed.

(Rev.) W. O. Dinius.

Clarinda, Iowa, April 27, 1914.

I hope you will have a good Convention and that our kind Heavenly Father will be with you, and the Spirit guide you in all your deliberations.

(Mrs.) M. E. McKee.

Grafton, Calif., May 8, 1914.

As my name is in the Cynosure with others as one of the lecturers, I ought to make a report to the Annual Meeting. I have not been called upon to lecture any; lately, however, I received a letter from a friend inquiring about a lecture. I replied that I was willing to give the lecture and would only require that my traveling expenses and entertainment be met. I also stated that I thought California ought to form an Association and do some concerted active work in circulating literature, lecturing, etc. I do considerable to enlighten the ignorant around me concerning the evils of secretism, especially Masonry, both by giving out literature and in conversation. I deal especially with ministers.

I believe the Lord will soon come. The prophesied signs of His coming are multiplying. If the Apostles in their time spoke and wrote of the last times, how much more reason have we to look for and prepare ourselves for and labor diligently in what time is allotted to us before He comes. I hope and pray God that this year's Annual Meeting may be the best, and bring the best results of any yet held by our National Christian Association, opposed to secret societies.

(Rev.) P. Beck.

Fayette, Ohio, April 27, 1914.

I am sorry to say that my time is too much needed on the farm to attend the Convention. I wish you a successful gathering. May it be such an one as the Lord only can make.

Ozias N. Barnes.

I thought it was only fair to myself that you should know why I, as one of your representatives, had not done any work this year. And yet, I ought not to say that I have done nothing, for I have given testimony many times in that direction and have written several short articles, most of which were published. I have one out now but do not know its fate.

I thought the Masons had closed their doors forever in this town, as there had been but few meetings in over two years and their name had ceased to be mentioned, when all at once, last September, new officers were elected and they startd again. They surely got the right man for Worshipful Master. I never saw anything grow so fast as the lodge, which he has boomed. Every officer that was in before the present boom I flooded with antimasonic literature until they quit, and I thought the thing was dead in this town, but Hiram Abiff still lives notwithstanding the odor.

I wish I could attend the Annual Meeting this year, but duty calls elsewhere. I hope you will have a profitable time. My thoughts and prayers go out for the blessing of the Lord upon the work and His grace to strengthen the heart of every worker.

(Mrs.) F. H. Frink.

[Mrs. Frink has been burdened with caring for the sick and comforting the sorrowing to such an extent during the entire year that it is a wonder that she has undertaken anything else.—Editor.]

Little Rock, Ark., April 17, 1914.

Dr. Blanchard's article on "Watchmen on Zion's Walls" is the real point and truth. Oh, how that thought ought to

penetrate the heart of every preacher that is a Mason. I know that I have been the means of leading hundreds of Masons out of lodge bondage. One Baptist preacher, after reading "Modern Secret Societies," was asked by me how it was that men, rational on any subject, could remain Masons, and he said, "Just for want of information." That book will lead them out if anything will.

(Rev.) A. J. Millard.

Fairmount, Ind., May 19, 1914.

It is impossible for me to attend the Convention this year so I thought I would write you that I am still on the side of right and ever expect to be. The fact is, I am planning to write some more for the cause just as soon as I can get around to it. I want to write on the effect of lodges on business, society, schools and politics and also on the antisecret churches and on the home and the marriage relation. I hope you will have a successful Convention. Give my regards to all the friends.

(Rev.) Geo. A. Pegram.

Buckeye, Wash., April 23, 1914.

We would be glad to come to the Convention but our eyes and ears prevent us from seeing and hearing intelligently. We will do all we can, however, to help this Association, which we consider the most important in the world, and one which we feel sure the Lord will prosper and which we believe will, by His divine power and the faithful workers of the N. C. A., unite all the real true spiritual Gospel workers in one solid unconquerable band, that, with the blessed Christ Jesus as Captain, will be able to expose these cunningly devised satanic religions. There is nothing in this world that fills my soul with such delight as to read of these noble, selfsacrificing workers. There is no heroism to be compared with that of these Spirit filled men and women. I am thankful to give of my prayers and my means to this work. My daily prayer is that God will raise up Gospel workers all over this world and provide the means for carrying on this work. I am hoping, praying and believing that victory is coming.

(Rev.) G. L. Coffin.

Adams Center, N. Y., April 21, 1914.

I would much like to be with you in your Annual Meeting but it will be impossible for me to do so. You will have my prayers for the success of the meeting and that great good may be done. I will be seventy-nine years old in a short time and my health is not good enough to take such a trip, much as I would like to. I am passing around among my neighbors the Cynosure as fast as they come and also the literature you left with me. They read it and like it too. I hope to be able to do more this summer.

(Mrs.) J. C. Woodward.

Sebring, Florida, April 29th, 1914.

I hope this will be the best meeting in every way that you have had in years. This southland, among the negroes, is cursed with all sorts of secret organizations, and it is the blind leading the blind. I can only pray, and I know God answers prayers. We need His Holy Spirit.

I am glad for the National Christian Association and for the work it is doing in opening the eyes of the blind and setting free many who are bound with chains stronger than iron.

Amanda Smith.

McFarland, California, May 15th, 1914.

I remember you in prayer daily for I think I have a very clear understanding of the hard battle you are waging. In January, last, I felt compelled to resign as superintendent of our M. E. Sabbath school because the pastor is an unabashed Mason and consorts with lodge members and even those not members of the church, and ignores his most spiritual members. He refuses to be enlightened.

I am suffering much in body but am trusting in Jesus my Savior, who says, "My grace is sufficient for thee." Hallelujah! I want to live for Him who loved me and gave Himself for me. I am fully convinced that Masonry, with all its minor offspring, is the mighty anti-Christ of the last days. You are fighting the hardest battle of all time, I think, not excepting any. To my mind, Roman Catholicism is the ten horned beast, the apostate Protestant church is the two-horned beast, and the secret empire is

the image of the beast. I can not conceive of a more complete and awful fulfilment of sin, except possibly in degree, than this. How wonderfully is President Blanchard filled with the Holy Spirit and enabled to strike the great enemy so many mighty blows! His letter in the April CYNOSURE is especially strong and true.

I can not be with you in the Convention next week, but I am with you in spirit and am praying for you.

GEO. W. SHEALEY.

Alex, Okla., May 9th, 1914.

The "coming conflict" has opened here. The Devil ought to be satisfied with his work in this place. There are three churches without a pastor. There is one old Masonic preacher that the Devil must be ashamed to own.

I have a few good friends among the Masons but they will not listen to reason or sound doctrine. Those who are not Masons are well pleased with the work I am doing. Several have had me send for the exposures and they want more CYNOSURES and tracts. The Lord is with me and I hope and pray that I may be able to do much good in this benighted field. I was intending to leave here soon and locate in Oklahoma, but owing to a little unpleasantness or threat from lodge men, I will stay indefinitely. Enclosed you will find a copy of a letter I received from the Masons. We know the parties who sent it and some of the leading citizens are up in arms about it. The Masons thought when I received the letter I would skip across the country like a jack rabbit. They have found they can not scare me and they are now badly scared themselves.

I thank the Lord that there are a few good people here. I fear no harm.

J. L. WEBSTER.

Letters were received for the Annual Meeting from the following and probably others also, but which were mislaid or lost during the hurry of the meeting:

Rev. P. Beck, Grafton, California.
Rev. E. D. Bailey, D. D., Brooklyn, N. Y.
Rev. Dan'l Bryant, Zion City, Ill.
Mrs. Mary Baker, Whittle Springs, Tenn.
Ozias N. Barnes, Fayette, Ohio.
E. Brace (92 years old), Sawtelle, Cal.
Mrs. M. M. Burnap, LaGrande, Ore.
Jas. Casebalt, Ironton, Ohio.
N. S. Coleman, Peculiar, Mo.
J. T. Cullor, Cullor, Ark.
Wm. Dillon, D. D., Huntington, Ind.
Moses Clemens, Ube, Ind.
Rev. C. M. DeFoe, Tacoma, Wash.
Rev. E. A. Dobberstein, Michigan City, Ind.
Rev. Frank D. Frazer, Portland, Ore.
Rev. T. M. Slater, Seattle, Wash.
Mrs. F. H. Frink, Naples, N. Y.
Rev. O. Erbe, Boose, Iowa.
J. K. Graybill, Harvey, Illinois.
Miss S. F. Hinman, Oberlin, Ohio.
Rev. P. A. Hoekstra, Holland, Mich.
Chas. A. Kellogg, Eldon, Mo.
Rev. S. P. Long, D. D., Mansfield, Ohio.
Rev. S. A. Manwell, Rivers Junction, Mich.
Eld. John Morrison, Chicago, Illinois.
Mrs. M. E. McKee, Clarinda, Iowa
Rev. A. J. Millard, Little Rock, Ark.
J. Purdy, New Sheffield, Pa.
I. C. Snaveley, Flora, Ind.
H. C. Stephan, Orangeville, Ill.
Rev. C. G. Sterling, Eureka, Ill.
Mrs. Jeanette (Alex) Thompson, Saugatuck, Mich.
Rev. Clarence Weston, Harlan, Iowa.
Mrs. Hedda Woncester, Rockford, Ill.
Rev. John Watterson, Fairfield, Iowa.
Prof. Newton Wray, Upland, Ind.
Mrs. Georgia A. Brown, Penokie, Kan.
Rev. George M. Robb, Almonte, Ont., Canada.
Miss Rufina Fry, Ligonier, Ind.
Rev. M. A. Kelsey, Oskaloosa, Iowa.
J. L. Webster, Alex, Okla.
Edith M. Kerr. Summer, Wash.
Geo. L. Coffin, Buckeye, Wash.
Geo. Windle, Mt. Morris. Ill.
Mrs. Amanda Smith, Sebring, Fla.
A. J. Loudenback, Glidden, Ia.
Mrs. J. C. Woodward, Adams Center. N. Y.
Rev. Geo. A. Pegram, Fairmount, Ind. (Box 279).
Rev. S. L. Livingston, Ubee, Ind.
Wm. Roller, Chicago.
Rev. W. O. Dinins, Seattle, Wash.
Milton W. Siemiller and Sisters, Blockton, Ia.
Geo. W. Shealey, McFarland, Cal.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XII.

A Taste of Bad Medicine.

"'Tis not amiss, ere ye're giv'n o'er,
To try one desp'rate med'cine more;
For where your case can be no worse,
The desp'rat'st is the wiser cure!"

Dr. Groves in his long years of practice had given many doses of medicine, which to say the least, were not very palatable. Lately he had administered some remedies to "the ancient handmaid of religion," as Masonry is often boastingly called, which the aforesaid handmaid did not relish. Now it was Groves' time to taste a remedy which was prepared to cure him of an alleged disorder.

The diagnosis of his case was reported in the Brandon Eagle by a correspondent in these words:

Fanaticism.

We do not now declare that the motives of all of our citizens who are engaged in the foolish, useless and unholy war against the ancient and honorable institution of charity among us are evil, but we do say the conduct of the leaders is damnable. Brandon, a year ago, was the most quiet and prosperous village in the state. The churches were flourishing, neighbors were at peace, business was good and everybody attended to his own affairs. Now all is changed. Brandon is the worst and most quarrelsome place in the country. Churches have declined, neighbors will not speak to each other; society is in a state of anarchy; business is gone to other towns; and the usual employment of many is prying into their neighbors secrets.

This is the result of a few fanatics who in their mad opposition to secret societies brought here a public speaker who maliciously abused his betters, and set an example which others have followed. They have carried the war not only into society but also into politics, and now it is invading the churches. This opposition, carried on without reason, is the result of pure fanaticism, which, unless soon checked, will result in the dangerous insanity at least of the fanatics who are leading the rabble in the warfare.

A Peaceful Citizen.

Edith hesitated about answering this as her father suggested. It was not worthy of an answer. But to correct a false impression it might make on some in the surrounding neighborhood she wrote as follows:

Mr. Editor: Will you please insert in the next issue of your paper the following correction of a communication published last week under the title of "Fanaticism?"

I beg leave to differ with your correspondent in some particulars. I do not think our village has changed for the worse at all. Every church has grown a little in membership; merchants report their sales a trifle larger than ever before; and society is not dangerously disturbed. Our social gatherings are attended by those on both sides of the question which is occasionally discussed among us, and perhaps with too much personality on both sides. These neighbors are courteous and friendly to each other with scarcely an exception. There is some bad feeling in the community, but it is mostly or altogether among those who belong to the party of your correspondent. But he certainly errs when he charges the leaders in opposition to Masonry with fanaticism and evil contention. They have no quarrel with men, but are opposed to an institution which they believe to be wrong and dangerous. They do not condemn the members, but the laws, the principles and customs of the order. They believe for many reasons that Masonry is inconsistent with true morality, Christianity and republican government. By lectures, papers, and books they are trying to lead others to believe the same. Is that fanaticism? The speaker who introduced public discussion among us, and who is accused of malicious abuse, was acknowledged by many of his opponents to be remarkably calm, kind and fair in his lecture, and says one of them, "In fact I rather admired the spirit of that man." He discussed a subject he had a right to discuss, and in a proper manner. But still the next morning after the lecture his friends were angrily accused of bringing to our town a liar and a disturber of the peace. The members of the craft were angry and seemed to wish to make it so disagreeable that another speaker would not be secured; and then they blamed us for their anger without cause! Then when all was quiet again, did not the Masons themselves bring up the subject and thrust it into politics by making it an issue at the primary meeting? Why do they get angry and then turn around and accuse us of stirring up the strife which they have made and which they magnify?

Perhaps some on our side have said and done things better to be left undone and unsaid, but those are personal matters and have nothing to do with the question. This is a free country. We all have a right to declare our principles. I think, therefore, the best way to settle the matter is this: When we honestly differ let us speak and listen to each other without prejudice or malice. Let us candidly examine this subject and reason

together, but let us not defame the good name of our pleasant village or the leaders or followers on either side.

Yours,
Edith Groves.

The article never appeared. It was considered incendiary and condemned to be burned.

The village continued to prosper as before. But the fanatics, as the correspondent (evidently Dr. Slim) called them, grew no better. As Dr. Groves was the acknowledged leader among them, although he scarcely ever introduced the subject of Masonry, his case was considered the worst. In masonic love and charity some one wrote the following prescription, which he received through the post-office:

For * * * * * Doct. Groves.

You're a mad fanatick. You ot to be hung for yore durty work. We hereby warn you never to open your big mouth, rite anuther line or get anuther speaker on Masonry. If you do you and yore family which are as bad as you must bare the consequencis. You must be cured.

Drections: Read carefully every morning before eatin'. Don't tell or show this to any one under greater penalty.

Many Citizens, M. (a) D.

This was written on a printed blank which could have been picked up at the drug store or any physician's office. Groves thought that it might be an idle threat designed to silence him. He wrote under it, "Shame on the guilty coward who wrote the above, and who ought to blush when he reads it." Then he framed it, hung it in his office and watched the countenances of some, at least, who read it. But the author evidently did not enter. If written by a member of Brandon Lodge, the doctor believed, but did not whisper it, that it came from one or more of three persons, two of whom had been his personal friends and had considered themselves under special obligation to him, and the other was a relative. But the doctor did not believe that it came from the lodge at all, but that some of the boys of the village had found one of his blanks, filled it out and sent it to him for sport.

About the time Groves had come to this conclusion, one evening Peter Hurley, an aged and respectable farmer who lived near Brandon, called at his office, and after getting a prescription for some member of his family, said somewhat abruptly:

"Doctor, I have a little advice for you."

"I am ready to hear it," answered the doctor.

"You know I am a Mason. I am not enthusiastic, however. I have not been in the lodge for years. In fact, I wish there were none, and there are thousands of members just like me," said Mr. Hurley.

"What are your objections?" asked Groves.

"I am not a religious man and care nothing for your objections on that score. I claim, however, to be moral and respectable, and I can't stand it to associate with Dick, Tom and Harry of every class, and have them slapping me on the shoulder and calling me Brother. How do your Christians stand it when I can't?"

"Why don't you leave then?" asked Groves, who generally did as he pleased and thought right.

"That's easier said than done," continued the old man. "I care nothing for their friendship, but I don't want their ill will. You know I am a very prudent man. I think it is the best policy to say or do nothing against the lodge."

"Are you afraid of it?" asked the doctor in surprise.

"Yes, and no. I am not afraid that the lodge, assembled as such, will injure me, but I fear some of its members should I oppose it. There are good men in the lodge, Doctor, who would not allow it to do anything injurious to a person or to interfere with politics or justice. But after the meetings, when the best men are gone, by the aid of sworn secrecy, many dark deeds are planned. This is why some good men defend Masonry. They do not know how the lodge is used. Evil things are planned and executed without their aid, counsel or knowledge. Then they can and do deny that Masonry does or will do many things which are done by members, and for which Masonry is responsible. Their ignorant but honest denials and defense do the lodge more good than would their aid in the work. No, Doctor, I think I will stay where I am and act as I do; and my advice to you is to cease your work against the order, and that right soon.

"Why so?" the doctor inquired.

"Just because it will be better and safer for you," was the answer.

"Oh, no danger, I guess," said the doctor laughing.

"Don't you remember your experience at Megapolis?"

"Yes, but my experience was away from home and not among acquaintances and friends," replied the doctor.

"The city is not so far away but that you might have visitors from there sometime. But I will not argue with you. I don't often talk on the subject, and this is in confidence. I think more of you than of Masonry, and as a friend I give you warning. Good-night."

And the old man was gone. He thought himself very prudent. The doctor had long considered him timid and cowardly and so was not much alarmed by his warning. He resolved to work away quietly as he believed was his right and duty.

About a month after this conversation a boy was seen by a few very early in the morning pasting posters on the fences and sidewalks. They were notices of a public exposition of Freemasonry to be given on Monday, Tuesday and Wednesday evenings by T. R. Martin, a seceding Mason of seven degrees, who would work out the first, second and third degrees. The meeting was to be held in Brandon town hall, and the admission was free.

This was more dreaded by Masons than all else before. They denied that Martin could be believed. Some declared that he had never been a Mason, and others said that he was a perjured villain. They showed their anger and spite in all their remarks. The next Monday evening there was a special meeting of Brandon Lodge, and after that, the members, probably in obedience to their masters, changed their conduct. They laughed loudly, if not heartily, and said that it was a good joke; some imposter would come and give a burlesque performance without expecting it to be believed. They claimed they were glad of all opposition anyhow, for it only helped them.

In a day or two the young bill-poster met John Sykes and said: "Jack, somebody gave me a quarter to tell him who gave me those bills, and I told him that you got them from Dr. Groves for me."

"'It's an ill wind that blows nobody good,'" said Jack.

"I was afraid the 'Anties' wouldn't like it," said the boy.

"That's all right," said Jack. "But who was it?"

"I want to use both sides alike," said the boy with a rising inflection, intending Jack to take a hint.

"Eh!" said Jack, "'what's to pay?'"

"The man paid me a quarter for what I told him—my usual price for such information," said the boy, with an eye to business.

"'Is the wool worth the clipping?'" asked Jack, eager to know, but laughing at the boy's cunning.

"He took me round the corner and talked so low and 'spicious-like, I believe somethin' 's up," earnestly answered the boy, not quite sure, however, that he understood the question.

"'The devil take the hindmost,'" said Jack handing out a quarter.

The name was given by the young American, and Jack hastened to the doctor's office and found him alone.

Jack exclaimed, as soon as he had thrown himself into a seat, "'More light from the east!'"

"What have you heard now?" asked the doctor, seeing Jack's anxiety.

He answered, "Quoth Hudibras, 'I smell a rat.'"

"What's up, Jack," asked the doctor.

"'Simon says, thumbs up,'" said Jack laughing.

"Now, Jack," said the doctor, "if you want me to listen, you must not talk that way. What do you want to tell me?"

"'Every why hath a wherefore,' eh?"

"'Wherefore will a man give his money for that which is not bread?'" asked Jack.

"Owing to circumstances," answered Groves, who knew how to talk to the peculiar fellow.

"'Circumstances alter cases.'"

"Yes, hurry up; what is the matter?"

"'No matter yet at all; it's a fresh cut,'" said Jack.

"Well, make haste. Tell me what you have heard, quick."

"'The more haste the less speed,'" was the provoking response.

"Did some one spend his money in a way that does not please you?" asked the doctor.

"'Facts are stubborn things,'" answered Jack, nodding his head.

"What is the name of the person that has displeased you?" asked the doctor.

"'What's in a name? That which we call a rose,
By any other name would smell as sweet.'"

"Now, Jack, if you have anything to tell me speak to the point. Who has displeased you?" earnestly said the doctor, who had been convinced by Jack's manner that he knew something which might be important; "who has awakened your suspicions?"

"'Yond' Cassius has a lean and hungry look. He thinks too much; such men are dangerous.'"

"What! Cassius Bowman, our grain dealer?"

"'This is he of whom I spake,'" said Jack, who was often guilty, like many who have not his excuse, of an irreverent use of Scripture.

"Why, he does not look like a bad man, Jack."

"'All's not gold that glitters,'" was the ready response of Jack.

"But you must not suspect him. He would not hurt any one," the doctor answered sternly.

"'Actions speak louder than words,'" continued the young man.

"Yes, sometimes; what did he do?" asked Groves, anxious to know, notwithstanding his reproving Jack for his suspicions.

"'The wish to know, that endless thirst,' moved him to pay the sum total of a quarter of a dollar of our dad's to learn who sent Bill on his mission last week."

"Bill who?" asked the doctor before he thought.

"Bill Poster," said Jack grinning and apologetically adding, "'A man who could make so vile a pun would not scruple to pick a pocket.'"

"Is it true that Cassius Bowman gave a quarter to learn who sent the boy out with the bills? Is he angry?"

"'That he is mad, 'tis true; 'tis true 'tis pity,
And pity 'tis 'tis true.'"

"Well, what of it?" asked the doctor.

"'Discretion is the better part of valor.'"

"O, I guess there is no danger coming soon. Don't be alarmed, Jack."

"'A prudent man foreseeth the evil and hideth himself,'" added the wise fool, rising to go. "'I'll see you later.' Good-bye, darling."

"Good-bye Jack," said the doctor.

Groves caught the idea the poor fellow intended to convey; but still it hardly seemed possible that Masonry could turn his old friend against him so that he would wish to harm him.

That afternoon a stranger called and asked if he could buy Cato.

"Do you know him?" inquired Groves.

"I have heard of him, and I want a good horse for my wife to drive in the city. Your horse is too old for your long, hard drives, and we will take good care of him till the day of his death," answered the stranger.

"He is not very old, and has had such good care that he seems young. He will be good enough for several years yet."

"I will give you two hundred dollars for him."

"I don't want to sell."

"I'll give you two hundred and fifty."

"I'll not sell him at all."

"Will you take three hundred?"

"No, sir, money will not buy him. He was a present from a friend."

"Is the donor your friend now? I should think in the circumstances you would want to get clear of him. Your 'quondam' friend would consent to the sale," said the stranger with the assurance of one who knew all about it.

"Are you acquainted with Mr. Bowman?" the doctor asked.

"Slightly," was the answer.

"Did he tell you of the horse?"

"Yes."

"Did he want you to buy him?"

"Well—yes," came hesitatingly.

"Why?" continued the doctor.

"I do not care to give all the conversation."

"Does he want me to part with Cato?"

"I think so," answered the stranger, hoping this would influence the owner to sell.

"Well, I'll not do it. The horse has not lost his love for me, nor I mine for him; I'll keep him till he dies," firmly said Groves, thus settling the matter.

That night about nine o'clock there was a call at the doctor's gate, "Hello!"

Groves came out and responded, "Hello!"

"Mishter Dochtor!" said a very fat man on a very lean gray horse.

"Well, sir," spoke the doctor.

"Mishter Dochtor! Ish dot you?"

"Yes."

"Kommen Sie, to das gate."

'All right, what will you have?"

"Kommen Sie, to mine haus. Der beeples all be sick. Kommen Sie, quick."

"What is the trouble? Who are sick?"

"Ah! dat little Hans is sehr krank. Hans cry und cry und can cry nicht more. Der poy lie still und schleep mit der eyes open white. Ah! der poy ish so sick."

"Who else is sick? Any more?"

"Ya, mine frau ish krank; hot, burn up, sick two, three day. Hans sick, und mine frau, she's gone fool, talk, talk all der time, no schleep."

"Is she out of her head?"

"Ya dat ish so!"

"Where do you live?" inquired the doctor, seeing he must go.

"In der country. Know Dick Porter?"

"Yes, in the woods, about five miles down the river."

"You shust go to Dick's haus, kommen Sie der bridge ober, and turn der lane down, und—und go der brush in, und, und—Mishter Dochtor, get your hoss und kommen Sie mit me, quick. Little Hans be det, sure."

The doctor sent for Cato and soon started with the frightened German. Hardly had they left when a stranger to Mrs. Groves called at the house and asked for the doctor.

"He has just gone to the country, not half an hour ago," answered Mrs. Groves.

"When will he be home?" inquired the unknown man.

"Probably about eleven," was the response.

"I wanted him to make a call at my house."

"Is some one sick?" asked Mrs. Groves.

"Yes, my child is not well. Which direction is the doctor.

"Down the river."

"How far? I live in that direction."

"About five miles, near to Mr. Porter's, at a German's house. That is as near as I can tell you."

"All right. I will find him and have him go with me a little farther."

"Very well," said Mrs. Groves, not noticing anything unusual, as messengers for a physician are often excited.

Dr. Groves found little Hans and his mother quite sick and needing close attention. After giving the necessary directions, he left for home about half past ten o'clock. The night was dark and cloudy. Not an outline of the path could be seen. But Groves was unconcerned about that. He had been out many dark nights. Cato would find the path safely enough. It was a lonely ride. He began to think of Mr. Hurley's warning, and of Jack's curious conversation, and of the note hanging in his office. He remembered that some of his old friends, with whom he had never had any personal difficulty or a word of dispute on any question, had turned against him; but still he could not believe that they would do him any violence. Then he remembered his experience in Megapolis. The words, "The city is not so far away but that you might have visitors from there some time," kept ringing in his ears. Riding alone through the woods on a dark night brought these things forcibly before his mind. But still he feared no great harm, especially that night, as no one but his wife knew where he was.

He had passed Porter's place and reached a deep ravine about four miles from home and was feeling quite safe, when suddenly his reins were seized, his horse stopped, the light of a bull's-eye flashed in his face, a revolver pointed at his head and an open note handed him to read by the dim light. It was:

DR. GROVES—Sir: At the peril of your life sign the paper attached.

* * * * * * *

I hereby promise and swear that I will write tomorrow morning and cancel the engagement with T. R. Martin to lecture in Brandon, assigning no reason; and that I will cease my warfare against Freemasonry; and furthermore I promise and swear that I will never disclose, speak, write or hint of or in any way reveal these events. So help me God.

NEAR BRANDON Sept. 19, 18——

He could not see a face or form. It was too dark to see anything excepting where there was a small gleam of light from the lantern. Causing his horse to move a little, he discovered by the sound that there were three men—two standing and holding the reins, one on his right and the other on his left, and the third on a horse almost in front of him. Once, by the moving of the lantern he caught

a glimpse of a mask. Evidently they were in earnest.

"Gentlemen," slowly spoke Groves, "will you let go of my horse and allow me to proceed?"

"You villain, sign that paper," answered a voice which Groves could not recognize.

"I do not wish to do so," coolly said the doctor.

"But you must and shall," was the demand.

"By what authority do you attempt to compel me?"

"By the authority of a righteous cause we demand your signature at once," said the same strange voice.

"But I have no pencil with me," said the doctor, calmly. With such odds against him who would not sign a paper like that? "All that a man hath will he give for his life.

"Here is an indelible pencil," quickly added the spokesman of the party, who talked in a nervous, jerky manner, and whose voice had a peculiar huskiness, and a very slight foreign accent.

"But who are you?" inquired Groves.

"Strangers to you, and none of your business," was the reply in the same voice, which evidently was not disguised.

"I should like very much to know to whom I am under such peculiar obligations," the doctor answered.

"Sir, in three minutes sign that paper or die like a dog; now not another word."

(To be continued.)

MASONIC RELIGION.

CHARLES A. BLANCHARD, WHEATON COLLEGE, WHEATON, ILL.

If Masonic publications were more generally read by Freemasons as well as those who are opposed to Freemasonry, it would, I think, be helpful to all Christian people. One finds a great deal of ignorance in these publications, but along with this a certain amount of truth, and in the mixture of truth and error, the evil character of the organization continually shines out. Of course, godless men do not discern the iniquity, being religiously blind as they are, of course they cannot.

One of our speakers, Rev. E. D. Bailey of Brooklyn, in our recent convention mentioned the fact that many men could see the impropriety of spending on lodges time and money which belong to families or churches, but could not see the deadly spiritual character of an organization which excludes Jesus Christ and sets up a pagan altar in a Christian land. There is no doubt but that he was quite right in this matter. Prove to such a person that Freemasonry is a Christless religion and he says, "Well, what of that?" Show him that the creed, prayers, even the use of the Bible itself are constructed on a completely anti-Christian plan and he, not being a Christian and not being able to see things as they really are, feels that it is a matter of very small importance and wonders that anyone could make a fuss about it.

In a recent number of *The American Freemason* there is an article by Mr. Paul Carus in which the following words are found: "In distinction from modern guilds these Medieval fraternities insisted on various rules of good conduct; they excluded no worthy man from becoming a member, and kept up an *esprit de corps* in accordance with the times, introducing into their by-laws a *decided religious element.* The liberalism of this religious element became the seed of modern Freemasonry. Since their religious aspirations were not determined by dogma but by guild teaching and charity in matters of conscience, they became so important that the original trade interests became of secondary consequence. * * * Reference to the Masonic trade then became merely symbolical and the religious spirit alone was dominant."

A drunken, profane, unclean Freemason, even an irreligious one, will read these words and they will produce little or no impression upon his mind. He will assent to them in a careless unthinking manner. But the religious character of the organization will all the time be af-

fecting his spiritual nature. He will unconsciously receive the impression that his lodge is his church. When questioned regarding the matter, he will say this without hesitation and will curse and swear while he is doing so. I am not speaking here from theory but from observation. There are few men who have studied the matter who will not be able to bear similar testimony for this is not a rare but a common thing among these unfortunate men.

Salvation by Conduct, Salvation by Ceremonies

Is the ever recurring note in all systems of this character. When speaking with you they usually express this thought by the term "living up," saying that if one "lives up" to the teaching of his order, he will be as good as anybody needs to be. This is the deadly drop in the cup. If the Bible is true, no man is saved by *"living up"* to anything. Saved men live as Christians, but they live thus because they are Christians. They do not become Christians by living thus.

It seems marvelous that Christian ministers can for a moment be deceived by such an organization. The office of a Christian minister is to preach salvation through the sacrifice of Jesus Christ. How one who has accepted this responsibility can believe, that organizations which teach the possibility of salvation by "living up" to mere moral instructions, is an inexplicable mystery. One dislikes to think of these men as spiritually blind, but certainly men who are spiritually enlightened as Christians do not talk in this manner.

Morals Follow Faith.

It is a sad fact, but one which is clearly evidenced that while salvation by faith in Christ conduces to holy living, the hope of salvation by character and ceremonies results in moral degradation; and the worst part of the situation is that when the man, from the crown of his head to the sole of his feet, is full of "wounds, bruises, and putrifying sores," he thinks himself to be an excellent man. Self-conceit, self-righteousness, vanity and pride always are associated with pagan faiths. Regalias, lordly titles and the entire outside of Masonry and similar organizations confirm this statement which every thoughtful man would know must be true from the nature of the case. Righteousness is attended by faith. Men of unbelief live with little righteousness. Some are better than others. A godless man who is raised in a godly family or a godly community will not generally carry himself like the same sort of a man who is raised in a community of persons like himself, unbelievers.

The toad that was squatted by the ear of Eve when touched by the spear of Ithuriel, flamed into a demon. Men do not know what spirit they are of unless they are of the Holy Spirit. It is the business of the god of this world to blind the eyes of those who do not believe. He leads the blind host to their certain and terrible doom. Jesus alone brought light, and immortality to light. When one reflects that added to the hundreds of millions of pagans in foreign lands we have millions of men being paganized in Christian lands it ought to send all thoughtful people to their knees.

Two Million Men.

The article from which I am quoting says that there are two millions of Freemasons in the world, half of them, or about that in the United States. All students of the subject, however, understand that the Odd Fellows, the Knights of Pythias, the Modern Woodmen of America and the host of other like organizations are all constructed on the same plans and are doing the same deadly work.

In this article, Dr Carus continuing says, "In Freemasonry God is not a *dogma* but a *symbol*. * * * By its proposal to seek God, Freemasonry does

not intend to spread a religious doctrine but it uses this symbol to gratify a moral idealism which insists on a filling of responsibilities and duties * * * In this symbolism appealing to the soul's search after God which the lodge uses we have the proposal of a propaganda of a religious system of doctrine which always leaves the interpretation to each individual. * * * In this religion they hold that all men agree on a great body of truth no matter to what diversity in word conception they go."

God Not a Dogma but a Symbol.

Some of our readers will remember that a few years since when the Grand Orient of Paris was appealed to by certain French Freemasons to abolish the profession of faith in God, the Grand Orient replied that the word god might be defined by every brother according to his own belief: nature, force, or any other term might possibly be used as an equivalent. This teaching is evidently in exact line with that which we have quoted above. God is not a dogma, that is an article of religious belief, he is not a person conscious of our needs, in sympathy with us, able and willing to help, he is a symbol. Masonic religion is not the Christian religion. It is as another Masonic writer says, "The Universal religion in which all men agree." This teaching is clearly brought out in a Masonic hymn which we find printed for use among lodge men:

"In one immortal throng we view
Pagan and Christian, Greek and Jew.
But all their doubt and darkness o'er
One only God they now adore."

No Christian needs to be told that this religion is different from the Christian faith. It would seem that no Christian man would need to be told that such a system is a deadly enemy to the cross of Jesus Christ. In this money mad, pleasure mad age when even in Christian lands it seems at times as if Christian faith were dead or dying, we have here a full explanation of the situation. With hundreds of thousands of lodges teaching millions of men and women that God is not a person and ruler but a piece of furniture, a symbol, that Christ is of no importance, the religion in which all men agree being what the world requires, that men may be saved by their good deeds and are saved thus, what could we expect except the thing that we behold?

Watchmen of the House of Israel.

In this terrible time when the faith of many is waxing cold, when it seems at times as if all foundations of Christian character were going out, no man daring to trust his fellow, what is the duty of Christians regarding these organizations which teach that God is a symbol, that men are to be saved by character and ceremonies, that there is no need of a mediator between God and man, that men may bring the offering of Cain, corn, wine and oil and have it accepted? It would seem obvious that any man who has ever been really converted would see that such a system was essentially devilish, that being anti-christian in theory it must certainly prove anti-christian in its workings; that destroying men for the life to come, it must also ruin them for the life that now is. And one would judge that the hundred thousands of ministers of our country would everywhere warn men not to fall into these traps, snares and pitfalls which lie along the paths.

A Case in Point.

One of our lecturers recently went into a town in Nebraska. He found the minister of the only church in town to be a member of the Masonic lodge, but apparently a really converted man. After the grounds of our opposition to secret societies were fairly stated and the minister had had time to turn them over in thought, he said to our representative: Beyond doubt what you say is true. Evi-

dently Freemasonry is no place for a Christian man. God helping me, I will never hereafter be found in that association. And he shortly thereafter publicly declared his assent to the teaching of our lecturer. I am not trying to quote his words, I did not hear them, but I report his conclusion and his action as well as I am able. Why is not this the instantaneous result in every case? Probably because some ministers are slower in mental movement than others, some are not so brave as others, probably some are not converted men. But that all men receiving the light should walk in the light is obvious.

We should teach everywhere that those who have been connected with these organizations should come out from among them and be separate; that if they do this, God will receive them, will be a father unto them and they will be His sons and daughters.

A Different Result.

I had two letters recently from a dear ministerial friend. He is an adhering Freemason and is a decided advocate of the organization. He publicly advises his young men to unite with these organizations. It is a great mystery; I am not able to account for it at all. Some one had sent to him copies of certain articles which I had written and he assumed that they came from me. He was irritated and wrote me two letters complaining of what he supposed was my work. Of course I explained that I had never sent him any articles at all and therefore could not be held responsible but stated the argument for abandoning the lodge as well as I could. He was very nice about the whole thing and in both of his letters showed a loving spirit which affected me. I love him very much. How in the world he can be where he is and do what he does, I cannot tell, but that is between him and God and he is not required to give account to me. In each of these letters it was evident that he was thinking about the fact that many good men get tangled up in the lodges. It seems a shame that an organization in which good men have been tangled up should be considered pagan and devilish. Nevertheless everybody knows that this thing happens.

There were many good men and women who held slaves, bought and sold them, lived on their unrequited labors and sent them to the whipping post when they were irritated. I remember two such people, members of the church, very lovely people, intelligent, having been very wealthy, wealthy still and perfectly delightful until slavery was mentioned, when the demon hate of slavery seemed flashing on their faces. I could not understand, I cannot understand now. I simply record the fact. How can good men drink whiskey? They do; they have known the misery; they have seen the homes of drunkards, have known their miseries for years and yet they give their influence to the terrible business. How are we to account for it? I do not think we can account for it. How can we explain it? I do not think we can explain it. I think it is just a great big ugly fact that we have to acknowledge and regret and let go. But we are bound to teach the truth. We have no right to see the souls of men destroyed without at least an effort to save them. God has made us watchmen to the house of Israel and we should "hear the word at His mouth" and give men "warning from Him." If we do this and they listen, we may help to save them. If we do this and they do not listen, they will be destroyed but we shall not be guilty of their deaths. This will be a wonderful thing to be free from responsibility for the ruin of human souls.

The fact is that the argument on the lodge question is concluded. The lodge system as a philosophy is dead, it remains only as a disposition. To quote not the

words but the thought of Dr. Bowne on the subject of atheism, men now do not join the lodges because they think them right, that is, they do not do this if they have read the discussion. They join them because they want something. This writer from whom I have been quoting says: "This religion of upbuilding mankind and of constructive righteousness appears to Freemasons to be the most efficacious leaven of true brotherliness." See how he talks about the "most efficacious religion," "the religion of true brotherliness." Men who write in this fashion care nothing about the Church of Jesus Christ, why should they? They have what is better, "a religion of true brotherliness," "a universal religion in which all men agree." In this region they will admit that even the grand lodge lecturers are so profane and obscene in their language that an organization has been formed to produce a change. Certainly the change is needed but how are men to get it if they have a Christless religion to start with. The simple fact is that if Freemasonry is ever to become fit for Christian men, it must be absolutely made over. Its secrecy must be abolished and its meetings open, its membership must be made free to men, women and children who are decent folk and wish to unite. Its so-called "universal religion" must be dropped and Christ must be taken on. Its oaths, its penalties must be abolished. How can a Christian man swear not to commit adultery with the wives, mothers and sisters of a certain class of men, being free to live as he wills regarding the rest of the human race? Unless we knew that Christian ministers had taken this obligation and justified it, it would seem incredible, it ought to be incredible.

The sun worship of Baalism of the order must be dropped. Paganism is bad. And Baalism is one of the worst kinds of paganism, for Baalism is the worship of nature and in nature the worship of reproductive power and this has given us the miserable Phallic worship of which Freemasonry is a lineal descendant as to spirit, though of course there is no *organic* relations between it and the old Baal temples.

When I was speaking in Chicago recently on the subject of Phallic worship and mentioned the fact that indecent emblems were prominently displayed upon temples for public sight and worship, a missionary present said, "I have seen dozens of those things in India." The lodges are doing the same things here. The Grand Master represents the sun, the Senior Warden represents the sun and the Junior Warden represents the sun a third time and lodge brethren are all of them sons of light.

Of course most of the lodge men do not know anything about the real meaning of Baalism, of sun worship, but those who do know, know how unspeakably loathsome and nauseating it is. The fact is, we have come to the time when lodges ought to change, I mean radically. They are changing some, but the changes are not sufficiently radical. They are building hospitals and homes, they are starting schools, they are having lectures of improving sorts, they are cutting loose from some of the obscene portions of the ritual, but the whole thing needs to be wiped out and a new era should begin. All Christian members of lodges ought to insist that there should be action in all directions. All secrecy, obligations, murderous penalties, and Baalism should be dropped or all decent men ought to come out *en masse* as they did in the Morgan time, not by scores but by hundreds of thousands. Really we have reached the time when Christian men and decent men who are not Christians ought to insist that the thing be either "mended or ended."

REPORT ON SECRET SOCIETIES, BY THE REFORMED PRESBYTERIAN CHURCH.

The Church Versus the Lodge.

Definition.

The CHURCH is that visible body of the professors of Christ united together for Christian growth and for the service of mankind. It consists of the various bodies of Christians holding to the faith of the Gospel.

The LODGE is that organized system of oath-bound secrecy composed of men united together for personal profit and for the purpose of serving its members. It consists of the numerous orders, which taken together, form the empire of secrecy.

Origin.

The CHURCH was ordained by Jesus Christ, who acts as its head, who desires to be its life, who calls its faithful members out of sin and redeems them unto God. Paul says that God "gave Him to be head over all things to the church." Eph. 1:22.

The LODGE was formed by men, who act as its head, who constitute its life and establish its laws. Mackeys says: "The power of a Master in the lodge is absolute. * * * For no misdemeanor can he be tried by his lodge * * * and his commands must be implicitly obeyed." Mackey's Lexicon, Article on "Master of a Lodge."

Textbook.

The CHURCH has as its textbook the Bible, which is a divine revelation of God's will to man. It reveals the plan of man's salvation and contains the rules for his daily conduct. "All scripture is given by inspiration of God * * * that the man of God may be perfect, thoroughly furnished unto all good works." 1 Tim. 3:16, 17.

The LODGE has for its textbook certain writings of men; such as Mackey's Lexicon of Free Masonry, Chase's Digest of Masonic Law, Webb's Free Mason's Monitor, Gross's Manual of Odd Fellowship and such other writings as recognized leaders have produced, including the "Book of Constitutions" which, says Mackey, "is a summary of all the fundamental principles of Masonry." —Mackey's Lexicon, page 63.

Religion.

The CHURCH is a religious institution. It worships and serves the Three-One God. Its religion is the Christian Religion. Christ is its center and its life. It is the religion that saves men from sin and eternal death and brings them into possession of eternal life. It rescues from the midnight depths of misery to the noonday heights of glory. It is offered not to the few but to the many.

The conditions of salvation are faith in Christ, repentance for sin, and obedience to the Gospel. There is no other way. "For there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

This is the true religion.

The LODGE is also a religious institution. This it claims for itself. Mackey in his article on religion, says: "The religion of Masonry is pure theism." The lodge has an altar, a creed, a ritual, and a burial ceremony. These are used in worship.

It is a Christless religion. Christ's name is expunged from its scripture and excluded from its worship. It professes to save men, but without faith, without repentance, without Christ.

Mackey's Ritualist, page 23 says, "Initiation is, as it were, a death to the world, and a resurrection to a new life." Again on page 39, "The speculative Mason is engaged in the construction of a spiritual temple fit for the dwelling place of him who is the author of purity.

This is a false religion.

Influence.

The influence of the CHURCH is compared to the light. Christ says, "Ye

The LODGE opposes the light. Its business is transacted behind closed

are the light of the world. A city that is set on a hill cannot be hid." Christianity is the great world system of light. It has nothing to conceal from the whole wide world. Its business is to diffuse the light. Jesus says, "In secret have I said nothing," "Neither do men light a candle and put it under a bushel but on a candle stick, and it giveth light unto all that are in the house." Matt 5:14.

doors. No person can enter who has not taken an oath to "forever conceal and never reveal" the secrets of the lodge. This is an institution of darkness. Christ says that men "loved darkness rather than light, because their deeds are evil." God says "Have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

Liberty.

The object of the CHURCH is to lead men out of the bondage of sin and bring them into the "glorious liberty of the sons of God." Philips Brooks says that "Liberty is the fullest opportunity for man to be and do the very best that is possible for him." Christianity gives to men the liberty to speak against sin and to refuse to do wrong. The greatest liberty in the world is found in the Bible. It is the ladder by which we can climb to our highest possibility. The Psalmist said, "I will walk at liberty, for I seek thy precepts." Ps. 119:45.

The LODGE would curtail the liberty of its members. Two things the candidate must swear: one is to conceal, the other is to obey. Should he learn that sin is there, he has foresworn himself never to reveal it. He is deprived of his liberty to speak against that sin. Should he be asked to do something wrong, he has already bound himself to obey. Mackey in his article on obedience says, "The spirit of obedience runs through the whole system and constitutes one of the greatest safeguards of our institution."

Charity.

The CHURCH is founded on charity. Jesus went about continually doing good. He ministered to all classes of need. He rejected no one because of age, rank or condition. The greater their need the greater was His readiness to help. He gave them His best without money and without price.

The Church throws open her portals. The poor, the aged, the blind and the halt are graciously invited. "Whosoever will may come." "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." Jas. 1:27.

The LODGE also claims to be a charitable institution. Mackey says, "Charity is the chief corner stone of our temple." Yet those who are likely to need any help cannot come in. The aged, the infirm, the cripple need not apply. The greater their need the less are their chances for aid. Help is promised only to members and none will be taken as members except those who seem able to take care for themselves. When a member becomes sick or dies, help may be given to him or his widow provided only his standing is good and his dues are paid in full. Insurance societies do the same, but they call it business.

Fruits.

The FRUITS of the Church are seen in the lives of its members. Here we find a mighty army of consecrated upright souls who are marching triumphantly to glory—young men and women who go to the ends of the earth to carry the Gospel tidings to the perishing. Middle aged men and women who would lay down their lives in defense of the Gospel. Old men and women, ripened saints of God who live in joyful anticipations of that eternal fellowship with the Blessed Christ. Upon the life of every consecrated member of Christ's

The fruits of the LODGE are also seen in the lives of its members. It, too, has its army of men marching onward—but whither? That it has its moral men we will not deny. But here is a rival religion! Its members who are faithful to its teachings see little need for the church. If a man can be saved in the lodge, why surrender to Christ? The sad fruitage of the system is seen in that thousands of men are satisfied in the lodge. They have no interest in Christ and no care for the Church. These will be among the disappointed hosts who

church will be found the fruits of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." "By their fruits ye shall know them."

expect to enter into life, having never known Him whom to know is life. "He that hath not the Son of God hath not life." I. John 5:12.

Conclusion.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.—*The Christian Nation.*

PARDON SOUGHT.

It is said that petitions with the names of half a million of signers have been sent to President Wilson, pleading for the exercise of executive clemency in the case of the nineteen labor leaders who were convicted and sentenced in the dynamite trials, so that they will not have to surrender themselves to the warden of the Federal prison at Leavensworth, Kansas, by the middle of June. The crimes of which these nineteen men were found guilty, after all the machinery of the law had been employed in their behalf to escape punishment, are described in a single paragraph of an Associated Press dispatch as follows:

"The history of the dynamiting cases dates back to August 10, 1905, when the International Association of Bridge and Structural Iron Workers declared a strike against the American Bridge Company. Bridges and buildings erected by 'open shop' concerns were dynamited. There were nearly 100 instances of such violence previous to 1911."

The Christian Herald remarks: "It remains to be seen whether the President will take the view that crimes of such character and magnitude should be condoned. Such a course, to many minds would seem like an absolute travesty of justice."

FOREIGN CORRESPONDENCE.

A missionary in China writes for our tracts that he may do needed missionary work—not in China but Pennsylvania!

"The Lord called me to China to work among this heathen nation but I have work to do at home (Pennsylvania) among friends and loved ones who are going to Christless graves and some who put secret societies before their Lord. Pray that the Lord may get glory from the tracts and messages I send home."

GEORGE E. TAYLOR,
Changsha, Hunan Prov., China.

A woman writes from Semaphore, South Australia, in reference to Modern Secret Societies and other literature which she orders: "I shall be sending a larger order soon, as several of my friends want one."

A teacher in Euphrata College, Harpoot, Turkey, sends for "Finney on Masonry" and other literature and writes:

"I am much interested in Masonry. There is a lodge here. It seems to me to be a very dangerous Order. I would be very glad to have the CHRISTIAN CYNOSURE."

It took six weeks for an order for literature to reach us from Toise River, South Africa. The writer says: Last week I was loaned a tract, "The Worship of Secret Societies Offered to Satan," by President Blanchard.

I shall be greatly pleased if you will send me a dozen of these tracts and list of books and tracts kept by you.

This land is smitten with a twofold heathenism—the uncivilized and the civilized, or heathenism under broadcloth."

Editorial.

We were pleasantly surprised and very greatly pleased to receive a call from the President of the Oregon Christian Association, Rev. Frank D. Frazer, and also from Rev. C. G. Sterling, well known to some of our workers both in Michigan and Wisconsin.

Information is desired as to the object and character of the United Aid of Foresters. If there is such an organization, has it a Chaplain and printed prayers and burial services?

UNITED EVANGELICAL CHURCH.

Resolved, That we view with disapprobation the many encroachments of the Lodge upon our social and religious life, and declare the promiscuous union of the people of God with organizations that are essentially unchristian in character as a menace to the church, and the spiritual safety of those so allied. A christian cannot abide in the fellowship of the heavenly Savior and at the same time identify himself with those who delight in dancing and revelling.—*From Minutes March 23 to 28, 1899.*

TESTIFYING CHURCHES.

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterian, Radical United Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the Brethren, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, The Pentecostal Church of the Nazarenes and the Wesleyan Methodist Society.

"The Other Side of Socialism" is a little book of 164 pages of which twenty-four are devoted to index and the remainder is largely occupied with quotations from the writings of representative socialists with a few excerpts from Christian writers and comments by the author, Rev. T. O. Tolo. Its subtitle is "Modern Socialism, as defined by its founders and chief promoters, versus the Bible, human experience and common sense."

From passages quoted it appears that socialism, is defined by its recognized exponents as "Atheistic Humanism" and "embodies all that has been vital in religion." It repudiates the Scripture account of creation of which "natural science has made a myth" so that "there is nothing left for Deity to do"; it renounces the God of creation and denounces Him as "a precocious and abominable person—we have no use for Him"; it rejects Christianity as revealed to us in the Bible because it presupposes miracles—Christ's conception, birth, resurrection and ascension; it declares that "there exists no future life" and for this life "under socialism there will be no morality"; it boldly advocates free love, avowing "love is the only recognized marriage in socialism. Consequently no bonds of any kind would be recognized."

It seems scarcely needful to add a word in support of the statement made by one claiming to be a "recognized and authorized organizer of the Socialist party" as follows: "The Church will find in us its mortal enemy * * * Christianity with its superstition must be lowered to the bottom of the sea before the workers will be emancipated * * * a Christian cannot be a socialist and a socialist cannot believe in Christ and God. One is not surprised to read that "Marx, LaSalle and Engels, among earlier socialists, Morris, Bax, Hyndman and Bebel, among present day socialists, are all more or less avowed atheists, and what is true of the more notable men of the party is almost equally true of the rank and file the world over."

We who love our Lord, believe His Word and obey His law, should certainly know something of this mortal foe of the Church, which is His body, lest, taken unawares, we give place to the Devil, where, forewarned, we might have successfully opposed him. Anyone desiring such knowledge will find Mr. Tolo's little book a valuable guide to first hand

sources of information. Price 50 cents. Address, Rev. T. O. Tolo, Belgrade, Minn.

CHURCH AND TEMPLE.

Next door to a new Masonic temple, a Sunday evening audience filled the church in which dedicatory exercises virtually began. They ended the next evening with a grand ball. A lawyer who was a grand master was introduced by the Masonic pastor of the church, who expressed his delight at the coming of the adjacent temple, declaring that both temple and church have "the same end in view." He testified, moreover, that the "Masonic fraternity has done a great deal to wipe out religious lines." Why did he not say, simply, to wipe out true religion?

AN INCLINED PLANE.

"They begin with prayer and end with dancing," said a good woman who soon found a Rebekah lodge no place for her. This tendency to mingle things sacred and things worldly, secular, or even wicked, appears to be one of the most pervasive of the secret system. Many a point which this woman had not seen glints in the light of her explosive epigram. Dancing and prayer, though typical, are not the only things which through false combination make many a lodge a whited sepulchre.

RUSHING CHECKED.

The cost in money and time of securing new fraternity members has long been under discussion at Williams College, and the fraternities themselves have at length disapproved former methods. They have now made a new agreement which limits rushing to one period lasting from dinner of the Monday before Thanksgiving to the evening of Thanksgiving day, and another period which must come later still. Twice between September 1st and the Monday before Thanksgiving, the fraternities may each entertain freshmen at dinner, but nothing more shall be done that resembles rushing.

It is good to see this college fall into line. Planted near towering Greylock, it seems always to have been an institution of wide, clear outlook. Here was erected the first American observatory; from this college has gone forth the custom of making college scientific expeditions; here, too, stands the Haystack Monument marking the birthplace of American foreign missions. The president of Williams is a son of President Garfield, who was a graduate, and a son-in-law of President Wilson is a member of the faculty. New ideas, new measures and new men still find here a natural home.

THE PRECISE TESTING POINT.

One of the more important things for an inquirer to learn if he would have clear ideas about Freemasonry, is the position in the system held by the Blue Lodge. Consisting of the first three degrees, it comprises the whole of fundamental and universal Masonry. It is in this lodge, alone, that personal membership begins; here, too, it always remains, whether degrees beyond are taken or not. Hence, no one can be, at first, other than a Blue Lodge member; moreover, every one must afterward still remain in connection with the Blue Lodge during every moment of his Masonic existence. Expulsion from this lodge would automatically collapse membership in every other, for membership in any other depends on being a Mason.

It is evident, therefore, that a Knight Templar lodge cannot make any man a Mason, and that all other lodges of the York or American rite, together with all of the Scottish rite, are equally powerless to introduce any person into Freemasonry. Not one among the whole multitude of them contains a single mem-

ber who was less than fully a Mason before he came in. Furthermore, as Dr. Blanchard remarked in the leading article of the magazine for June, "Various Masonic writers have spoken with an irritated contempt of the additions which have been foisted on the order by greedy, ambitious, vain and unscrupulous men." One writer, for example, has dubbed the Knights the "Clowns of Masonry."

BOY SCOUT MEETING.

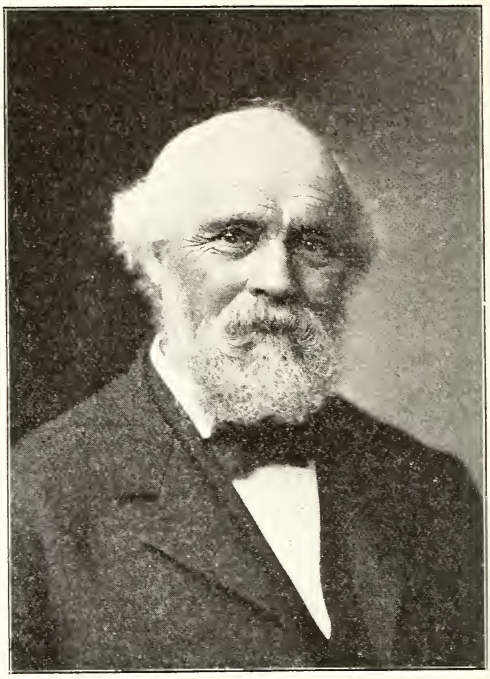
A meeting will be held in the lecture room of the M. E. church at 2:30 p. m., Sunday, June 21st, for the purpose of discussing ways and means for the organization of a Boy Scout brigade in Mount Morris. All fathers, professional and business men and men who are interested in boy welfare are urged to attend. Secret societies are requested to send representatives. Your hearty cooperation is requested.

At this meeting a council will be formed and an endeavor will be made to put the movement on a substantial foundation in our community. It is the purpose of the committee in charge to secure the service of a talker who is identified with the Boy Scout movement and who will explain its objects and accomplishments in detail. Remember the date and be there.

FRANK GLASGOW,
U. B. PITTENGER,
L. R. SPALDING,
C. O. JERN,
W. I. PRUGH,
Committee.

Two of the above named committee are Masons and two are Odd Fellows and the relation of the other member to the lodge is unknown to our correspondent. Some of them, he says, very seldom attend church.

The Boy Scout movement is an open one. Some things are learned which may be very useful to the boys. It is not a fit thing, however, to use the Lord's Day for working up a purely secular organization. When lodge men are the prime movers there is a suggestion of some other interest than that of the highest welfare of the boys being sought.



GEORGE BENT.

Reverend George Bent, sixth child of Samuel Browning Bent and Catherine Avery Bent, was born March 29, 1827, at Middlebury, Vermont. After preparing for college in Cincinnati, Ohio, he accompanied his brother-in-law, President Jonathan Blanchard, to Knox College, Galesburg, Illinois. After graduating in 1849 he taught school at Brookville, Ind., and Richmond, Ky., for two years and then prepared for the ministry at Andover, Mass. (1851-1852), and finished at Yale University. He was ordained as an orthodox clergyman, October 20, 1856. He preached in Dundee, Ill., Anoka, Minn., Lansing and Burr Oak, Iowa., Seneca, Kan., Red Cloud, Loup City and Hazard, Nebraska. He was Judge of Loup County, Nebraska, where he had several farms and was prominent as a raiser of blooded stock. For some time past he has made his home in Chicago with his son, George P. Bent, the well known piano manufacturer, where he died May 25, 1914. His wife died in 1898, and his remains were taken to Hazard, Nebraska, and placed by the side of those of his wife.

He was for several years a member

of the Board of Directors of the National Christian Association, in which he took a deep interest and to the business of which he gave painstaking consideration. Mr. Bent was a liberal contributor to our work—his last contribution being six hundred dollars.

News of Our Work.

During May we filled orders for books and tracts going to people in the following foreign countries: India, China, Turkey in Asia, Union of South Africa and South Australia.

The editor of the CYNOSURE, accompanied President C. A. Blanchard, fraternal delegate of our Association to the General Synod of the Christian Reformed Church. Our delegate was cordially welcomed. The reply to his greeting was made by Rev. W. Stuart, Vice President of the Synod and the recently elected President of the National Christian Association. It is always a great pleasure to meet with these earnest Christian brethren.

Rev. W. B. Stoddard was sent by the Association as our fraternal delegate to the meeting of the Reformed Church, at Asbury Park, N. J., but was not received. "The committee decided unanimously that the desired hearing could not be given as it did not appear that the matter in question required any action of this body."

We have heard that our fraternal delegate to the United Presbyterian General Assembly was cordially received, and at the close of his address was heartily cheered. Delegates to several other bodies have not reported, but we hope to have something from them for the next number.

Just think of it: The Magnanimous Supreme Ruler of the Iridescent Order of the Iris was arrested in New York City the other day and thrust into a horrid jail! There must be something awfully wrong with the laws when such things can be done to a man with such a lovely title.—*Springfield (Mo.) Union.*

FROM NEBRASKA.

Rev. Adam Murrman, an ordained minister of the gospel, began work on June 6 in Rulo, Nebraska, a town of six or seven hundred inhabitants, situated in the southeastern county of the state.

The Methodist Episcopal pastor is the only minister, and his services are the only religious meetings on Sunday. There is a vacant church building belonging to a Holiness band of Christians.

Rulo is known as a "wet" town, and is lodge controlled, and a very good illustration of what happens to the highest and spiritual interests of a town where the secret empire is dominant. It first gets control of the church, rules it and then despises it and the people adopt the lodge estimate and finally "Ichabod" is written over the church doors.

It is said that for many years no pastor, unless a Mason, has been able to remain there for more than a year. A few lodge men as church members can secure this result in any town. The Rulo M. E. Church has a large stained glass window placed in it as a standing advertisement of six lodges, the Masonic emblems occupying the center of the window.

Mr. Murrman was courteously received by the M. E. pastor, Rev. John Wesley Williams, who told him that he was a Mason and had been in the habit of attending the lodge and taking part in its "work," but that he was in favor of free speech and would permit him to speak on the special theme on Sabbath evening from his pulpit. Mr. Murrman also preached in the morning service from Romans 1:16, "I am not ashamed of the gospel of Christ for it is the power of God unto Salvation." It was not known in the town that he was a N. C. A. representative until the announcement for the Sunday evening service. The pastor took pains to obtain a good audience for the Sunday morning service and succeded in securing an attendance of forty. Twice as many were present in the evening to hear why Christians should oppose lodges. A notice was given of a continuation of the theme on the street on Monday evening

Mr. Murrman writes: "The M. E. pastor went with me to see the mayor,

and on our way we met the Worshipful Master and the Secretary of the Masonic lodge coming away from Mayor Van Valkenberg's home. The Mayor at once asked me if I had ever been a member of a lodge. I told him I had not. He replied, 'You are asking for the privilege of talking on a subject about which you know nothing.' He wanted to know whether it was true that I had said at the meeting the night before that Masonry was an unchristian institution. I assured him that it was true. 'No man,' said he, 'can use the streets of Rulo for such a purpose.' He said that he was a Mason and that he knew that if a man is a good Mason he is as good a Christian as any man in the church; and that a man needs nothing better than Masonry for salvation. The Mayor told the pastor that the lodge was, in many respects, better than the church." So generally have the people of Rulo adopted the lodge estimate of the church that it is said when an ice cream festival is given in the interests of the church, if it is to be a success, it must be held in some other place so universally is the church despised.

Mr. Murrman secured the Holiness church building for two meetings. The Worshipful Master, however, had preceded him and endeavored to prevent the opening of that church. Honorable mention should be made of Mrs. Mary E. Ratekin, to whom the opening of that church is especially due. Seven subscriptions to the CYNOSURE were secured. The attention of a number of good men, who are also lodge men, has been called to the evil principles of secretism, and they have taken the first step out of such an association. Such are asking, Why does the Masonic lodge omit the name of Christ? "If I had known this," said one, "I never would have joined." "Why has no one ever come this way before with this information?" One man said he would withdraw from the lodge at once. Those that obey God and come out from among them will know what persecution is, and, in the end, what joy is. "If we suffer, we shall also reign with Him." (2 Tim. 2:12.)

On Sabbath, June 15, Mr. Murrman spoke in the German Evangelical church, Falls City, to a fine congregation. Rev. M. C. Platz, the pastor, was very sympathetic and helpful and his congregation and church is a strong contrast with the lodge controlled M. E. Church of Rulo. On the 21st of June our agent preached in The Brethren church of Falls City, Rev. A. J. Spacht, pastor. This church is the liberal "Dunkard" church, which advises against the lodge, but does not forbid membership, and is not as free from lodge fellowship as the more radical church of the Brethren.

Mr. Murrman writes: "My last meeting in Rulo was the smallest owing to a heavy rain storm. There were fifteen men and one woman present. It being my first town in W. J. Bryan's state it was quite fitting that it should show a ratio of 16 to 1."

SECRETARY STODDARD'S LETTER.

Ephrata, Pa., June 16, 1914.

Dear CYNOSURE:

This writing finds me in a delightful part of the Keystone State. The Brethren, Mennonite and other churches in this section are very largely attended. In general they have been successful in keeping their young people from uniting with the lodges that, in the towns, push hard to secure them. A few have drifted away into the lodges and occasionally expulsion is necessary because of the foolish one who chooses lodge fellowship to that of the church. I am glad to find that the messages which I bring are helpful to those needing information.

I have arranged a series of lectures that will occupy evenings to the last of this week in the large Brethren churches at Lititz, Ephrata, Manheim and Lancaster. Weather conditions thus far have been favorable and congregations have been large, which encourage us to expect great meetings in the days at hand. Twenty new subscribers were secured in one canvass yesterday. With the help of God, I believe much progress will be made.

At our annual meeting in Chicago last month there was a cheer and earnestness that means much for the future. The enlistment of Brother Murrman and the promise of other needed helpers are hopeful signs to me. Surely, with the bountiful harvest at hand, there should

be a great contribution of funds to push forward this greatly needed reform.

In response to the request of our Board of Directors I sought to carry our greetings to the Synod of the Reformed Church of North America, which met at Asbury Park, N. J., on June 4th. Some of the brethren I met there I knew were friendly. The Committee on Correspondence refused to give me an opportunity to present the greetings of the National Christian Association to the Synod. I assured the committee that we came in a kindly Christian spirit and because of a desire to be helpful to the church. The remark made by one member of the committee, "Why, we have ministers who are Masons," will account for the situation to those who know what Masonry is and does. The reason why Masons do not wish the truth regarding their organization known to outsiders, is well known to readers of the CYNOSURE. Lodges can't live in the light. They cannot meet the arguments against them nor stand the discussion. What a pity that any Christian church should refuse the light of Christ on any subject. What is the object of a Christian church if it is not to teach the truth? I am sure that there were several at this Synod who felt grieved that the words of greeting from our Association were refused. The burning question with this denomination of how to get the one hundred and twenty men needed to fill their vacant pulpits, may be more quickly answered when it grants greater freedom to the truth.

One Sabbath was spent with our Free Methodist friends at Alexandria, Virginia, and another with Mennonite friends at Bally, Pa. Addresses in both places were helpful to those who received the truth. It will soon be time for our midsummer conference in Ohio. Shall we hold it at Canton? and in July, or the fore part of August? If friends in this section of the state desire the Conference, please let me hear from you. These and other questions will have to be settled soon.

Let us rejoice, look up and move forward.

Sincerely yours,

W. B. STODDARD.

AGENT DAVIDSON'S REPORT.

Beaumont, Texas, June 11, 1914.

Dear CYNOSURE:

Although the physical condition of Mrs. Davidson has been such as to keep me much concerned, especially when absent from home, yet I rejoice in the Lord for His omnipresence. I have not been able to do as much traveling during the past month as I had hoped to do, but I have done some effective work for the Master. I conducted an eight-days' revival at Pickering, La., and as a result eight persons received baptism and two were reclaimed from sin. At Carson, La., one was saved, and in the Mount Olive Church, Leesville, La., I preached one sermon and five were saved. I paid two visits to Barham, La., and delivered two sermons and three lectures. I also attended a state conference and delivered two sermons and five lectures in Shreveport, La., in the Trinity Baptist, St. Mary's Baptist, St. Rest Baptist and the Holiness churches, where I reproved oath bound secrecy and showed its antichristian and unamerican spirit. I also made a number of house to house calls and privately discussed secrecy.

I am here at Beaumont, Texas, attending the National Baptist Sunday School Congress. There are about thirty-five hundred delegates, visitors and ministers in attendance from all parts of the country. I have secured a number of CYNSOURE readers and also have distributed a number of antisecrecy tracts. I still undergo a tirade of lodge misrepresentation and persecution. The leaders of the meeting here are all lodge men. The Masonic, Oddfellows' and Knights of Pythias' pins are to be seen in every direction on both ministers and laymen. Some received the tracts joyfully and with thankfulness, while others with contempt, and still others refused them, but were courteous about it. You cannot calculate the amount of good that these silent but effective workers—the CYNOSURE and the antisecrecy tracts—are doing in opening the eyes of the people to the wickedness of oathbound secret societies. Beaumont is cursed with multitudes of secret societies, open saloons, gambling, Sunday baseball, theatres and all kinds of vice.

I shall, in God's name, press onward in the fight. I earnestly ask the prayers of

God's people for my work in the South. Both Mrs. Davidson and I feel very grateful to the friends at the Annual Meeting for their generosity.

Sincerely yours,

F. J. DAVIDSON.

[Mr. Davidson had two appointments for Sabbath, the 14th, and an opportunity to speak on Friday or Saturday before the great Sunday School Congress with its thirty-five hundred delegates, but was called home to Leesville, La., by a letter declaring that his wife had been suddenly stricken and that his immediate presence was demanded. When he arrived home he found that the letter was a lodge trick. His wife was found in her usual health, but he had missed three important engagements and was stopped in his tract distribution and personal testimony.—Editor.]

"LIZZIE WOODS' LETTER."

Argenta, Ark., June 11, 1914.

Dear CYNOSURE:

I am at home again but have been out on the field for a month. I taught Bible lessons at Tamo, Ark., for two weeks. It is a big farming country and thousands of bales of cotton are shipped out every year. Nearly all of the people are in the secret lodge. They have church services once a month. Their pastor has four churches and so has one Sunday in each month for each church. The preacher is no better than his people. He, himself, does not know how to serve the Lord. He uses tobacco and drinks a little whisky and is in all the lodges. The educated lodge preacher tells his people to get into the secret societies and be somebody and they take his advice. They build a church with a lodge room overhead or, if the two are separate, the lodge hall is right beside the church. I distributed tracts and found that some few had given up the lodges because they had found out the rascality in them. A man and his wife died last fall and left five little children which the old grandfather takes care of. He has not received a dollar for those little ones, although the father and mother belonged to so many orders that their policies should have paid in $500.00 a month. One woman down there walks regularly twelve miles to her lodge and has not been to church but twice this year. She said, "The church don't do anything for me. My lodge will give me a $75.00 coffin and $150.00 when I die. The church don't amount to anything. The lodges have the day." And yet, when we can get these people to study the Bible lessons for a week or more, and then give them tracts, a good many are willing to give up the lodge. When the Word of God takes possession of a man, he is willing to give up all sin. We opened a good many eyes about lodges while at Tamo.

At Dumos, Ark., I found a good many who had given up the lodge and they helped us fight them. I have written before about a preacher in Dumos breaking up the lodge there. Those in them now are ashamed to own it.

Leaving Dumos, we went to Gould, Ark. This little place is a hotbed of secret societies and is very sinful. They have had no church there until recently but they have had a lodge hall and a "blind tiger" where they could get all the whisky they wanted. We had no place for our meeting except the street and so we waited for the three o'clock train on Sunday, when we had a chance to reach all of the people. After the train left we began singing and everybody, white and black, stopped to listen, and the Lord used His servant to expose secret societies and other sins. They took in the message and said, "God's Word is right." We showed the people that God did not want them yoked up with unbelievers (2 Cor. 6:14). Some of them said, "We have been converted but we see now that we are not doing what the Bible tells us to do, for we have never studied the Bible to know what is the will of the Lord. Most of the preachers come down here and set up secret societies and that is why so many of us are in them. I answered, Yes, His watchmen are blind (Isa. 66:10-12). We gave them tracts to read and they were astonished at the doctrine and asked us to come again.

We went next to Reardon, Ark., where we spent three days. We had quite a crowded house on Sunday night. While we were exposing the masonic penalties a Mason arose and left the church and said to some men standing outside the

door, "Sirs, that is Masonry from start to finish. Where on earth did that woman get it?" He found out when he read that tract entitled "Freemasonry."

Next we stopped at Pine Bluff, Ark., and gave the lodges and saloons another round in the name of Jesus. A good Baptist preacher here said, "There are certain men in the churches of this city who are also with the whisky saloons, and if a pastor fights whisky they will put him out of the church. If a pastor wants to hold his place, he must keep his mouth shut on this thing." Our testimony on the lodge did not provoke any reply.

Leaving Pine Bluff, we stopped at a little station called Woodson, where we taught just one night. We did not pass by any kind of sin, but exposed the works of the Devil. Woodson has plenty of halls and churches and the lodge preachers help them to live in sin and immorality. What a pity!

A white Baptist minister who is a Bible agent and evangelist came to my house last Tuesday morning. While we were talking about mission work he picked up the CYNOSURE and began to read my letter. When he came to the place where I said that a man could not be a Christian and a Mason at the same time, he said, "Sister Roberson, I am a thirty-three degree Mason and I think I am a Christian." I said, Do you think Christ is pleased with the oaths and penalties you have to swear to? He replied, "Well, no, He is not pleased with them." I said, It is not Christian, for Jesus said in Matthew 5:34, "swear not at all." Elder, you swear in the first degree of Masonry to have your throat cut from ear to ear and your tongue torn out by the roots, and in the second degree you swear to have your heart taken out and passed over your left shoulder and your body buried in the sands of the sea at low-water mark where the tide ebbs and flows twice in twenty-four hours, and in the third degree you swear to have your body severed in twain and your bowels taken out and burned to ashes and cast to the four winds of the earth, if you do not conceal the secrets of your brethren, murder and treason excepted. In the Royal Arch degree you swear to have your skull smitten off and your brains exposed to the scorching rays of the meridian sun, if you don't uphold your brethren in everything they do. Is that good for a Christian? "No," he replied, "but, Sister Roberson, I never found that out until a few years ago, when I got hold of a book that exposed Masonry. When my lodge found it out they were going to have me up before them for reading the book, but one of the brethren heard of it and advised the lodge to let me alone, 'for,' said he, 'don't you know that old Mr. Millard is exposing Masonry to everybody? Now, if we can't stop these houses that publish our secrets, what good will it do you to have this man up?' So they let me go and from that time to this I have let them alone. It is a wicked, idolatrous aggregation and is not even fit for sinners to be in, for it makes them worse than ever."

I said to him, Our colored Baptist ministers have their preachers' Alliance every Monday morning in Little Rock. Why don't you go and help them see the great evil that is sapping the life out of the church? He replied, "They discuss the evil of secret societies and then go right out and preach annual sermons for them and even set them up. It does not do any good to condemn them in one breath and then preach for them and tell people to join them. There are a few men there that are antisecret men." Yes, I said, but they are afraid to expose the lodge. He said, "I will challenge anyone to take his Bible and show me that the Masonic lodge is in the Bible. All that 'Holy St. John' stuff is nothing but lies." I said, Amen. I thank God for another minister whose eyes have been opened.

A colored Holiness preacher recently told me that he was preaching on the street of a city in the state of Louisiana, a few years ago, and some man gave him an "open letter" exposing Masonry. He took the letters, which were in tract form, and began to give them out and to preach on the sin of secret societies. One day while he was preaching and exposing Masonry, a man came up to him and said, "Are you crazy?" He answered, "No, I am not crazy." The stranger said, "Well, if you are not crazy you had better stop preaching that kind of gos-

pel," and went away. The next day, while he was preaching and showing the people how sinful the masonic oaths and penalties are, some men came up and said, "Come with us." He saw they were officers and so went with them. They carried him off to jail and swore that he was crazy and had him committed to the asylum! He continued to preach while in the asylum and his keepers nearly beat him to death. A Woodman was in charge of him and one day this man kept beating him until he could endure it no longer and he went to the window and called the head keeper. He came and told this man to let him alone. That night the Woodman returned and struck him with a big stick and knocked him down and called in his partner and said, "What shall we do with him?" and the other said, "You ought to have killed him this morning. The preacher was lying on his face bleeding and was too weak to get up. One of his assailants said, "Well, we will finish him," and he took the big stick and struck him a hard blow on the top of the head. Then he called the doctor in and said, "This man got disorderly and I had to knock him down and I think I hit him too hard and he is dead." The doctor caught hold of the victim and shook him, at the same time calling his name, and he answered. When he answered, it scared the man who had hit him so that he trembled like a leaf. The preacher told the doctor that he was put in the asylum, not because he was crazy but for preaching the Gospel and giving out the "open letter" against Masonry. The doctor bound up his head and had him removed from that place and another man put in charge of him. He was so weak from being knocked in the head that he was sick from it for a long time. One night, when he was very weak, three men came in and placed a thick, wet towel over his throat and tried to smother him. When they found that would not work they said, "We will not fool with him any longer," but one of them said, "I, for my part, am going to let him alone." When he was able to be up and about, they let him out of the asylum. He showed me the scars on his head that were given to him for giving out that "open letter" against Masonry.

A Baptist minister killed his wife in Pine Bluff, Ark., last month and got away. I asked a sister if the officers had caught him and she said, "No, he is a Mason. They will never get him." We can see from these testimonies that Masonry is just as wicked as it ever was.

Yours for Jesus,

LIZZIE W. ROBERSON.

FROM PRESIDENT IOWA ASSOCIATION.

Oskaloosa, Iowa, Apr. 22, 1914.

I am still recalling our convention with appreciation and all that it brought to the church and college of blessing. It was certainly well planned and carried out.

Monday, April 20th, I read my paper before our Ministerial Association on "Why I Object to Masonry and Kindred Organizations." Only two of the ministers who are Masons were present, but that was enough to give us an interesting time. In the discussion which followed the chairman of the Ministerial Association, who is a retired M. E. minister, asked the Presbyterian pastor if Masonry was a religious institution and he flatly denied its being such. The chairman said that that was a point he wanted settled, for if Masonry was a religious institution he was going to fight it. Then it came my turn, as the one who presents a paper always has the privilege of closing the discussion, and with Mackey's Ritualist and another work I have containing quotations from "The Mystic Tie" and other authorities, I showed beyond any possible doubt that it was religious.

Whatever may be the effect of the discussion on the men already in the lodge, I think that it was good for the men not yet in the meshes. I intend as soon as I can get time to revise the paper and send it to "The American Friend," hoping in that way to benefit others.

MEAD A. KELSEY.

REPORT OF REV. G. B. CROCKETT.

Brinkley, Ark., June 6, 1914.

Now as concerning the lodges, let me say that during the Winter I was down in Mississippi and found that most of the lodges had gone down.

I have always opposed women's lodges, although I could not give a plausible reason, yet inwardly I felt that there was something wrong in an institution that separates a man's wife from him, which

takes him from her side, shuts the door on him and claims itself exclusively feminine, and yet I found men, hangers on or loungers, about that same institution. Anything that teaches women to have, keep or conceal secrets and rigidly guard the same from their husbands, I felt to be dangerous and unsound. It had not then occurred to me that men's lodges were as much in the wrong as those for women, but when I saw what the Word of God said about it I found both wrong.

Our town is honeycombed with lodges. I had a hard time trying to keep my wife out of them, and at last she did join one. We have had many a jar on that account. These lodge people persistently worried and dogged after me for seven years. They even offered to pay my wife's initiation fees. Finally in an unguarded moment and in a fit of desperation I agreed that she might join on condition that she would not attend. I thought this would settle the matter. But do you know that, though they accepted these terms, matters grew worse until I threatened to quit her unless she withdrew from the lodge, but she would not. Well, about two years ago she became sanctified through the Word of God and prayer and is now out of the lodge and is trying to get others to come out.

As I said in my first letter, I did not see anything very shameful in the meetings of the lodge, but I got tired of the same dull routine of tomfoolery, useless grips and signs and senseless passwords, all to no purpose, and besides, a waste of valuable time from which nothing was gained. Now that I am out, I could not be induced to rejoin for any consideration. Now I can plainly see that such connection is strictly forbidden of God (Isa. 8:9-13). I for one do not want to drink of the wine of wrath of God which is promised to all those who receive the mark of the beast (Rev. 14:9-11, Rev. 15:2).

Yours for Christ,

G. B. CROCKETT.

EVANGELICAL LUTHERAN CHURCH

Detroit, Mich., June 2, 1914.

The antichristian secrecy which you so nobly attack has been assailed by the Missouri Synod for the past 75 years in this country. It is a lamentable fact—as soon as a man enters the lodge, he will be slowly weaned away from the church—that fact can be substantiated by thousands of examples; and still the lodges tell us: "We are not antagonizing but cooperating with the church." Experience teaches us the reverse is true. When the fathers of our Synod come to America and immediately put antilodgery on their program they were told by the "liberal" element of the Lutheran church: "If you fight the lodges, you cannot exist." We have consistently and openly fought them and have far surpassed all the "liberal" synods of America.

Very truly and respectfully yours,

(Rev.) F. A. HERTWIG.

It is the love of God in the hearts of men that sustains the churches rather than the churches that sustain the love of God in the hearts of men.

MINISTERS AND MASONRY.

BY REV. J. R. MILLER.

How much respect can the world have for an orthodox message from an orthodox preacher who delivers from his pulpit on Sabbath a sermon based on John 1:29 or John 3:16, or John 14:6, or Acts 4:12, or Rom. 3:26, or etc., and who, the same week, in Masonic dress, stands by the side of a Masonic grave, giving silent consent, while a Masonic chaplain, who may be a Jew or a Christian or deist, read the dead Mason, Jew or Christian, or common unbeliever, into the Masonic heaven—the Grand Lodge above—the service accompanied with "prayers" from all of which the name of Christ is excluded by Masonic law? The preacher thus as a Mason contradicts himself as an orthodox preacher, and the world must be bewildered, or disgusted, or made comfortable in sin and unbelief. Christianity and Freemasonry are fundamentally contradictory. If one is truth, the other is a lie. "He may run that readeth it."

In the view of some writers a creed (a creed carrying "distinctively!") looms as a sort of scare-crow frightening people away from the Kingdom of God. If so, why the plaint of Isaiah at Is. 53:1, or of Jesus at John 5:40? These plaints are explained not in creed but in the human heart. See Jer. 17:9 and John 3:19. —*The United Presbyterian, June 4, 1914.*

set forth in the ritual and the laws of the Order, and to assist in conducting funeral ceremonies. Are you willing to assume the duties of your office?

CHAPLAIN-ELECT: I am.

PAST FOREMAN: Chief Yeoman, conduct the Chaplain-elect to the seat reserved for him and present the Overseer-elect at this station for instructions.

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Overseer-elect of this Homestead.

PAST FOREMAN. It will be your duty to see that the furniture and regalia of the Homestead are properly placed at the opening and closing of the Homestead and during initiation. You must prepare and introduce the candidates for adoption, and be obedient to the requirements of the laws and the mandates of the Foreman. Upon you will depend much of the beauty of the ritualistic work. Study diligently that you may understand thoroughly and be able to do your work in an effectual manner. In view of these requirements, are you ready to assume the duties of your office?

OVERSEER-ELECT: I am.

PAST FOREMAN: Chief Yeoman, conduct the Overseer-elect to the seat reserved for him, and present the Ladies Rowena and Rebecca-elect at this station for instructions.

CHIEF YEOMAN: Honorable Past Foreman, I present to you ..... and ....., Ladies Rowena and Rebecca-elect of this Homestead.

PAST FOREMAN: Lady Rowena, it will be your duty to supervise and direct the entertainment features and social gatherings, subject to the direction of the

tions be such as will please our own members and present the Order in a favorable light in the community. In view of this, are you willing to assume the duties of your office?

LADY ROWENA-ELECT: I am.

PAST FOREMAN: Lady Rebecca, you have important work to perform in our initiatory ceremonies. It is necessary that you prepare yourself thoroughly, so that your work will be done in a pleasing and effective manner. You also have general charge, under the direction of the Foreman, of the charitable and benevolent work of the Homestead. Are you willing to assume the duties of your office?

LADY REBECCA-ELECT: I am.

PAST FOREMAN: Chief Yeoman, conduct the Ladies Rowena and Rebecca-elect to the seats which have been reserved for them, and present the Watchman, Sentinel and Guard-elect at this station for instructions.

CHIEF YEOMAN: Honorable Past Foreman, I present to you ....., Sentinel, Watchman and Guard-elect of this Homestead.

PAST FOREMAN: Worthy Watchman, you have important duties to perform, both in preventing the entrance into the lodge room of those not entitled to meet with us and in the various ceremonials of the Order. Are you ready to undertake the duties of your office?

WATCHMAN-ELECT: I am.

PAST FOREMAN: Worthy Sentinel, it is your duty to guard well the outer door and never admit any person, except by the direction of the Foreman, with-

the semi-annual password. Are you willing to perform the duties of your office?

SENTINEL-ELECT: I am.

PAST FOREMAN: Worthy Guard, it is your duty to conform to the requirements of the ritual and to fill any place not otherwise provided for. Are you willing to assume the duties of your office?

GUARD-ELECT: I am.

PAST FOREMAN: Chief Yeoman, escort the Watchman, Sentinel and Guard-elect to the seats reserved for them.

(The Chief Yeoman seats them and takes his station at the right of the Past Foreman.)

PAST FOREMAN: The Foreman, Master of Ceremonies, Master of Accounts, Chaplain and Correspondent will rise. In addition to the regular duties of the offices to which you have been elected, you constitute the Board of Managers, the duties of which are laid down by the constitution and by-laws of the Order. You must thoroughly examine the books and reports of the financial officers and look after the property of the Homestead. All the members of the Homestead will please rise and the officers-elect will form a semi-circle before the altar and facing it.

(Installing officer leaves his station and takes a position at the altar in front of the semi-circle. The retiring Foreman resumes his station as soon as installing officer leaves it.)

PAST FOREMAN: You will repeat after me: I hereby solemnly declare that I will faithfully observe and perform all the duties of my office; that I will obey the constituted authorities and conform to the laws and usages of the Order, abiding strictly by the decisions of the constituted authorities, and doing all in my power to promote love and peace among the members. I further promise not to neglect the duties of my office, unless prevented by sickness or unavoidable circumstances. To the performance of which I pledge my word of honor.

PAST FOREMAN: Archers, do you hear the pledge?

ALL THE MEMBERS: We witness the pledge.

PAST FOREMAN: Let not him that putteth on his armor rejoice as him that taketh it off. The retiring officers of this Homestead will vacate their stations.

PAST FOREMAN: The Foreman of this Homestead for the ensuing term will take his station.

(He obeys, escorted by the Chief Yeoman. Past Foreman still stands at the altar.)

PAST FOREMAN: As Cedric, the Saxon, sat at the head of his hall and dispensed justice without fear or favor, so may you occupy your place, but may you be saved from his follies. The Master of Ceremonies of this Homestead for the ensuing year will take his station.

PAST FOREMAN: As Ivanhoe supported the honor of his father's house in war and in peace, so may you support the honor of this Homesetad. The Chaplain, Master of Accounts, Correspondent and Overseer of this Homestead for the ensuing term will take their stations.

PAST FOREMAN: Your duties are great and your rewards are small· be faithful and our members will bless and honor you. The Lady Rebecca and Lady Rowena will take their stations.

PAST FOREMAN: As Rowena, with gentle firmness, ruled her household and gave entertainment and hospitality to all, and as Rebecca showed pity and extended help to those in need, so in like manner may

you do in this Homestead. The Watchman, Sentinel and Guard will take their stations.

PAST FOREMAN: Keep faithful watch and guard that all may dwell in peace and safety. I now declare the officers of this Homestead duly installed. We will sing the last verse of the Opening Ode.

PAST FOREMAN: And now by the authority vested in me by the laws of the Brotherhood of American Yeomen I declare the officers of..... Homestead No. ..... duly and legally installed. Honorable Foreman, you will seat the Homestead.

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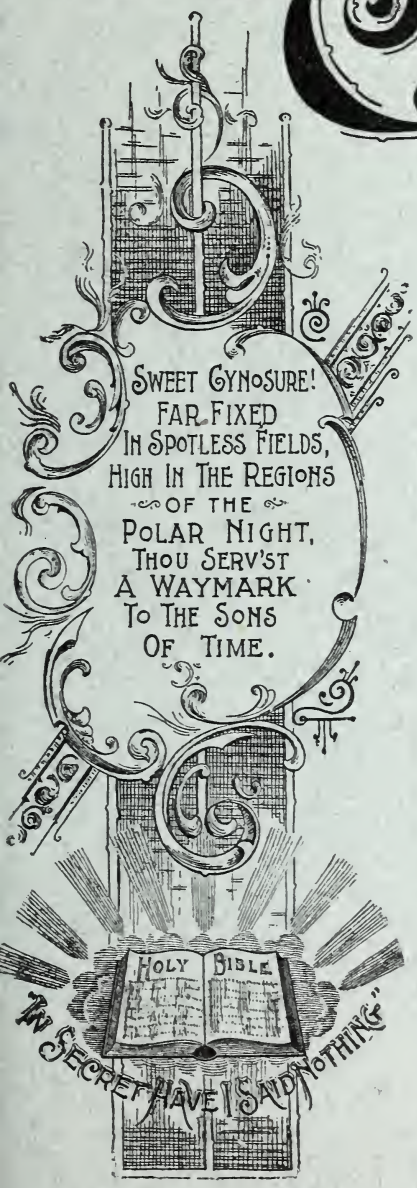

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CONTENTS

New French Grand Lodge—*Philadelphia Public Ledger* 105
Catholic Women's League 105
To the Clergy—Church Peace Union..... 106
Order of Harugari 106
Frenzied Candidate Flees 106
Our New Officers—portraits, Rev. William Stuart, President; Rev. D. S. Warner, Vice-President 107
Lodges and Civil Government, by Pres. C. A. Blanchard 107
The National Convention:
Evening Session, May 22nd, by The Gideons 115
God's Estimate of the Secret Lodge System, address by Rev. Wm. Dillon, D.D. 116
National Convention Resolutions 121
The Coming Conflict, by Edward Brown Graham, continued 123

Editorial:

Marriage of Ruth Thornton Stoddard.. 126
Curtis at Union College 114
The Sadder Illusion 122
A New Feather—Taft Becomes a Great White Rooster 126
For Representative in Congress—E. H. Rettig 127
Hew Main Timbers First 127
Cometh to the Light 127
A Mood Betrayed 127
A Reason of Survival 128
Purest of Assumptions 129

News of Our Work:

From the Sunflower State 130
*From a Seceder 130
Report of the Eastern Secretary 130
Report of Nebraska State Secretary.... 131
Report of Louisiana State Agent 133
"Lizzie Woods' Letter"..... 134
Open Letter to Marion Lawrence and Reply 136

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Those interested in the report from the Nebraska field last month will read with increasing interest Secretary Murrman's article in this number and also what President Blanchard has to say about lodge manifestations, in the same district, in his article "Lodges and Civil Government."

NEW FRENCH GRAND LODGE.

Grande Loge Nationale Independante de la France.

Paris, June 26.—An English Masonic lodge has just been founded in Paris. It has received its warrant from the Grande Loge Nationale Independante de la France, a new body which was founded last year, and is recognized and approved by the Grand Lodge of England. Thus there now exists for the first time in France a Masonic lodge working in English according to the English ritual.

Brother Edmund Heisch was installed first master of the new St. George's Lodge. There was a large gathering of French and English grand and provincial grand officers and brethren, and the consecration was performed in the presence of Dr. E. de Ribeaucourt, grand master, by Brother de Mondehare, provincial grand master. A letter was read from Lord Amphill, pro-grand master, wishing prosperity to the new lodge.

Independent of the Grand Orient.

The recent foundation of a French grand lodge independent of the Grand Orient, the main existing Masonic body in France, is an event of considerable interest. The Grand Orient has come to be almost entirely a political organization. It is anti-religious, and thus runs counter to the original principles of Freemasonry.

Masonic Renaissance.

M. de Ribeaucourt, who is a professor at the Sorbonne, by founding the new grand lodge, has broken away from the political and atheistic tenets of the order, and by reverting to the original principles has started a sort of Masonic renaissance.

St. George's is the third lodge to receive a warrant from the new grand lodge, but the foundation of two others in Paris and in Monte Carlo is in prospect.—*Correspondence Public Ledger, Philadelphia.*

CATHOLIC WOMEN'S LEAGUE.

We are told in *The Fortnightly Review*, a Catholic magazine, that if Catholic women are granted the right to vote, "There should be diocesan and state and national federation of Catholic societies of women just as there are of men. These once established, we need fear nothing from the fanatical and very un-American intrigues of our enemies, who are the enemies of our country as well."

The Catholic Central Society is going ahead, as we understand, with its plan of a Catholic Women's League, as outlined above. Those expecting the millennium from women's voting ought to find a corrective in the above. The writer has found in his city that Sunday baseball, Sunday moving picture shows, pool tables and the saloon have always had the support of Catholic aldermen. The reason Catholic domination is feared in civil matters is not simply such object lessons as are before us of Catholic Italy, Spain and Mexico, but the influence of Catholics in positions of civil service here in our own land. "The exception proves the rule."

TO THE CLERGY.

A Letter from the Secretary of the Church Peace Union.

Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly co-operation in the great cause of furthering international goodwill.

In the first place, The Church Peace Union has authorized me to offer to the church five thousand dollars ($5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

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4. Twenty (20) prizes of fifty dollars ($50) each to Sunday-school pupils between fifteen (15) and twenty (20) years of age.

5. Fifty (50) prizes of twenty dollars ($20) each to Sunday-school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday-school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday Schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday School, the essays of the local church and Sunday School being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar ($1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915.

Further particulars about these prizes as well as literature to be used in the preparation of the essays, and lists of books can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D. D., 70 Fifth Avenue, New York City.

HARUGARI.

The German order of Harugari was organized in this country in 1847. The motto adopted is similar to those of other organizations, "Friendship, Love and Humanity." In its statement of principles it makes much of the Brotherhood of Man and the desirability of working, not for themselves so much as for the good of society in general. It is found in about half of the states of the Union and is estimated to have less than 50,000 male members at the present time. It has also a separate lodge for women. The grand lodges of the states are governed by the Grand Lodge of the United States. It is similar to the many other insurance lodges.

FRENZIED CANDIDATE FLEES.

The Chicago *Daily Journal* of June 22 relates that as Frank J. Walsh was seated in his automobile in front of the Woodmen Hall in Mott, N. D., a man who was being initiated and had broken away came running from the hall, and leaping into Walsh's automobile cried out, "Save me; speed, speed; quick, they'll get me!" Walsh hesitated. "Man, start it quick or they'll get me. Hurry! start, why don't you!" the man cried. But an "army" of Woodmen were down the stairs and after the fleeing candidate, who was bundled up and carried back into the hall in spite of his struggles and cries, "You won't take me back; I won't go, that's all, no more of that."

Flora—I gave Jack the 32d degree last night.

Dora—Are you a Mason?

Flora—No; but that's the freezing point, isn't it?

OUR NEW OFFICERS.

REV. WILLIAM STUART, PRESIDENT. REV. D. S. WARNER, VICE-PRESIDENT

LODGES AND CIVIL GOVERNMENT.

BY PRES. CHARLES A. BLANCHARD.

It is one of the stock claims of lodge men that lodges are not intended to interfere with civil government and that they do not do so. On the other hand all unbiased persons who are familiar with the facts in the case know that secret orders regularly and continually seek to secure official positions for their members and that having secured these positions they use them for the protection and profit of their lodge brothers who have given them the position they hold. These two forms of lodge work are carried on secretly. It is also true that when different lodges or lodge men are rivals there will be opportunity for apparent collision and it is still further true that there are members of lodges who are not at heart lodge men and who do not permit their lodge relations to override their duties as citizens. Such men will not vote for a lodge candidate if a candidate who is not a lodge man is a better man; that is to say, they will not wish to do it and sometimes they will not do it, though on other occasions they are in a way compelled to serve lodge brethren when they do not wish to do so.

These special instances being allowed for, it remains that secret orders are immense political machines working in silence and darkness, putting oftentimes the basest and most ignoble men into the most responsible positions and interferring with the administration of courts and of executive offices.

Tendency to Open Work.

I have again and again called attention to the fact that lodges in our times are more and more forced into the open. You will find frequent statements in lodge addresses to the effect that there is nothing about lodges which needs to be secret. One would suppose to read these addresses that secrecy was about to be abandoned as a method of social combination. Those who speak thus probably do not intend or anticipate anything of the kind. They say this to an-

swer the unanswerable objections made to the lodge movement. Along with this profession of openness and fair dealing as possibilities, if not actualities, come the lectures on important subjects which are open to the public, the organization of homes for the aged, the widowed and the children, in an effort to show that there is some legitimate work being done by these organizations. Last of all one of the most infamous secret orders as to its beginnings has become a patron of education and is proposing a vast school enterprise which is to do great things for the world. When one asks, "Why do men need to be secret society men to do such things; why do they need to have humiliating initiations; what is the value of Christless altars; why should men be obligated to partial benevolence, partial honesty, partial purity, etc., in order to the accomplishing of these laudable purposes?" the answer must always be: "There is no reason for any of these things" and when that question is further put: "If there be no reason for these things in order to accomplish the praiseworthy ends you have in view, why not give up these objectionable practices?" the answer is: "We cannot," which means, we will not. So the lodge mill grinds on with its indecent ceremonies, its shameless obligations, its bloody penalties, its Christless religion and its pagan ritual.

Present Tendencies.

The movement which I have referred to has recently received a new exemplification. The Scottish Rite Masons in Colorado have recently taken action which has been quoted in Congress of the United States. These Scottish Rite Masons have made a protest against the action of the Miners' Unions in Colorado. It so happens that I entirely agree with what they say. But the question is, why they should say it. The pretense has always been that lodges had nothing to do with politics, but this Masonic organization comes into the open long enough to make a public declaration on a subject of public interest about which opinions are divided. It is probably true that there are very few Scottish Rite Masons among the miners and that there are some Scottish Rite Masons among the operators, owners and managers but apart from the desire to promote the interests of some brother lodge man there is probably a feeling that an organization in order to justify its existence must have something to say about matters of public interest. At all events the Scottish Rite Masons have made a protest against the action of the Labor Unions which undertakes to settle, so far as their influence is concerned, the difficult questions which have now for months agitated the public in that state.

Another Case in Point.

Not long since a paper of some sort was circulated in Chicago by the Masons, the purpose of which was to secure from Mayor Harrison the appointment of certain lodge candidates to the Board of Education. A few years ago such an action would have been unheard of. Lodges have from their very nature and from their beginning tried to secure appointment of their members to Boards of Education and all other positions where they could promote the interests of their members; but they have as a rule persistently denied doing so. The outside world in general knew little or nothing about it, students of the lodge system all knew that such underground influences were continually at work to secure control of the tax payers' money and of the public institutions which the tax payers' money supported. But the lodge men lifted their hands in holy horror at the public suggestion—far be it from a secret society to have anything to do with questions of this kind. Yet now in a public fashion they undertake

the work which privately for so many years they have been carrying forward.

"We lodge men and women want our representatives appointed to the Board of Education." "What for?" "Why should lodge men be represented there?" "Why should lodge men and women undertake to interfere with the administration of public schools of a great city?" Whatever may be the reason, the fact is unquestionable. The paper was circulated, and signed to secure lodge representation on the School Board. I mention these two instances because they are modern history. Others are not difficult to find.

I remember a case where a principal of a high school was retained for years against the protest of practically the whole city. His character rendered him entirely unfitted for such a position as he occupied, but it took years for the unorganized people who acted openly to overcome the little clique of lodge officials who kept this man in position.

Very recently a lodge man was elected to a position on a School Board of whose election I happened to have some knowledge. I think it would be moderately safe to say that he and his friends told more falsehoods to secure his election than he received votes, but the thing was all under cover. It is well when such things are forced into the open so that people may know who is doing things and may be able to form some sort of judgment as to why they are done.

Causes and Effects.

It is one of the marvels of our time to find persons protesting against results while they leave the causes which produce them in unquestioned and uncontrolled operation; political corruption, corruption in city administration, the impossibility of securing wholesome conditions in municipal life; scholarly men are continually worrying us with their protestations of these subjects. The rule is that these oral or written communications end with a proposition for "an investigation," "a commission" for enquiry to be made up of some of these protestants who are to be well paid for the time and labor they spend. This is the ordinary end of the recommendations but sometimes the commissions are appointed. The men who desire them secure places on them. They travel at public expense to make examinations and finally their recommendations are published and the evils of which there is just complaint move on unimpeded because there is not the slightest attempt to deal with the real causes of the ills complained of. Does any sane man believe that as long as secret society men, whisky men and their like are in office there will be a possibility of doing away with the partiality and corruption which result from these causes? I do not think so. If not, what would be the obvious cure for the political corruption, the failure of justice, the defects in public control which result from the great liquor systems plus the great lodge system, the two generally acting in harmony? Evidently the cure would be to abolish the lodges, and the liquor shops; to compel the liquor dealers of all grades and sorts to go into profitable industries that they might obtain a livelihood. This would at a single blow wipe out two hundred and fifty thousand political centers where lazy, worthless men associate with criminals for the control of the public. And if the lodges also could be abolished, counterfeiters, mail robbers, and lawbreakers of all other types would be unable to secure the protection of secret brothers. What an instantaneous change would then take place in civil administration, municipal, state and national.

My readers who are very patient with me know that concrete cases appeal to

me rather than mere theories. Let me therefore give you the one which has most recently passed under my observation.

Humbolt, Nebraska.

This little city is a beautifully located town about midway between St. Joseph, Mo., and Lincoln, Neb. It contains a Methodist, a Presbyterian, a German Methodist and a Christian Church. I believe there is also a small Baptist organization, but this is not at present in an active state.

I do not profess to know the names of all the lodges, but there are, as is usual in such little cities, a number of them: the Masons, the Odd Fellows, the Knights of Pythias, the Woodmen, the Workmen, etc. I do not know that all of these organizations have active representatives in the town at this time, but I believe they have.

The National Christian Association sent into this city several weeks ago Rev. Adam Murrman and wife to represent its cause. They took rooms with a worthy and reputable family. Mr. Murman began addresses in the Methodist church; addresses of Biblical and evangelistic character. He is, himself a graduate of Moody Bible Institute and his wife is a niece of the great evangelist, D. L. Moody. He is, so far as the officers of the National Christian Association can ascertain an honest, intelligent, eloquent man and seems to be entirely sincere and straightforward in his utterances and work. After having conducted meetings of the sort indicated above for a week, he began to inform the people respecting secret societies. There was instantly an agitation. Lodge men began to complain, to threaten, to protest. They said that the minister had done wrong who had invited him to his pulpit; the fellow citizens who had favored him in any way were criticised; he ought to be driven out of town, etc., etc.

On Monday evening, July 6th, he was giving an address in the public square. There were interruptions by lodge men and others instigated by them not intended to throw light upon the facts but to confuse and discredit the lecturer. He was asked whether he had belonged to lodges. He was told that if he had not belonged to lodges, he could not know anything about them and a large company of lodge men assembled for the purpose greeted with jeering laughter his replies. Some secret plans were made to deal with him. We do not know what they were in detail; there was talk of tar and feathers, there was talk of an automobile ride such as Mr. Patmont was treated to from Danville in our own state. When he said a number of times that he would on the following evening present authorities which were asked for, the jeering lodge men cried out, "There will be trains out of town before tomorrow night." The direct intimation being that he would be compelled to leave town; the indirect inference, understood by lodge men alone perhaps, had reference to such mob conveyance as has been repeatedly employed of recent occasions.

After the close of the address which was interrupted by the heckling above mentioned he went to the fountain near the stand to take a drink of water. At once the lodge men began closing in around him. He turned hastily to leave the fountain and providentially ran into the arms of the Mayor of the city. The Mayor at once did his duty as a public official and ordered the mob to stand back. They did so with a great deal of reluctance, but were not ready to make a public assault on the chief executive of the town. He therefore began to walk along the streets of the city to-

ward the temporary home of Mr. Murrman. Mrs. Murrman was on one side, the Mayor on the other, the crowd hooting and yelling and cursing followed along until they had reached their home, the Mayor seeking to quiet them and they finally dispersing. The family with whom Mr. and Mrs., Murrman were lodged were terrified and wished them to leave the house immediately. Of course if they had attempted to do this in the night and the mob had become aware of the fact, the story would have had a different and more tragic conclusion than we must now record.

A Second Visit to Humbolt.

I was myself in company with our Secretary, Mr. Wm. I. Phillips, holding meetings in this same town some years ago. The same threats which were made by the lodge men this month were made by the lodge men at that time and the effort to secure the consent of civil authorities to the violation of the Bill of Rights of the State of Nebraska was made that time as now. Then as now the Mayor of the city proved to be a worthy man who attached importance to his civil obligations. God, through him and certain citizens of stable sort, held the mob in check so that no violence resulted and this was fortunately the case in the same city this month. Being requested by the Secretary of our Association to go to Humbolt to render any assistance within my power, I did so arriving on Friday, July 10th.

I first visited the Mayor and conferred with him about the possibility of holding meetings in the public square. He admitted at once our right to do so but said that it was a right which he could not make secure to us under the then present circumstances. He said, "These secret society men are so stirred up that they will break up any meeting which you might attempt to hold. I have not deputies enough who can be relied upon to secure order in the public square. Apart from the fact that the secret society men are angry is the added fact that grafting has been going on and the same parties who are opposed to you men are angry at me because I am attempting to prevent the robbery of the public treasury." He did not say that all the lodge men were grafters but that some of them and some of the leading men were so involved in the transactions of that sort that his position was doubly difficult. He said that if we could secure private grounds or a building, it would be possible for him to guarantee us protection and that he would do so.

We therefore moved in that direction but found at once that all the people who owned property near the center of town were apparently terrified by the lodge rage which they knew or believed to exist. One lady who professed to be opposed to secret societies said that she could not allow her lawn to be used for a meeting because of the rage which existed in the town. We therefore were compelled to take a beautiful lawn out from the center of the city, a property owned by one of our faithful, valued friends of years ago. On this lawn we held our evening meetings. We undertook to secure a church but in every instance the pastor would refer us to the Trustees or other officers; these Trustees or officers were generally lodge men, perhaps in every instance, certainly they at once declined to allow any truth to be uttered respecting the lodges in the buildings that they controlled. The German Methodist Church was open to Mr. Murrman for a Sabbath morning sermon but he was explicitly charged to make no mention of the lodge in the church. He preached an excellent sermon and gave an address that same evening on the lawn of Mr. John Holman, the true and valued friend referred to above.

I held myself a conversation in the public square Monday morning. A number of lodge men had called a meeting of the Commercial Club hoping to secure the passage of some resolution requiring Mr. Murrman and wife to leave town. These resolutions did not pass. The Mayor himself was present in the meeting and no such action as was contemplated was taken. After this meeting adjourned many of the lodge men remained seated in the park and sitting down among them I entered upon a conversation which continued for an hour or so and which I think was in a way helpful to them. I found as I have always found on similar occasions that lodge men in general are profoundly ignorant of the system to which they have sworn allegiance. They know about the initiation, how they are blinded, haltered, stripped and led but they are as a rule ignorant of the history, the philosophy and the religion of Freemasonry. This is so preeminently true that they do not ordinarily understand the language of people who speak on these subjects. For example, in this conversation in the square when they charged Brother Murrman with calling them all liars, I asked them what he had said and one of the more clear headed among the lodge men replied: "He said that Freemasonry and Odd Fellowship were all a lie and virtually charged all Freemasons and Odd Fellows with being liars." When I called his attention to the fact that Freemasonry and Odd Fellowship were one thing, having existed for many years and that Freemasons and Odd Fellows were another totally different thing, a number of individuals who live and pass on, while Freemasonry and Odd Fellowship remain. He seemed able to understand it but the whole crowd who had been stirred up to mob violence yesterday had never before been able to make any such distinction.

Churches and Public Parks.

If individuals as lodge men are permitted to carry the keys of churches and public parks so that things which they approve may be presented and things which they disapprove may be shut out, where is the boasted freedom of our American institutions. We have had three institutions in this country which have denied the right of free speech to those who did not approve them; the American Slave System, the Saloon and the American Lodge Movement.

When I was a lad any man spoke the truth about American Slavery at peril of life. Leading ministers and officials justified the action of mobs which tarred and feathered, clubbed into insensibility, shot or hanged persons whose only offense was the use of the American right of free speech. No doubt American Slavery would have continued to tar and feather, to ride on rails, to whip, club, shoot and burn to this very hour if it had been permitted to exist.

The liquor power has never yet become sufficiently powerful to mob as freely as slavery did. Yet in many parts of our country the saloon interests have shown that they are actuated by the same spirit and will do the same work so far as they dare. What an unspeakably horrible occurrence the abduction of Mr. Patmont was and how terrible it is day by day for his friends do not dare to print information that they can find lest his life should be sacrificed. Perhaps I ought to put with the liquor interests the Romish Church. This organization, however, has so many good people connected with it, so many who disapprove of all mob violence, that I do not like to do this; at the same time recent events in a number of our American cities have shown that the Romish Church has not yet learned to respect the right of free speech which is a priceless inheritance of every American citizen.

Nay, it is the very foundation on which the right of the Romish Church itself rests. But for this blood bought privilege the Romish Church would never have been planted and grown to such power as it at present exercises in our country.

The other great organization which denies the American's right to utter his opinions freely is this lodge movement. In Humbolt a public official came to the dwelling where Mr. and Mrs. Murman were occupying rooms for which they were paying rent and, as I was told, ordered them to leave town. I did not hear this statement myself and I cannot remember now the authority so I do not state it as fact but as report. Certainly it is not uncommon for men who are, or pretend to be, public officials to undertake thus to frighten American citizens out of the exercise of their rights inherited from the blood and toil of noble ancestors.

What Is the Conclusion of the Matter.

The conclusion of the matter is that lodges must go where slavery has gone and where the liquor shop is going. As so many lodge men are now telling us, there is absolutely no excuse for secret societies in a country like ours and in an age like this. Every honorable and decent thing which any man wishes to do he may do openly and in the sight of all the world with none to molest or make afraid. The great anti-social movements such as I have referred to above are the only powers which seek to prevent anyone from doing any good thing which he wishes to do. Men may belong to one political party or another as they please; religious denominations generally freely utter their own opinions and allow those who do not agree with them freely to utter contrary opinions and there is not a desire or a thought of violent prevention. Various kinds of civic and social organizations exist in all our communities and those who advocate the most contradictory views freely admit the right of their opponents to say also what they believe.

A secret society is an anti-social conspiracy, it is a conspiracy of those who are connected with it against the rights of those who are not connected with it. It takes as naturally to politics as a duck takes to water. The secret societies of our country have for all the time since they existed obtained all the political power which they could secure and have used it without scruple or hesitation for the protection of criminals and for the lawless gains of members of the organization. No man's right to life, to liberty, to justice, to anything is safe in a country where secret societies come to be the ruling power.

I do not write these words without thinking of the very many who have gone into these lodges from worthy motives. It grieves me to say what I know to be true because so many of these men do not know what I say to be true, at least hope that I am mistaken. I have known good men to join a lodge so that they might have a little money for an aged mother, or for wife and children in case of their deaths. They did not join the lodge to get office or to secure protection in case of crime; they joined the lodge for the purpose stated. But these are never the men who rule the lodges. The men who rule join from different motives and are men of a different type. This latter group furnishes the leaders of mobs. Of course they deny that they lead mobs.

In Humbolt one of the leading lodge men said to me in the park conversation that the person who stirred up the trouble Monday night was a boy, but I knew just as well as the Mayor knew, just as well as other citizens knew that the lodge men were at the root of the whole mob program. And he as well as

others should be very thankful that the manly character of the Mayor prevented a tragedy which would have blackened for all time the name of their town. It will be no occasion of pride to the children of the men who are now living in Humbolt that **free speech is impossible in that city.**

If the lodge men themselves desire to see the lodges continue, they will be wise to get together and privately agree that hereafter there shall never be any lodge mobs in their city. Of course they can do it for they are the centers of the mob movement which recently discredited the town. No one else had any interest in the threatened violence.

As I have said so frequently, the decent, worthy men in the lodges owe it to themselves and to their wives and children and to the country in which they live and to the churches of which they are some of them members to see to it that lodgism is either "Mended or ended." Furthermore they ought to know that it will be "Mended or ended"; that it will be as impossible for a secret society, which can only protect itself by mob violence, to continue in this country as it was for a slave system, which had thus to protect itself, to continue.

CURTIS AT UNION COLLEGE.

No doubt many are still in active life who heard an address delivered at Union College in 1877 by George W. Curtis, who was then honorary chancellor of Union University, and perhaps also unrivalled by any orator save Wendell Phillips, whom he survived. He spoke to the graduating class on the public duty of educated men. To make short extracts from such an oration is like chipping fragments from a polished jewel, yet the service they render is trusted to purchase justification for the violence they suffer. The complete address was selected by Professor Genung as the chosen example of persuasion treated in his admirable Handbook of Rhetorical Analysis.

Having completed the first paragraph of a graceful introduction the orator proceeded: "But the interest of the day is not that of mere scholarship as an end, of good books for their own sake, but of education as a power in human affairs, of educated men as an influence in the commonwealth. 'Tell me,' said a great American scholar of Goethe, the many sided. 'What did he ever do for the cause of man?' The scholar, the poet, the philosopher, are men among other men. From these unavoidable social relations spring opportunities and duties. * * * Four years before our civil war, the same scholar * * * said sadly: 'If our educated men had done their duty, we should not now be in the ghastly condition we bewail.' The theme of today seems to me to be presented by the occasion * * * the public duty of educated men in America. * * *

"Civil and religious liberty in this country can be preserved only through the agency of our political institutions. But those institutions alone will not suffice. It is not the ship so much as the skillful sailing that assures the prosperous voyage. American institutions presuppose not only general honesty and intelligence in the people, but their constant and direct application to public affairs. * * * Our safety lies not in our institutions but in ourselves. It was under the forms of the republic that Julius Caesar made himself emperor of Rome. It was professing reverence for the national traditions that James the Second was destroying religious liberty in England. * * * Public duty in this country is not discharged, as is so often supposed, by voting. * * * When an American citizen is content with voting merely, he consents to accept what is often a doubtful alternative. His first duty is to help shape the alternative."

Readers who are not as yet aware how firmly grounded on sound reason applied to public affairs is the reform we strive to promote, may need a word of application to show the fitness of such extracts from a commencement oration for the pages of this journal of earnest reform. One evil against which we contend was declared by one of the greatest American publicists incompatible with the laws of God or man. Believing the same, we

feel the fitness of such sentiments as we have given a place here for pages devoted to the honor of authority, human and divine. And inasmuch as they have the effect of appeal, we cannot but feel the force of their call for help against mighty foes of God and man. Intelligent men are able to respond. Means of information are at hand; ability to use knowledge they already have; but let them not mistake their own silence for a bugle call, nor dream that their share of the world's stern fighting can be done quietly in camp.

THE NATIONAL CONVENTION.

Evening Session, May 22, in the Moody Church.

A song and testimony service was conducted by The Gideons.

Mr. Ernest L. Vogel, Illinois state president of The Gideons, spoke as follows: "I have been a Christian for thirty years. I never joined any secret organization. The only secret organization that I belong to you will find described in the ninety-first Psalm. 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' That is where I have tried to live all these thirty years of my active Christian life as a traveling man out on the road. I thank God that we can meet at all times and openly. I am not here to make a speech but simply want you to know where I stand as a Christian traveling man. My personal attitude is that I am not in sympathy with secret societies of any kind.

The Savior Safer to Trust Than Secret Societies.

"I remember about thirty years ago I was held up one night, and they blackened my eyes and loosened my teeth and stole my new Sunday hat. I was greatly enraged with them to think that I was mistreated like that, because I had not harmed any one that I knew of and determined to carry a gun and protect myself. I was a member of this church and my conscience worried me a little, and I remember that I went to President Blanchard, who is on the platform—I don't know whether he remembers this or not—and I said, "Brother Blanchard, is it right to carry a gun?". And in his very characteristic way he said, "Brother Vogel, if you should be held up again by another man, you would have to trust the Lord to enable you to reach back and get your gun to get the drop on the other fellow first." Yes. "Then why not trust the Lord entirely?" And all these thirty-one years I have not been held up since I have trusted the Lord. I am going to ask Brother Rylander to give us a word."

Mr. Nels Rylander, national treasurer of The Gideons: "I am pretty nearly on the same platform with President Vogel. The Lord Jesus has been enough for me. They tell me about the value of some of these lodges, even as the Christian Science people tell me about some things of theirs that they try to make me believe are superior to what I have got. I have said to them: 'When you can show me anything on this earth that is superior to the religion of Jesus Christ, I am willing to accept it, but so long as you have nothing better, why should I change?" As a traveling man, when I get something as good as I can get, I would be a fool to change. Of course if they have something to offer me that is really better than anything I have got I might change; that would be all right, but when it comes to the religion of Jesus Christ which is superior to everything that this world has seen, I have not thought it necessary to join another organization for spiritual help or in order to get business. And I have been holding my own pretty well, and I think I can continue to do so. Some folks join secret organizations in order to help them in trade. It may help some but I have found it absolutely unnecessary to do that. Some people say they have to buy cigars and all such things to help trade. I find that it is unnecessary to buy cigars to be a successful commercial salesman. In the run that I have—our store sells cigars and tobacco—I could sell lots of these things, but there are plenty of other things to be sold. I see in my cost book that playing cards are listed and of course I can't change the cost book, but I don't need just the same to sell playing cards. I was converted in Sweden when a boy and I was a member at the same time Brother Vogel was a member of this church and President Blanchard was the

pastor. I am glad to be here tonight and give my testimony for Jesus Christ."

Mr. John Fisher, Illinois state treasurer of The Gideons: "I am always glad to testify to the goodness and mercy of our God because He saved me. I have been a traveling man for about thirty-nine years. I started out on the road before I was twenty. My father was a minister of the gospel and I broke his heart many times. I didn't do the things that he would have enjoyed and would have liked to have me do. I didn't like the church and when I got to traveling and got away from home, the farther I got away from home the farther I got away from his God. I was forty-one or forty-two years of age when I came into the church and I came in unconverted, and I want to say that for about ten months I was one of the most miserable church members you ever saw, but at that time a change came into my life and after I had received pardon for my sins I was transformed into a new creature in Christ Jesus. My customers knew that a change had come into my life and they could always bank on anything that I recommended them to buy. I never did say that this or that is what you ought to buy, as I did before, when we had things that did not sell well, and I was told to go out and dispose of them. Then I would put those things first and recommend them, but not so after Christ came into my heart. Salvation helps us to do our duty, praise God. Our Sunday school lesson for next Sunday is a wonderful lesson. It tells us of the servant who is doing his duty for the Master and that when he has done it he is only an unprofitable servant. And that is what we are; we are only doing our duty. We will never, as long as we live, place God under obligations to us.

John A. Weakley, national secretary of The Gideons: "I am delighted to have the privilege of saying that the religion of the Lord Jesus Christ does not furnish a cold storage plant for the preservation of charitable commodities. The Lord Himself is our keeper and He provides for us.

The desires of the flesh form the angle worms for the devil's hook when he goes fishing for souls.

GOD'S ESTIMATE OF THE SECRET LODGE SYSTEM.

Stenographic report of the address by Rev. William Dillon, D. D., editor of the *Christian Conservator,* before our National Convention in The Moody Church, Chicago, May 21st, 1914.

I selected my subject some time ago and communicated it to brother Phillips. Sin is in the world. Men are fallible, they err. It is said by some that all of us, except the Pope of Rome, are fallible. But they only declared him infallible in the year 1872. The Pope that lived in the days of Gallileo condemned Gallileo for saying that the world was round and moved, and made him recant and say it was not round and did not move; but he later arose and said, "It does move." And so men are fallible. God is not.

The Masons say that if a man is a good Freemason he is a good Christian. I believe that the better Mason he is, and the better he obeys their laws, the poorer chance is there for him to be a Christian at all. That is my conviction.

Bishop Asbury said that Philip William Otterbein, of the United Brethren church, was the most scholarly and pious man that ever crossed the Atlantic ocean and came to the United States. Mr. Otterbein said that no man could be a Freemason and be a Christian at the same time, and I endorse it. I think it is true. The Liberal United Brethren, when they came to erect his monument just a few months ago, got a Masonic bishop to deliver the eulogy for Philip Otterbein, when Otterbein himself said, "No Mason can be a Christian."

I heard Henry Ward Beecher speak some years ago. He said that, as to fallibility and erring, all men, even the best men, sometimes make mistakes, and he said that in this sense, but not intentionally, everybody lied. He said doctors lied, and merchants lied, and preachers lied, and even lawyers have been known to lie. Remarkable! They, the conservators of justice, lie? There have been instances where they have lied.

Alexander the Great, when he had conquered the known and habitable world erred with wine and women. And Huerta, I think, erred in not firing the salute of twenty-one guns to our flag.

He could have avoided the seizure of Vera Cruz if he had shot off the cannon twenty-one times; but he erred, and threw his country into great trouble.

A man told me some time ago, that in an early day he came to Chicago, thinking to buy some land here. He said lots were offered to him at that time for two hundred dollars, right down in the heart of the city; and he said he passed it by and went on the Centralia and made his investment. That was an error, was it not? If he had bought one of those lots he might have been a millionaire now.

God makes no mistakes; he is always right; always correct. There are some things in which men have thought that God made mistakes but they have found out later that He did not; that He was correct in His statement. There is a statement in the book of Job that says, "Thou stretchest out the North over the empty place." It was thought there was no meaning in that for years, until the great telescopes were made, the Yerkes telescope for instance, and then they threw out in the direction of the West and they found telescopic stars that the eye could not see; and also the same to the South, and to the East, but when they threw the telescope to the North there was not a telescopic star in the North. One of the professors of Yale says that is an empty place, and all the stars in the North may be seen with the naked eye. God makes no mistakes.

For a while it was thought that the Pharoah of the Exodus was not drowned; but when they come to find the royal tombs of Egypt they found his predecessors in their tomb, embalmed, one of them with his four wives embalmed and in the tomb. But when they came into the tomb (erected of course while he was alive) of the Pharoah of the Exodus, it was empty; it had no mummy. Why? The Scriptures say God "overthrew Pharoah and his host in the Red Sea." (Ps. 135:15.) If they had found him in his tomb, skeptics and higher critics would have harangued all over the country that it was not true. I put skepticism and higher criticism together, for they are twin sisters.

Secret Societies Inherently Evil.

Now I begin my line of argument giving God's estimate of secret societies, by saying that you cannot, using all your ingenuity, make a good secret society. You may turn it to the best use, the most benevolent that ever was known, and you can no more make a good secret society than you could make stealing good. Bishop Hoss at the convention at Toronto, Can., said that he would as soon try to make an honest living by stealing as by selling liquor. I think he could just as well. Why can't you make a good secret society? I have a Bible reason, a statement for it from the Scriptures. You read the statement of Jesus Christ where he says, "This is the condemnation that light has come into the world, and men love darkness rather than light, because their deeds are evil. Everyone that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God, but he that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved."

Now notice there is not a man or woman in this house that can tell me a single act that He names. He does not name anything. Stealing, lying, murder or any other crime in the list is not named. He only names the method taken, that is all. The method of secrecy is *darkness*. Paul explains it to us; he exactly defines what darkness is, and what light is. Paul says that "whatsoever maketh manifest is light," and the reverse would be whatever conceals is darkness. The Freemason says "always conceal and never reveal any part or parts of the mysteries of ancient Freemasonry." It is darkness; darkness clearly so, darkness of darkness, noticeable, cannot be denied; and any person that takes that method for an organization takes a plan that God Almighty puts His ban upon and denounces it as wrong in His Word. You cannot make a good secret society any more than you can make good stealing, good forgery, or good lying, or any other criminal thing. It is impossible.

Tammuz or Adonis.

Ezekiel gives us God's opinion on secret societies. Two definitely organized secret societies are named in the Bible; and God Almighty gives His judgment, His opinion, so to speak, of those two secret societies. There we can get God's exact estimate of a secret so-

ciety. The secret society called by the Greeks, Adonis but by the Jews, Tammuz, is named in the eighth chapter of Ezekiel. The legend is that Adonis was a very beautiful youth, that he was sought after by all of the females and they were jealous of each other; all wanted him. And hence Ezekiel speaks of it as the image of jealousy, for these two parties were jealous of having Adonis as a husband or man. Ezekiel tells us that he was transported to the temple at Jerusalem—right to the door of the temple—and there twenty-four elders of Israel and another seventy elders of Israel turned their faces to the East (you know Masons turn to the East, and the Master's place is in the East always), and their backs were to the temple; and then it says the high priest was found in the lodge of Adonis. Don't that make it a good institution, when twenty-four elders and seventy elders and the high priest get into it? Did it make the Masonic lodge good when the Methodist preachers got into it? It is a shame to have him there, and if he would be initiated in the same way before his audience, they never would hear him preach. Would they, if they saw him strip off his clothing, hoodwinked, the slipper put on his foot, the drawers rolled up and then be initiated? And then hear him saying, "binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots and my body buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours." This is the obligation of the Entered Apprentice Mason. Would they want to hear such a minister preach?

In the second degree he swears to have as a penalty his left breast torn open and his heart and vitals torn out. In the third degree he agrees to the penalty of being disemboweled. After all of this they say to him as he puts his clothing on, You think you are a Mason now but you are not; you have a long and thorny road before you in order to get there and be a Mason, and after that they seize him and say, Give us the "Master's word." He doesn't know it. It is Mah-Hah-Bone, of course, and Mackey says that it is from the Hebrew, Ma, who or what; Ha, the article the; and Bone, from boneth, a builder. He says it was an expression of surprise by King Solomon when they told him that Hiram Abiff was murdered by Jubela, Jubelo and Jubelum. Every Mason that comes into the lodge enacts a falsehood and I do not wonder that some of the churches with Masonic pastors believe in higher criticism which is a little lower than the lowest infidelity. The Scriptures tell us that Hiram, the Tyrian, lived and finished his work on the temple. And we are told in history that he went back to Tyre and lived eleven years in Tyre before he died, but Freemasons enact the scene of his being killed in the temple before the temple was completed, and it is a lie. Masonry is a regular system of teaching falsehoods. So then Ezekiel says in the eighth chapter and fourteenth verse, "Women weeping for Tammuz." Tammuz was the Hebrew name of the society called Adonis and the women wept because Adonis was killed—they were seated by the North door out toward Mt. Lebanon—but the next day they rejoiced because Adonis was raised from the dead.

The Resurrection.

Many of these great orders have the idea of killing and raising from the dead. Masonry goes through with it. The men in enacting the degree bury the candidate and then the Entered Apprentices try to raise him; then the Fellow Crafts try to raise him, and finally the Master tries but the candidate is so rotten they can not get him up. I think it is rotten, the whole business from first to last. God Almighty calls this great order of Adonis an abomination, denounces it as utterly wicked. Even though the high priest and elders of Israel are in it, that doesn't make it good at all, and when Methodist bishops and all these get into the secret orders it doesn't make them good either. I think it makes them worse.

The Elusinian Mysteries.

Now in the New Testament you have another secret order. In Ephesians, the fifth chapter, Paul tells us, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." And Mathew Henry in his commentary

says that the Elusinian mysteries are the ones referred to. Clark says it is the Elusinian mysteries; and the Elusinian mysteries was a secret society that you can find described at length in Rawlins' Ancient History. It was a good deal better than Masonry, and Paul forbids Christians to have any fellowship with it. It is better than Odd Fellowship and the Maccabees and Knights of Pythias that reject Jesus Christ. This great order did not do that. It was better than most any order that we have these days; and Rawlins tells us that the Greeks said a man could never get to heaven unless he joined, and they told Socrates that he must join it, and they told Diogenes that he must join that secret society or he would wallow in mire and filth eternally if he did not join it, while the vilest that joined would surely go to heaven. Did he join? No. Socrates had too much knowledge and wisdom to join a secret society. The less ability a man has the more apt he is to get into a secret society. These little Methodist preachers cannot have a very great following unless they join a secret society to boost them. Socrates would not join the Elusinian mysteries; he was a radical. Diogenes was a radical.

So we are forbidden to fellowship or to go into secret societies at all. Some way I have a great admiration for those churches that don't let anybody fellowship with them that belongs to a secret order. I have some patience with Congregationalists because each congregation is a separate body, but I belong to a church which has not a member of a secret society in it, and if I knew we had such an one I would get him out of that secret order or out of the church.

Pigs and Puzzle Pictures.

I never saw a minister of the Gospel that was a member of a secret society who had any spiritual worth. It oozes out when they join the secret order; I care not how little the order is.

Pres. J. Blanchard, that grand old man, when he lived told me how he estimated the little and big secret orders. I never have forgotten it. I will tell you what he said. He said of those hogs that Jesus sent the devils into, that some of them were great, big, ugly looking hogs, with great tushes; some were moderate sized and some were little bits of white pigs, but he said all of them were hogs with the devil in them; and that is the way with the secret order, it has the devil in it.

These secret orders are puzzle pictures. You have seen puzzle pictures where you cannot see the dog, or the lion or the man, but when you have them pointed out you see them very plainly; so they fool people and get them to think the secret lodge is a good thing, and when you point out the evil and error in them they see it every time they look. I got a Methodist preacher by the name of Armstrong out of the lodge of Freemasons some time ago. He came out weeping. One preacher of the Methodist Episcopal Church, near Pomeroy, Ohio, who was a grand man before he went into the secret order and rather brilliant. Our brethren liked to go and hear him preach. He was spiritual and good; but he joined the Knights of Pythias, and it grieved our brethren because they loved him, and they took him my book on Secrecy. I met him later and he said, "I have no use at all for secret orders, "It knocked the thing out of him.

The Scriptures tell us how we should walk. "If we walk in the light as he is in the light, we have fellowship one with another." That is the main thing. I feel I have a good fellowship with all you men while I attend this association. While we prayed and talked I felt that God's spirit was with us. "If we walk in the light," keep out of secret orders. "As He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." "Ye are the light of the world. A city set on a hill cannot be hid," and everywhere throughout the Bible God condemns the spirit of secret societies, and whenever a man gets into them the hoops get loose and his grace leaks out.

Deeds of Darkness.

Men will do, under the cover of secret orders, what they never would do in the world in the light of public investigation. Take the case of William Morgan. Brother Green was a member of the lodge, and he was present when they decided to murder William Morgan. There were two preachers in that lodge.

and they counseled each person in that lodge as to what they should do with William Morgan. Two preachers of the gospel ought to have been lights in the world, proclaiming the gospel of salvation, seeking the good of men; and Green said when the question came to those two preachers, the first one said, "He has violated our obligations and he ought to die." Strange how the orders do pervert the man. When they come to the other minister, Green relates that he said, "He has violated our obligations and he ought to die." Perverts, degenerates! They would make that of me if I got into them, but I never will get into them while I am warm or when I am cold.

A few years ago you remember Chicago was startled when a man by the name of Dr. Cronin was murdered by the Clan Na Gael. The Clan Na Gael, an Irish society, decreed that Dr. Cronin for some offense committed against them must be murdered. They hired a vacant house and a certain man called him to go and treat a case. Dr. Cronin innocently went to that house and there they killed him. Suppose that had been exposed in the papers of your city, would anybody have sanctioned it? No. But they will do, under cover of a secret order, what never would be done openly.

And then I recently got an item of history connected with the same event. There was a man, I am sorry to say he had the same name that I have, Dillon, who helped to bring the perpetrators of the murder of Dr. Cronin to justice. He was a member of the order, too, but he had enough morality so that he helped to bring the perpetrators to justice. He went to the city of Pittsburgh and the Irish society boycotted his shoestore. He got back into the secret order and gained their favor. You know the Irish hate the English and the Canadians, for they are part of the British, and he proposed if they, the Clan Na Gael, would furnish him a helper he would go over to Canada and he would blow up the Wellington Canal. Lake Erie is more than three hundred feet above Lake Ontario, the Wellington Canal is twenty-eight miles long with several locks. He proposed to go to Canada and put dynamite into the locks and blow up the locks and let Lake Erie and the Wellington Canal drown the inhabitants. They endorsed it and sent him; and he tried it, set his dynamite, and it did not go off right, and he was arrested and in Canada tried and sentenced to the penitentiary for life. The Clan Na Gael raised fifty thousand dollars to get that man out. They will do under cover of some secret order what they never would do otherwise. It is remarkable how it perverts men.

God's Estimate of Secret Societies.

And now this gives us God's estimate of secret societies in brief: Elusinian Mysteries He condemned, and the order of Tammuz or Adonis is pronounced an abomination. There were secret orders, a little better than they have in this country, Chicago and elsewhere, and God pronounces one a great abomination and the other we are forbidden to fellowship. I will not fellowship a lodgeman in my church; I will treat him kindly; I will not abuse a man because he is a Mason. If I would do that, I would be as mean as he may be. He says, "If you get into my clique, into my snail shell, I will be good to you, I will sit by you when you are sick, and give you a portion when you die. But now you are outside of my order, get into my snail shell." God's light and love requires that we treat a man well and people well everywhere.

Try lodgemen under the law of love. Will they follow the law of love? They act under the law of selfishness; but they say we are benevolent. The Odd Fellows is about as well managed as any secret order and you put in four dollars, and after a while you get one dollar for the four dollars you put in. Suppose I put four hundred dollars into a bank in Huntington, Ind., and they give back one hundred dollars and keep the three hundred, would I call that charity? No. That is the charity of the lodge, supreme selfishness. It takes four dollars to grease the wheels to carry one to those places where charity is needed. They keep the three dollars and give you back one, and say it is charity. I don't believe it is charity at all. There is no redeeming quality anywhere in secret societies. They are bad from first to last. Jesus condemned them and God condemned them, and good men every-

where and every Christian man especially ought to condemn them and not have any fellowship with them at all. Treat them kindly of course as men, but not fellowship them in church. I belong to a church that don't receive members of secret orders. Our church will never break up. It will last to the end of time, but if it should ever come to an end I would not go into these churches that are in cold storage and in fellowship with secretists, and have a pulpit over an ice box and a Masonic minister, an icicle six feet long, to cool them off; and if that does not do it enough then they have an ice cream supper to get the standard down lower. Here is the Free Methodist Church, a grand church that excludes secret orders, and I like that very well, and twelve Mennonite churches that exclude secret orders, and the Wesleyan Methodist, and at least twenty-seven denominations in our country that don't receive a secret order, and I like them. I wish every church in the land would put their foot down against secret orders. They ought to do it. If they would not fellowship them at all, say, stand off where you belong, you don't belong with us—but we are like the old man that went to market with a jar of apple butter and a jar of smearcase to sell and his wife forgot to put in the second dipper, and so when a customer came in and said, "I want some apple butter," and another, "I want some smearcase," the old man dipped from one to the other until at last he said, "I have them so mixed I cannot tell which is the apple butter and which is the smearcase." So they get the lodge mixed in with the church and we cannot tell them apart.

May God Almighty bless us and cause us all to put out testimonies against secret orders. When I was a little boy I used to go out in the field and take a big, flat stone and turn it over, and every bug and beetle would run when the stone was turned and in a few minutes you could not see one; so if all would turn the light on these secret orders they would run until they are gone. May God Almighty bless us and help us to be faithful in this work until we meet in heaven, where there are no secret orders; and I don't believe the Devil is bad enough to have a secert order in his place.

If you are in a lodge, get out of it. If you are out, stay out of it and use all of your power to keep other people out of the lodge.

NATIONAL CONVENTION RESOLUTIONS.

Whereas, The National Christian Association in the prosecution of its great work of leading from Lodge darkness to Christian light desires the co-operation of all Christians; and

Whereas, Such light was never needed more than at the present time; be it resolved,

1st. We, the members and friends of the National Christian Association in convention assembled, do most earnestly urge our fellow Christians of all denominations to join us in spreading information relating to the Lodge evil, believing that in so doing we will minister to the salvation of man, and extend the spread of Christ's most glorious Kingdom.

2d. We would unite in praise to God for the enlarging fields of our work and the successes of the year past.

3d. The conditions peculiar to our age in religious, political and social relations, should call forth the best endeavor on our part to make the way of life plain, and rescue, as far as possible, those being led astray by Lodge misrepresentations.

4th. In the awakening of the public conscience regarding many evils of our time we see reason for encouragement. Education regarding the social evil, intemperance, and other national sins, is bearing much fruit. The light must dispel darkness.

5th. The efforts of the Masonic and other lodges to get their institutions into public favor by elimination and reformation show something of the effect of the anti-lodge agitation in its bringing the light to bear upon their deeds of darkness.

6th. While we favor labor unions, if non-secret, believing as we do in united effort, in purchase, in collective bargaining, mediation and conciliation, we most emphatically condemn the spirit of murder so frequently connected with the secret labor unions.

7. We believe the Sunday school workers who get children to unite with such organizations as the Knights of King Arthur are training them to favor lodges, whatever may be their intention, and such organizations should be condemned.

8th. If the recent declaration of the Most Puissant Sovereign Grand Commander General of the Ancient Accepted Scottish Rite of Freemasonry Thirty-third Degree for the Southern Jurisdiction of the United States of America is correct, that Moslem and Parsee, Protestant and Catholic unite at Masonic altars in peace, the efforts of *The Menace* to destroy the Catholic, while upholding the Masonic faith, will not avail. Albert Pike declared that more than one hundred thousand Catholics were connected with the Masonic lodge. Surely false worships work together. They should be classed together.

9th. We heartily endorse the attempt to interest college students in this reform and hope as many of these as possible may be sent out during the summer vacation for our cause.

10th. We desire to express our appreciation of the kindly aid so often and generously given to our work by the pastor and people of the Moody Church and wish them much of the divine blessing, as together we labor for the extension of Christ's Kingdom.

P. A. KITTILSBY.
MRS. H. A. FISCHER.
W. B. ROSE.

THE SADDER ILLUSION.

In the closing paragraphs of Chapter XVI of Felix Holt there is a lesson for us who are of the Brotherhood of Light. And not a lesson for minds alone, but one which speaks to the heart. Need it be interpreted and applied minutely for those who through the years have shared our special care and borne arms with us in the battles of the Kingdom? "He that hath an ear to hear, let him hear."

Harold and Felix went out together; and the minister, going up to his dull study, asked himself whether, under the pressure of conflicting experience, he had faithfully discharged the duties of the past interview.

If a cynical sprite was present, riding on one of the motes in that dusty room, he may have made himself merry at the illusions of the little minister who brought so much conscience to bear on the production of so slight an effect. I confess to smiling myself, being skeptical as to the effect of ardent appeals and nice distinctions on gentlemen who are gotten up, both inside and out, as candidates in the style of the period; but I never smiled at Mr. Lyon's trustful energy without falling to penitence and veneration immediately after. For what we call illusions are often, in truth, a wider vision of past and recent realties—a willing movement of a man's soul with the larger sweep of the world's forces—a movement toward a more assured end than the chances of a single life. We see human heroism broken into units and say "This unit did little—might as well not have been." But in this way we might break up a great army into units: in this way we might break the sunlight into fragments, and think that this and the other might be cheaply parted with. Let us rather raise a monument to the soldiers whose brave hearts only kept the ranks unbroken and met death—a monument to the faithful who were not famous, and who are precious as the continuity of the sunbeams is precious, though some of them fall unseen and on barrenness.

At present, looking back on that day at Treby, it seems to me that the sadder illusion lay with Harold Transome, who was trusting in his own skill to shape the success of his own morrows, ignorant of what many yesterdays had determined for him beforehand.

Saybrook, Ills., May 21, 1914.

The CYNOSURE is fighting a winning fight. Right is might. The foe is desperate but God is in His heavens and all will come out right. The prayers of all true Christians are with you and for you and, though it may tarry, victory is certain to come.

Yours for the Cause,
(REV.) A. AUGSPURGER.

To strong men difficulties are not discouragements, but only sources of inspiration.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XII.

(Continued)

A Taste of Bad Medicine.

Groves did not speak. He seemed to be cowed. All was as still as death. No sound was heard save the dismal howlings of some distant wolves. Groves was thinking fast.

"One minute!" said the man at the right side, who held the watch in his left hand and a cocked revolver in the other.

The doctor knew that having gone this far they could not retreat even if they wished. It would be useless to argue or plead, to appeal to justice or mercy.

The one holding the watch said in the same peculiar voice, "Two minutes!"

Cato, touched by a spur, moved a little, when the doctor dropped his pencil seemingly by an accident.

"Please hand me the pencil, quick. If I must, I must," said Groves nervously, as if completely frightened.

"Ah!" thought they, "an enemy conquered and no blood shed."

The man on the right stooped to pick up the necessary pencil, the one on the left, to give a little light, when suddenly sticking both spurs into his horse, Groves called out commandingly, "Cato!"

Two men were seen to be off their guard. Where the third was the doctor could not see. He had spent the time in planning. He hoped that as Cato would spring forward he would strike the horse in front of them and cause him to become unmanageable, and thus disconcert the rider. It was a desperate risk, but the only chance. As the word was given and the spurs struck, Cato sprang fully ten feet the first leap, jerking the reins from his captor's hands, dashing against the unseen horse, and then bounding away like a deer. The two men, as soon as they could collect their thoughts, raised their revolvers and fired. But it was too dark to take aim. The bullets whistled over the doctor's head. The man on horseback was startled and bewildered for a moment, but as soon as he could realize the situation and manage his horse, he was running in pursuit. Groves heard the clatter of hoofs not far behind. He gave loose rein and encouraged his steed. The pursuer urged and cursed his.

Cato was a thoroughbred Hambletonian with high withers, graceful limbs, neat hoofs, beautiful head and long flowing tail and mane. In reference to him the doctor had often said proudly, "A thing of beauty is a joy forever."

Although Cato was not young, he was no so old as to be stiff. Every limb was sound. Every muscle was strong and active. If he could have been seen that night, as through the darkness and over the firm roads he madly plunged, with flashing eyes, distended nostrils, outstretched neck, almost bursting veins, like whip-cords beneath his thin skin, and his long mane flying in the rider's face, who would have doubted his victory in a fair race? Groves would have spurned the thought of being beaten. He could now have laughed at his competitor if it were not for the danger of a revolver doing deadly work ere the danger could be outstripped. Every shot seemed to increase the speed of Cato as if he would outrun the whizzing bullets. On, on, on, he flew, wildly dashing through the darkness, over hills, through hollows, leaping culverts, skimming along level roads, bearing his master to safety. But still, with no mean horse running at his utmost speed, came the assassin swearing and shouting at his intended victim. But all in vain. The distance gained at the start had been greatly increased. A common horse was no match for Cato. The race for life was won. The race for death was lost. The strategy and bravery of the doctor, with the quick action of his horse in springing and running, had saved him. He paused and waited several minutes when at a safe distance, but heard nothing more of his assailants. They had

turned on another road, and were doubtless making for the city.

When Groves reached home his wife asked him if he had met a man who talked in a peculiar manner, with a husky voice and a foreign accent.

"Yes; was he here?"

"He was here and said that he wanted you to go and see his sick child."

"Well, I met him," said the doctor. But because it would do little good and would make his wife and Edith uneasy if they should hear of his encounter, he had resolved not to speak of it to any one at all.

He wrote a full explanation of the note handed him to sign, and an account of the affray, and locked all up together in his safe. But the events of that day and night were not unheeded. Groves, while not neglecting his duties, was careful not to unnecessarily expose himself. Had it, he thought, come to this: A physician dare not ride out alone after night on an errand of mercy to the sick lest the institution of boasted charity waylay him? Every action of the lodge confirmed the righteousness of his opposition.

The next morning he sent to Mr. Bowman the following note:

Brandon, Sept. 20th, 18—.

My Dear Sir:—Allow me after so many years to thank you again for Cato. He was a present from you in gratitude to me for employing the means of saving the life of little Maggie; and now your present has been the means of saving my life.

Yours,

WARREN GROVES.

Dr. Groves thought that the remembrance of Maggie's sickness and recovery might touch Bowman's heart. He believed that he owed his thanks again. If Mr. Bowman were ignorant of the whole affair he would inquire about the meaning of the note. But no answer was ever received.

Although his life was saved the persecution did not cease. Annoyances almost past numbering were heaped on him and his family. Were they not to blame as much as he? But neither he nor they complained, threatened or tried to retaliate.

One morning before breakfast, Moses, the doctor's colored man, came in almost breathless, with the startling announcement, "Cato's dead, for shoah!"

Soon the whole family was at the stable. There was the fine-blooded old horse lying dead and stiff in his stall.

"He war all right las' night," said Moses, "but wen I ope'd the doah dis mornin' he war done gone dead shoah enuff."

"Oh, dear! what was the matter?" asked Edith.

"It's too bad!" said Mrs. Groves. "What killed him?"

"Dunno but dat too much Antimas'nry killed him. He didn't com' of dat kin' of stock—couldn't stood it," said Moses, remembering whence the horse came, and of Mr. Bowman's desire that the horse should find another owner.

All regretted deeply the loss of Cato, not only because of his noble qualities, but also because of their attachment to him for what he had done. But on this ground the doctor had reason for grief which they knew not of.

"Massa Doctah," said Moses, after the ladies had gone to the house, "dis ole niggah tinks Cato die mighty sudden."

"Yes, he did," answered the doctor. "A horse does not complain of being sick."

"But dar am symtoms, by which de d'agnosis may be 'liably asatained by de doctah in charge of de hoss, de same as in de man. Dat horse war 'joying perfec' wellness las' night."

"P'r'aps so! No, for shoah! He warn't a bit sick. An' dat dar hoss didn't die, I tell ye, of ole age ne'der if he wan't no colt," whispered the hostler.

"No, he was not very old, Moses; but take off his halter and his shoes. They will do to use again. They are nearly new."

"Take off dem shoes! My goodness, Massa!" said Moses, showing the white of his eyes and looking terrified. "My goodness, gracious!" catching his breath, "Den all yer hosses die shoah; an'—an' —mebby dis ole niggah die too!"

'No danger, Moses, if you sprinkle a little salt on the hoofs first," said the doctor who had often tried in vain to reason him out of his superstitions, but who thought this time that he ought to calm his terrors.

"Shoah?"

"Yes, sure. No harm will come from the shoes then."

"Wall, now! Why didn't you tell me dat afore, 'stead of denyin' de solemn truff?"

Moses got the salt and put it on the hoofs and began to pull the shoes. He was somewhat suspicious of the result, but Groves again assured him. When he had taken off one, he said, "Dun you 'spose enybody am displeas' to obsarve you wid dat hoss?"

"Why?"

" 'Cause dat hoss bring up onpleasan' 'membrances. Somebody might feel kin' of env'us like, kin' of reg'lar mean."

"Never mind, Moses, work away," said Groves. Moses took off slowly two more shoes. He believed the doctor's assurance, but his faith lacked experience. Before he took off the last shoe, he said, "Massa Doctah, be you 'formed of a min'ral or fluent substance by de which a hoss mought be 'abled to 'part dis life purty sudden?"

"Why so, Moses?"

"Cause d'ye s'pose anybody 'moved dat hoss by foul means, 'cause he 'sociate too much with 'fernal 'anties,' eh?" asked Moses hesitatingly.

"Moses," said the doctor firmly, "don't mention that again to me or anyone else. Do you hear?"

"Yes sah, but ole Mose' tinks it to hissef all de same," was the answer.

"Well, keep such thoughts to yourself and it will be better for you and the rest of us. Such talk is more dangerous than taking off a dead horse's shoes."

The doctor by no means neglected his profession to oppose the lodge. Only a few hours a month were required for the events here recorded. His practice was as large as he wished. He was employed by all classes. The contention was not so bitter that all Masons and their friends forsook him; not at all. He waited on some of their sick, and when engaged in a professional visit never mentioned this subject, unless others introduced it, and he knew that it was a proper time and place to speak.

One day previous to the death of Cato, and even before the exposition by Martin, the doctor was some miles in the country in a community where for some unknown reason he had not been called recently, and when near the house which he was to visit, an old friend met him accidentally on the road and eyed him cautiously, saying: "Well, Doctor, how are you, anyhow?"

"I'm well, thank you," replied the doctor.

"Completely well?" his friend asked him with his face expressing both surprise and joy.

"Yes sir, very well."

"You have been sick?"

"No, sir, not for years."

The friend eyed him a little longer and tried it again.

"Ahem! Well, you've been away from home."

"No sir."

"Well—ahem! Are you all right every way?" was asked earnestly.

"Why yes, certainly. Why do you ask? What is the matter with you?" inquired Groves rapidly.

"Nothing much," he said dubiously.

'What is it? Out with it," said Groves.

'O nothing. I didn't for a moment believe it. I knew at the time there wasn't a word of truth in it; but I heard —indeed its the common report in these quarters—ahem!—that is, it was the talk that you were sick—ahem!—well, a little deranged in fact. It isn't so, is it?" said the man with a desperate effort.

Ha! ha!" roared the doctor. "Don't ask a crazy man if he is crazy."

"Were you afflicted in any way?" asked the friend.

"No, not in the least, that I remember; but come nearer home and ask others."

"No, I believe you and my own eyes. But you have been reported crazy, and for that reason several when sick did not call on you. It was said that you rode some hobby and studied nervous diseases until you had it yourself."

"Had what?"

"A nervous disease resulting in insanity," said his friend not now afraid to speak.

"I think perhaps it was only a story told to injure me away from home."

"You have not an enemy in the world, have you, Doctor?"

"I hate no man," said Groves, "and I try to give no man a reason for enmity against me. But some men, driven by a tyrant over them, hate me without a cause, or merely because I am trying to slay their cruel master."

"How is that?"

The doctor explained the whole subject and thus made one more antimason that day.

He discovered soon that the report of his insanity had been very generally circulated in that direction, but it was a sufficient answer to know that when those who made and spread the story were very sick they sent for Groves.

"Doctor," eagerly said an aged man who came a few miles from the other side of the village, "Can't you possibly ride out a little piece?"

"Certainly, if necessary," promptly answered the doctor.

"I know that you have quit riding, but my daughter I am afraid will die. I wish that you could have seen her and saved her. It may be too late now, I fear it is, but come to see her just once."

"Certainly; I will be ready in a few minutes."

"But, Doctor, why did you quit riding? You could have saved my daughter's life. She was not very bad at first," said the frail old man.

"Who said I had quit riding?"

"O, several. It's the common report out our way," was the answer.

"Do you remember any of them?"

"Two or three from here told it first."

"Who were they?" inquired Groves.

"Don't ask; I can't give their names," the old man replied sincerely.

"Don't give their names, but look; were they men who know and make these motions?" asked Groves, giving several masonic signs.

"Eh!" said the old man surprised, knowing the doctor was not a member.

"Were they men who do this sometimes?" giving the due guard and penal sign of the third degree.

"Y-e-s," came slowly and timidly.

"Well, I am opposed to that institution and give my objections, and that is the reason the false report is spread around. I ride every day, and would cheerfully have waited on your daughter and saved her life, if possible, as I think it was."

The frail old man saw through it all at once. He almost trembled with rage. "I am, or was, a Mason, but curses on the lodge. It has often wronged me before, and now it has killed my daughter," bitterly groaned the aged father.

(To be continued.)

Editorial.

MARRIAGE OF RUTH THORNTON STODDARD.

The day was ideal. In beauty nature was at her best. Under a bower of roses overlooking the lovely Seneca Lake, near Rock Stream, N. Y., Ruth, daughter of our eastern secretary, Williston Blanchard Stoddard, was given in marriage Saturday afternoon, July 11, to Arthur Challen Baker. Mr. Baker was born in Canada. He is an entomologist and came to the United States as a specialist in his line of work. He is employed in the Bureau of Entomology of the Agricultural Department, Washington, D. C. Mrs. Baker, "our Ruth," was for three years a student in Wheaton College where she has many friends. After October 1 Mr. and Mrs. Baker will be at home to their friends in Washington, D. C.

The CYNOSURE joins with many in congratulations, prayers and good wishes for long and useful lives.

A NEW FEATHER.

Former president Taft has a new title in addition to a great number previously won. Since his college graduation he has probably added A. M. to take the place of A. B., and surely he has the degree of L.L. D. He has also been called judge, governor, secretary, and president, and now he enjoys the titles ex-president and professor. Yet almost every one of his former titles has been shared by at least one person, and some of them with many. At length, however, he can crow over these compeers, for he has suddenly acquired a distinctive honor—distinctive apparently so far as those eminent Americans are concerned. To the line of letters already following his name can now be added W. R., or perhaps the full list of letters indicating the new dignity is G. W. R., for he has lately been initiated into the order of the Great White Rooster. With him Mrs. Taft was also made a Rooster,

though perhaps not a suffragist. As the initiation of both was honorary, there will probably be no fresh agitation of the question who shall rule the roost.

One ex-president is now on the topmost perch as a Great White Rooster, and what will the other one do now?

FOR REPRESENTATIVE IN CONGRESS.

We wish to advise our friends in Idaho that they have in Mr. E. H. Rettig one who is free from special obligations to a portion of the community, and hence is free to consider each question that may come before him, if he shall be elected, without bias or obligations to some lodge brother.

HEW MAIN TIMBERS FIRST.

We cannot too strongly urge intensive rather than extensive study of Freemasonry. By such study we mean that which secures deep and clear knowledge of a few facts, features or principles, in preference to slight knowledge of a multitude of incidental or subordinate details. Grips and passwords, signs, symbols and ceremonies, except as they are connected with matters vital, are safely neglected until deeper and more fundamental things receive adequate attention. Whether, then, one studies in order to become himself informed, or studies in order to be equipped for contest or for teaching, this rule holds: first study for indispensable knowledge; study things conclusive.

Two Main Topics.

Freemasonry itself guides into this kind of study by challenging recognition as a "religion of the highest type," and by calling itself a "beautiful system of morality." Here are therefore two main topics for study, and when any one discovers the truth concerning both of them he is settled in his own convictions. Fortified by conviction and equipped with knowledge, he is then ready for efficient service, even though not yet conversant with less important features like ceremonies or means of Masonic recognition among strangers. Whether he also knows more or not, he still knows enough to condemn Masonry with full condemnation, as soon as he clearly knows it to be a system of irreligious religion and immoral morality.

COMETH TO THE LIGHT.

In secret have I said nothing, is a word freely quoted from the account of Himself given by our Master, as reported in the Authorized Version. It was in consequence of His reply to Annas which included this word, that Jesus was struck the first blow. "The high priest therefore asked Jesus concerning his disciples, and concerning his teachings. Jesus answered him: I have spoken openly to the world; I always taught in the synagogue, and in the temple where all the Jews assemble; and I spoke nothing in secret. Why askest thou me? Ask those who have heard, what I spoke to them. Behold, they know what things I said."

This was the Master of the disciples: if questioned, the Worshipful Master of a lodge can make no such reply. On the contrary, he can only say, In secret alone have I spoken anything. Nor can he appeal to hearers whom he has sworn not to tell what he said. The twofold contrast is doubly impressive.

A MOOD BETRAYED.

Under the heading Deaths, a newspaper notice includes this item: "He was a member of Hope Congregational Church and De Soto Lodge of Odd-Fellows." One is struck by the almost parallel if not co-ordinate relation implied. Inasmuch as many other combinations would at once be recognized as either shocking or ridiculous, thrusting upon the reader's attention their own manifest unfitness—or, rather, checking the writer's own pen—it is the more evi-

dent that this did not seem unfit to him. It is easy to test the effect of other statements, similar in form and equally proper in terms, as, for instance: He was a member of the Congregational church and the school committee; or, He was a member of the Congregational Church and the County Fair Association; or, He was a member of the First Congregational Church and the grocery firm of Smith, Brown & Company.

It is this tendency to treat lodges like churches, which adds special danger to their general activity and influence. Here is named a lodge belonging to an order which, in the strongly protesting yet unheeded words of one of its own grand lodges, is pointedly reproved for putting a ban on the name of Jesus. With it is named a church belonging to a denomination which has constant use for the Bible other than as something to swear on, and which makes unforbidden use of Jesus' name. The lodge suppresses the name of the Mediator in every prayer; it virtually mutilates the sacred book which testifies of Him. Hence it is startling, not to add shocking, to find church and lodge nevertheless joined in the same sentence, in a way to show that some writer regarded them as similar and indulged a mood which made it possible for him to write of a man who just then lay dead: "He was a member of Hope Congregational Church and De Soto lodge of Odd-Fellows."

A REASON OF SURVIVAL.

Between secetarianism and secret society fanaticism there is an impressive resemblance which seems to reveal intellectual or moral weakness or aberration in minds apparently sane or characters which are after all known to be strong. One phase intensifies the strange impression, being apparently analogous to that aberration of eyesight called double vision or seeing double. It is this which astounds us when members of a sect confess its departure from Scriptural truth yet continue to abide practically by error, or when members of a secret order, unable to defend its character, nevertheless retain affiliation. So long and well have we been aware of strange phenomena of this type, that we were prepared to welcome promptly, as a striking explanation, an illustrative or corroborative passage occurring in the midst of a short paper on The Tradition of War, written by Randolph S. Bourne and issued as one of the publications of the American Association for International Conciliation. Its principle rightly discerned and applied, seems able to at least partly account for this mysterious phase of human life and conduct. We reproduce it here for those to whom it may bring explanation of something felt but not understood, or of something known so well as to be warmly welcomed in fresh statement.

Under the subheading The stubbornness of militarism, the author in the first place attributes its survival and persistent strength to the support of a venerable military cast, with a definite body of military science and code of behavior and etiquette and drill, and a powerful esprit de corps. Here he throws in this illuminating passage to which we have referred.

"The history of many religious bodies shows that almost any institution whose organization is based on the principle of sharply graded authority and rigid obedience will have an enormous power of self-preservation, even long after its ideals and dogmas have come to be generally regarded as utterly fantastic. Their long survival was proof of their rigid capacity for organization, and in no sense a proof of their inherent worth."

The author applies this by adding that, "So militarism has its schools, its disci-

pline, its quasi-hereditary organization—all that is needed to give it a solidity of front against the most momentous of social changes or public opinion."

Is there anything to hinder our making analogous application to the mysterious phenomenon of the survival and strength of that anachronism called Freemasonry?

PUREST OF ASSUMPTIONS.

"Why not trust to the inherent forces of human nature, in the confident assurance that these will be sufficient ultimately to renew the face of the earth? The law of progress is elastic; why seek to reduce it to rigid uniformity in method and result? Why not leave China, India and Africa to work out their own regeneration in their own way, as we have done?

"Because *we have not* done it. Because our Anglo-American civilization owes its origin, its energy, its conquering superiority, to elements that were brought into it by the missionaries of Christianity. Until they came our ancestors were ignorant, superstitious, cruel. That human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous and universal; and since then the path has been an upward one only for those nations which have received the Gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The Gospel of Christ in our hands is the flaming torch that is to dissipate the world's darkness and the mighty hammer under whose blows its chains are to be broken and its prisons demolished."

A. J. F. Behrends, D. D.

The principle here involved covers proclamation of the Gospel in its special applications, as for example in its application to the rejection of Christ's rightful claims at the behest of an arrogant lodge. For if the whole Gospel requires proclamation in order to become effective, every included part of it demands enunciation. Thus each detailed application of its principles lies open to this identical minuteness of treatment by the messenger. It is certain that cautious silence cannot do the errand of vigorous utterance. "How shall they hear without a preacher?" Who can hear what no one will speak? It seems impossible successfully to deny that the range of the Gospel includes with the body of Christian truth, its special contents and their specific applications to actual life. To silence any of them in the presence of error is to stack guns in the face of the enemy. If history teaches anything, victories do not automatically happen. Moral victories follow when prophets cry aloud and spare not; but show the people their sins. When on the contrary one of them fled from his duty to embark on the silent sea, it cried out against him. Meantime the wicked city which he shunned went recklessly on, but as soon as it heard the returning messenger's cry, it clothed itself in sackcloth. In like manner the actual history of the Gospel has been a history of preaching. Hearing has been followed by repentance and faith; but these have not sprung up spontaneously in fields of silence. Rule out slavery, rule out intemperance from the preaching of Christ's Gospel and his moral authority over the world, rule out swearing immoral lodge oaths, and when will these things spontaneously develop their own reforms? If light does not disturb darkness, darkness will remain. It often needs to be turned purposely into the black moral depths of a lodge, and if that need is real the supply must be intentional.

The religion that has no sacrifice in it has no saving element in it.

Make others happy and you will enjoy the reactionary influence of the happiness you impart.

He or she either who is false to principle for peace' sake today will some day be minus that peace for lack of that very principle.

News of Our Work.

FROM THE SUNFLOWER STATE.

On the first of last month, Rev. William Harder, pastor of the Evangelical Lutheran church of Russell, Kansas, and Secretary of the Wartburg and Nebraska Synods, read a paper before the Ministerial Association at his home town on "The Church and the Lodge." His synod does not allow a preacher to belong to a secret society, and by a resolution in 1912 it urged the pastors to testify against secret societies, and to instruct the church members in regard to the lodges. Brother Harder closes his letter: "May God bless you and the Work of the N. C. A. and all the workers in it." And we can say the same of the Pastors of his Synod, who are so faithfully lifting up a standard in our country against the heathenism so much in evidence to-day.

Cushing, Okla., July 8, 1914.

I have no objection to you publishing my name as a come-outer of Masonry. I am a real come-outer from the third or Master's degree. I was once afraid to "come out of her." I was afraid that I might be called upon to do something that I ought not to do. But after studying the matter over, I became convinced that the safest thing for time and eternity was to come out and expose evil, wherever it might be, regardless of consequences.

I have circulated expositions of Masonry and tracts over this Southwest country, but I have never seen much good from it. I have heard some good Masons cuss and swear and threaten, and make the signs of the penalties, etc. But my reasons for coming out from the lodge are clear to myself, and very easy to be found by reading the Christ life. Man cannot serve in the two kingdoms of Light (Christ), and Darkness (Satan). The reason that Satan has so much sway, or power, is because of the darkness in the churches.

Yours very truly,

A. W. AUSTIN.

"All that I am, all that I hope to be, I owe to my angel mother."

IOWA TREASURER'S REPORT.

The following is the condition of the treasury of the Iowa State Christian Association on the date of July 8, 1914:

Received from ex-treasurer Branson	$12.71
Payment of subscription	1.00
From the Christian Refd. Church, Carnes, Iowa	7.06
	$20.77

A. H. BRAT, *Treasurer.*

Otley, Iowa.

REPORT OF THE EASTERN SECRETARY.

REV. W. B. STODDARD.

It is said "man proposes but God disposes." I do not find conditions in Canton, Ohio, favorable to working the midsummer convention on short notice, as I had hoped. The sickness of one counted on to help, together with many meetings on hand, make it appear best to defer our special effort here. There are open doors for meetings that will assist. Our Mennonite friends are starting special tent meetings. Since my last writing God has been good, and some help has been given the work in the eastern section.

The most important event, I may note, is the marriage of our daughter Ruth, which occurred at Rock Stream, N. Y., July 11. I cannot in a general report write of family affairs. Every home has its interests, and even the busy reform worker will be excused from the work in the field for such important home duties. During the Sabbath spent at Rock Stream, N. Y., I listened to an able sermon preached by the pastor of the Presbyterian church in the morning. "The good is often the enemy of the best." This statement was suggestive to the writer. The question naturally raised was how can this be true? Talking with a farmer much taken with his Grange lodge I could see the belief that he could buy and sell to advantage to him overrode every other consideration. The heathen origin of the institution, the fact that the meetings held Saturday evening kept him away from church and took away an appetite for that which is best did not count with him, so long as he thought he was getting dollars and

cents. No one questions that the getting of money is good if rightly secured and used, but if gotten at the sacrifice of the soul's interest it surely becomes an enemy of the best.

The series of meetings undertaken in Brethren churches in Lancaster County, Pa., showed a live interest on the part of these people in the matters discussed. All were well attended and supported. It was estimated there were five hundred present at Manheim. I found the Washington, D. C., congregation enjoying a healthy growth. It is a great pleasure to note the growth of anti-secrecy churches in times when there is such a breaking away and going with the world on the part of the masses.

Coming north through the Cumberland Valley brief stops were made at several towns. State President Burton and others urged that I remain for meetings at Chambersburg. There was also a call for help at Waynesboro. I felt that my work was needed at Shiremanstown and vicinity. Meetings were held at Mechanicsburg and Slate Hill that awakened interest and gave strength to the right forces there. How often I wish I were forty people instead of one, that I might respond more to the great need.

When I was informed that Brother Adam Nicklas of Chambersburg was among those called to the higher life, I was not surprised. When I began reform work in the Cumberland Valley I found no more staunch supporters than the Nicklas brothers, Peter and Adam. Peter died some years ago and now Adam, together with the wife, has gone to join in the blessed reunion on the other side. What they gave for Christ and the upbuilding of His kingdom is now worth vastly more to them than all earthly acquirements.

Coming via the Erie railroad en route for Canton, Ohio, I made a few stops. Found the Free Methodist force at Union City, Pa., had just been increased by the arrival of a new baby in the pastor's home. Special prayer was offered for the work and workers by some of the "pilgrims," and your agent was much strengthened by the good helpers. Meetings were held in Union City last March. A young married woman who had many relatives in the lodge was about to unite when she heard my lecture. She rejoices much in that lecture, for it saved her from the snare. She has united with the anti-secrecy church instead, and though despised by some, rejoices in the liberty of the child of God. Her husband was strongly inclined to unite with the lodge, but has not yet done so. It is hoped that he, too, may be kept from this snare set for his soul. A young lady told of her great pleasure and profit in reading the continued story now running in the CYNOSURE.

There are hosts who join me in thanks to God for President Blanchard and his devotion to the good cause. I wish every one could read his article in the July CYNOSURE. Over and over, and over again the reform worker is assured that if lodge people will only "live up" to the teaching of the lodge they will be saved. How forcefully President Blanchard calls attention to the fact that we are not saved by "living up" to anything. Those who are saved "live up," but no one can "live up" until they are saved.

May God lift us all up and give us greater power to lift up those who are in need on every hand.

For the present I press the work as I find the opportunity in Ohio. Weather is seasonable and crops looking well in this section. How good God is! How little we appreciate His gifts!

REPORT OF NEBRASKA STATE SECRETARY.

REV. A. MURRMAN.

The past six weeks have been among the most strenuous I have ever spent in the Lord's work. And I have been in many strenuous campaigns in union revival work, in no-license campaigns and in efforts to stamp out the glaringly worldly practices in various churches.

In no other work, however, have I ever found such a quick and vicious response on the part of the enemy to every statement of the facts; in no other work have I ever witnessed such a readiness to invent malicious falsehoods in order to discredit the workers, or to resort to violence in order to silence him as in this work of giving our testimony against the secret orders.

I more than half suspect that the rea-

son why many good men, preachers and evangelists so generally avoid this subject is not because of their "wisdom" or their devotion to the "simple gospel," as it is because of their fear of the demons that are at once let loose when the truth is told concerning the false worship of the lodges. It is indeed much easier to "let them alone," but when we consider to what extent they are handing over their converts to these Christless societies to be drilled by them in heathen ways, though often in language clothed in Scripture phraseology, and to offer prayers from which the name of Christ is carefully excluded—to form associations that are not within the Christian's privilege; to swear away their Christian liberty in vulgar oaths with barbarous penalties attached; to adopt secret methods that are much more fitting for a counterfeiter or a thug than for a decent man, let alone a Christian—when we consider to what extent ministers are doing this today, it seems to me that more prophets are due to speak out on this subject, even though the *profits* may be somewhat curtailed thereby.

I have been especially impressed by the following facts, some of which I greatly regret and record with sadness:

First. The most bitter and vituperative enemies of fair play and free speech on this subject are not found among the lawless thug element but are quite generally found to be respectable citizens, and frequently prominent leaders in the churches. Men who are loud in their condemnation of the "Knights of Columbus" as the foes of free speech, boldly insist that nothing shall be said on the lodge question except what is favorable to it. The violence that is denounced in a Knight of Columbus as a vice is at once pronounced a virtue when used on behalf of Masonry or Odd Fellowship.

Some Examples.

In Lowell, Michigan, it was a physician and a trustee of the Congregational Church who used language that would not look well in print to express his hatred of the writer, who on the previous Sunday had given his testimony against Masonry and its brood of smaller orders, nothwithstanding I had put upon the witness stand such men as Daniel Webster, Charles Sumner, Wendell Phillips, President Finney, D. L. Moody, Joseph Cook, President Blanchard, A. C. Dixon, R. A. Torrey, Francis E. Willard and others, repeating the strong words used by them in condemnation of the lodge.

At Rulo, Neb., it was a church trustee who put it thus with much gusto: "You are a traitor and ought to be strung up by the neck!"

At Verdon, Neb., it was a prominent woman, a member of the church in which we met, who, at the close of the service, rushed towards the pulpit, shaking her fist and shouting, "You are a vile hypocrite and if you know what's good for you, you'll take the next train out of town. If you don't you'll be sorry for it!"

At Humboldt, Neb., where the mayor kindly escorted us home after a very successful meeting at the Park, and where a howling mob followed us several blocks calling for "eggs," "tar" and other similar "arguments," I was told that among the mob was at least one Sunday school teacher, and if I had really been treated to a coat of tar, no one in town would have been better pleased than a Sunday school superintendent, unless perhaps it might have been the pastor of his church. There were about three hundred people at the Park, and after about an hour and a half the meeting came to a sudden close by reason of a vicious dog fight started at my feet. Then I realized for the first time that others had been making "plans" that were to be put in operation at this meeting. When I saw the men closing in on me, I turned to get out of the center and very providentially walked right into the hands of the mayor, who had to accompany myself and Mrs. Murrman to the very door of the house where we had our rooms. Humboldt's mobs are not made up of the saloon element but of men who know all about "Masonic charity" and who also adorn themselves with the three links indicating "Friendship, Love and Truth." Yes, indeed!

In our Lord's day it was the self-righteous Pharisees and the elders who were the bitterest enemies of the truth, while the Publicans and the harlots were nearer the kingdom of heaven than they. It is so still.

Second. The testimony of pastors has

been almost unanimous to the effect that their lodge association has not helped their churches as they had hoped it would. Some pastors have joined the lodges with the sincere desire of thus reaching the men and winning them to Christ and the church but thus far none have been found who testify to the success of that effort. On the other hand most of them are frank to say that they believe it has hurt more than it has helped them to win men. Not a few pastors reveal the fact that they thought it would help them financially, would boost their salary or make it easier to collect it. Invariably the result has been that the more lodge men that were added to the church, the more difficult became the financial problem, the best givers always being those who are opposed to lodges or are non-members or only nominal members, while the enthusiastic lodge members who are church members give little or nothing. Many country ministers today who went into the lodge expecting to get a "bigger piece of pie" are apparently getting no dessert at all and are really finding that their dinner is practically over when they have finished their soup—and it's pretty thin soup at that.

Third. The religion of the lodge is fast becoming the religion of the church. The idea that a good life is sufficient for salvation, like leaven, is fast leavening the lump, so that many today in our churches *cannot see* that there is any radical difference between the lodge and the church. We have even found pastors who imagined that believing in a supreme being makes one a "believer" in the New Testament sense. From such a position to that of gathering men of all religions "around one common altar" is a short step. The "universal Fatherhood of God" is also easy to one of that persuasion and I am often shocked to find that all of these notions are essential parts of the religion of many in our orthodox churches; they have been imported from the lodges in larger measure than we dream. As pastors and evangelists we need to pray for boldness as the Apostles did so often, according to the record—for boldness to bear testimony against this modern form of demon worship which deceives men with its altars, prayers and Scripture texts, minus everything that is vital to salvation.

In concluding this, my first letter to the CYNOSURE, I desire to correct an error which appeared in the last issue and for which I was responsible. In stating the facts about the lodge window in the Rulo church, I should have said that *three* lodges are advertised on it and that the central one is that of the Odd Fellows instead of the Masons. While no wrong has been done the church by this mistake, I want my statements to accord with the facts.

Tecumseh, Neb., July 16, 1914.

REPORT OF LOUISIANA STATE AGENT.

REV. F. J. DAVIDSON.

I have not been able to do much traveling the past month, but thank God I have done some very telling and effective house to house missionary work, praise His holy name. I paid two visits to Carson, La., delivering two sermons, and also a specially prepared address on the 19th of June. Unfortunately the Negroes of this section erroneously celebrated June 19 as "Emancipation day," instead of January 1st. This is due first to a lack of proper historical information on their part and second to an unwholesome desire of some fairly well educated Negroes to use June 19th as a day of financial speculation made possible by entertainments at the big gatherings. It was January 1, 1863, that President Lincoln signed the "Emancipation Proclamation" declaring all Negro slaves henceforth and forever free. The Negroes through the length and breadth of this country ought to make January 1st, and each succeeding year, a Jubilee of rejoicing and giving of thanks and praises to God for His manyfold blessings, and perpetuating the memory of Abraham Lincoln by paying just and richly deserved honor to his name. Nevertheless, having been especially invited by the good people of Carson, I availed myself of the opportunity and delivered to them a specially prepared address in which I pointed out the dangerous and debauched condition into which oath bound secret societies are plunging the people, and how they are causing great spiritual declension and dearth in the Christian Church. There was a respectful gathering of both col-

ored and white hearers, many of whom gave hearty approval, while a few walked away murmuring. I secured several CYNOSURE subscribers.

I have visited and preached at Pickering, La., and also at a station far back in the country. I held a week's meeting and "Ministers' Institute" at St. Mary Baptist Church, Barham. One of the newly organized lodges, Independent Sons and Daughters of Love, has about died out at Barham but the people there are strongly lodge inclined. I have had the pleasure of preaching several sermons and delivering two lectures at Mount Olive Baptist church this city.

We have just had quite a bit of excitement in Leesville. From information which seems very reliable, a young white man named Bulloch of this city and a Negro named Smith had some words June 19th, when the white man threatened to kill the Negro, but was prevented. On July 2d the Negro had occasion to go to the Nona Sawmill. There he met Bulloch and it is said by eye witnesses that Bulloch beat the Negro very brutally, using an iron hammer in giving him several blows. The Negro went home, armed himself and waited for Bulloch, when Bullock passed in the afternoon the Negro fired several bullets from a Winchester rifle, killing him instantly. This greatly incensed a large element of the white population and a crowd was quickly gathered of white men and boys ranging from ten years of age and up. Excitement ran high for a while; many threats were hurled against the Negro populace and several Negro houses and the Mount Olive Baptist Church was broken open and searched. Threats were made against the Negroes, but soon Mr. G. R. Ferguson and other leading white citizens got together and stopped further trouble and bloodshed. Everything has quieted down and seems now to be normal. Mrs. Davidson, who has never manifested dissatisfaction or uneasiness in the past, has become very nervous and has not rested a night since July 2d. Because of opposition of the lodge and of all kinds of unreasonable falsehood and misrepresentation, she is fearful lest they use a time of excitement to wreak vengeance upon us, since police protection here is very inadequate. She is very desirous of returning to New Orleans where her relatives can look after her when I am absent and where better police protection is assured. I am wholly trusting in Him who saith "Lo I am with you alway even unto the end of the world." I am His Child and He is my Father. Again He saith, "Fret not thyself because of evil doers, nor be thou envious against the workers of iniquity." Oh that we might have a qualified consecrated ministry to lead the people and preach a whole gospel and condemn every sin and abomination of modern times.

"I have pulled off my shoes, how shall I put them on?" Praise God I am standing on the holy ground of His Word. I ask the prayer of the faithful of the Lord, dear co-workers. I will greatly appreciate a word of encouragement from you at any time.

"LIZZIE WOODS' LETTER."

Argenta, Ark., July 6, 1914.

Dear CYNOSURE:

I have been up to Little Maumelle near the mountain country. We were at an old-fashioned camp meeting and God used us to His glory. White and colored people came ten miles to the meeting, which was full of the power of the Holy Spirit and men, women and children came to the altar for prayer. I told of the sinfulness of the Masonic lodge. I told of their oaths and penalties up to the Royal Arch degree. I said, my brothers, I believe you are really converted but you don't know anything about the leading of the Holy Spirit. We need the Holy Spirit, even the Spirit of Truth. (John 14:17.) No one should belong to such organizations as the Masonic lodge and the labor unions which swear to kill men, and sometimes do kill them, if they dare to open their mouth about their deviltry. Think of that strike out in Colorado. That is what the unions cause men to do to get higher wages, killing each other, and women and children.

I remember when I was quite young, that some colored men, who belonged to the Knights of Labor and my brother also, who belonged to it, used to sing a song: "We'll show Jay Gould, the millionaire, who monopolize our land, that

the Knights of Labor are in power and they hold the winning hand." I asked my brother what it was that they meant to show the millionaire and he said, "We have to do all the rich people's work and, if we are Knights of Labor, we can demand higher wages and if they don't pay we will strike and quit all the work." I said, Well, suppose you do strike, other men that are not in your order will work in your place. He said, "If they do, we will kill every last one of them." I said, My God! The Negroes had better stay out of that sort of thing. In a few months the Knights of Labor lodge that my brother belonged to went down, and I was glad of it. I said to the great congregation of white and colored men, I see now what my brother was talking about since I have read of the killing which has been done in Colorado. And brothers, you may think I am going too far, but I believe this to be the truth, that no man can serve God truly and be a Mason too. There were many Masons and Union men at the meeting.

I gave out the tracts you sent me. The white people were seated outside in the great bush-arbor we had prepared for them. We had lights out there and when we gave them the tracts they did not wait to go home but read them right there. I said to them, God loves His children and don't want any of them to perish.

A man came to me after the service and said, "Are you a Mason?" I said, No, indeed. God forbid that I should ever be in a thing like that. He said, "Well, I am a Mason and you have told all our secrets and I don't know how you got them." I said, Read that tract called "Freemasonry" and the other one called "The Worship of Secret Societies Offered to Satan." I then told him about the N. C. A. and all about how the Masons killed Morgan. He said, "Well, you know it all."

When we went home that night the old gentleman with whom we stopped said, "Brother Roberson, your wife is on dangerous ground. I used to be a Mason and I know what I am talking about. I had taken seventeen degrees and when my church, the Primitive Baptist, found it out they turned me out because they don't allow their members to belong to secret societies." My husband said to him, We are not afraid of dying. We may have to die while in this meeting, and if so, we are called according to His purpose. (Rom. 8:28.)

The old man said, "Sister Roberson, I am out of Masonry now and I am glad of it but I will have to die with the secrets in me for if I tell them they will kill me." I replied, If I were one, I would tell the secrets just as I am now doing. He said, "Yes, and if you don't stop telling on us it will go hard with you. As soon as they hear any of their secrets told, they call a meeting to see what plan to adopt to stop it and to find out where the secrets were gotten. Now," he said, "will you tell me if you are a Mason?" I said, No, do you think I would let a lot of men strip me of my clothing and put a rope around my neck and swear me to conceal murder? He said, "If you have never been a Mason, you will have to let them make you one and if you don't they will kill you. There were high Masons there last night, both white and colored and some union men also." I said, Thank God they heard the Word of truth and if they will accept and continue in the Word of truth, it will make them free. (John 8:31-32.) He said, "Sister Roberson, you are not afraid?" I replied, The Lord took all fear away from me years ago. He replied, "I am afraid for you for I know what the Masons can do." I said to him, Did you quit your Masonry because you saw the sin in it or because the church did not allow you in it? He said, "I saw how sinful it was before my pastor knew that I was in the lodge. We had to send too many to the city of refuge that ought to have been hung or put in prison for life. Masons protect each other from punishment for all kinds of evil work. In the courts, in the state and national governments, in the church and even in time of war, wherever they are, Masons protect each other whether right or wrong. That did not suit me and there are many other good men who don't like that sort of thing either but we dare not open our mouths for if we do they will kill us." He said, "When they find out where you get those secrets they are going to kill the men you get them from." I replied, I will tell them all about the

N. C. A. and its men, for they are not afraid to die for the truth. My friend said, "Do you know that all the leading men, such as the President of the United States, are Masons?" No, I don't think all the leading men are Freemasons, but if they are, God's Word is for them also, for God is no respecter of persons. (Eph. 6:9.) Later on the old man said, "Well, go on, if you are not afraid."

The news spread and the next night we had wagon loads of both white and colored men come to the meetings. I was sick that night and told my husband that he would have to conduct the meeting by himself, but when all these men came, the old gentleman said, "Sister Roberson, all these men have come out tonight to hear you talk." I fell down on my knees and asked God to give me strength in my body and to fill me with the Holy Spirit that I might be able to deliver the message, and Oh! how He did give me strength to speak, and power with the Word. They all went away well pleased and said, The Word of the Lord is right. God's children are caught in the Devil's trap and nothing but His Word will deliver them. I cried and prayed all night for these dear men, old and young who are in the Devil's traps.

I like Dr. Blanchard's tract called "Modern Prophets of Baal." I keep them to give to the preachers. May God bless Dr. Blanchard and may he live long and open up the eyes of scores of blind preachers. Well, thank God for you all. We are going through with Jesus to the end.

LIZZIE ROBERSON.

OPEN LETTER.

The following is an extract from a letter written by Miss Eliza F. Potter, Leonardsburg, Ohio, to General Secretary Marion Lawrence, the well-known Sunday school worker:

"I see that the theme of the International Sunday school convention was: 'Jesus Shall Reign,' and I also note in your report to the convention that you give it emphasis.

"The theme is well chosen. It is the right of Jesus to reign on the earth and especially in the hearts and lives of His followers.

"Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven. But Masonry excludes the name of Jesus Christ where it occurs in the Scriptures which are read in the lodge.

"Is it consistent to say in public that, 'Jesus Shall Reign' and in secret to reject him? Please tell if this is done."

"Yours for light,
(Miss) ELIZA F. POTTER."

REPLY.

Chicago, July 8, 1914.

Miss Eliza F. Potter,
Leonardsburg, Ohio.

My Dear Miss Potter:

Yours of the first at hand. I am glad you liked the Theme of the Sunday School Convention. It was a great convention in every way, and we sought to have the plan exemplify the theme. I wish you could have been present.

Yours in the work,
(Signed) MARION LAWRENCE,
GENERAL SECRETARY.

Aunt Spinsterly—I hope that your opinions uphold the dignity of our sex, Mamie, and that you believe that every woman should have a vote?

Mamie—I don't go quite so far as that, auntie; but I believe that every woman should have a voter!

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Further, I have found that God's people in our time are greatly interested in this book. I have seldom preached on it without having friends ask me if the sermons were in print. This shows that the heart of man answers in this case, as in all other cases, to the Word of God.—CHARLES A. BLANCHARD.

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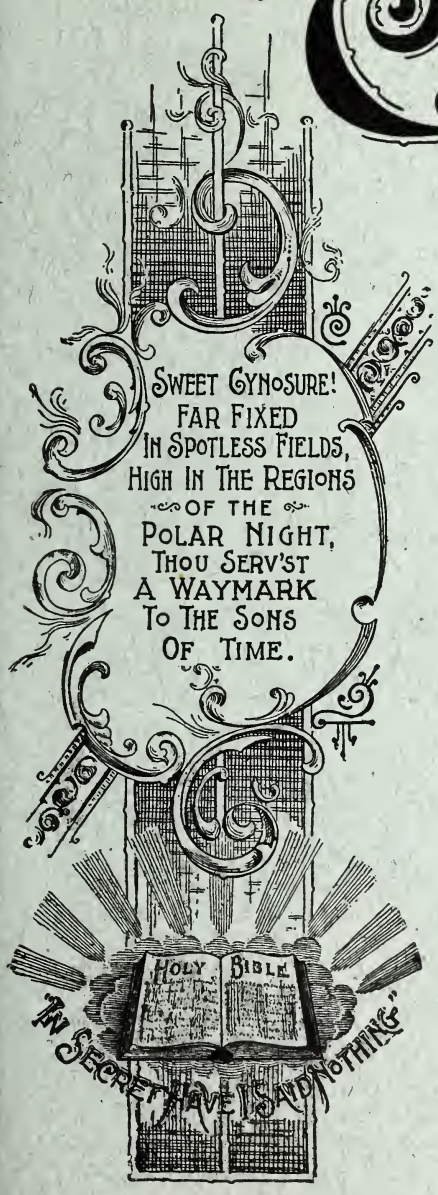

We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fulness of the divine presence, instead of seeking it where alone it is to be found, in loving obedience. —George Eliot.

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest, and resignation. In this condition divine strength is found for the hard warfare, because God himself fights for the soul.

—M. de Molinos.

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CONTENTS

Sunday School Orders, by Rev. E. Y. Woolley 137

Memorial to International Sunday School Convention 138

Phi Mu Sigma Sunday School Fraternity 139

Place of Meeting—Mystery Explained, by Rev. Mead A. Kelsey..... 139

The Christianity of Masonry—*New York Herald* 140

Mystic Shrine Penalty..... 141

Catholics and Elks.—*Sacred Heart Review* 141

The Mysteries, by Pres. C. A. Blanchard 141

Lodges Seek Special Favors. Why These Immunities?..... 156

The Court of Honor..... 168

Forms Masonic Nation.—*Chicago Tribune* 168

The Coming Conflict, by Edwin Brown Graham (continued) 157

News of Our Work:

Oregon Association 162

Washington Association 162

Ohio State Convention..... 163

We Need the Money..... 163

Report of Eastern Secretary..... 164

Report of Louisiana State Agent..... 165

"Lizzie Woods' Letter"..... 166

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, SEPTEMBER, 1914. NUMBER 5.

SUNDAY SCHOOL ORDERS.

BY REV. E. Y. WOOLLEY.

[Stenographic report of the address by Rev. E. Y. Woolley, Acting Pastor of The Moody Church, before our National Convention in The Moody Church, Chicago, May 21st, 1914.]

Mr. Chairman and members of the Convention: In the ten minutes that I have, I am going to take it for granted that the previous speakers have proved that the principles of secretism are antagonistic to the principles of Jesus Christ. That proposition, to my way of thinking, is very easy to prove. I shall, therefore, take that for granted and proceed to consider

Secret Societies in Sunday Schools.

In the last twenty years, secret societies for Sunday school scholars have found a place in hundreds of Sunday schools. These have been planned and engineered by Sunday school workers.

The pattern for these societies, so far as I know, is the "Knights of King Arthur." I have a confession of sin to make in regard to that movement because I was connected with the introduction of that order. It was before my eyes had been opened. Rev. W. B. Forbush, well-known as a writer of books on childhood and boyhood and the Sunday school, was at that time just out of college and the seminary and was in his first pastorate, a few miles from where I was a worker in the Park Place Sunday School, of Pawtucket, R. I. Mr. Forbush was much interested in the boys of his parish and organized his secret order of the Knights of King Arthur, based on Tennyson's poem "The Idyls of the King." As a result of his movement and our friendship, I formed among my boys in the Sunday school the second "Castle" of that order, and other Castles have since been started in hundreds of other schools. And this order has been copied after by various similar orders among Sunday school scholars. Now, we did this in ignorance. As Mr. Forbush and I worked together, we adopted, without very much thought, the secret features of this boys' organization, and I think the majority of Sunday school workers who have adopted the lodge form of organization, have done so without much thought—considering it merely as an attraction that would appeal to the boys. In looking back, I myself believe that our organization would have been more successful if it had been conducted without the secret features. It was not a startling success with them. I did not understand at the time why it was not more of a success, but I see now that really its secrecy was naturally antagonistic to what we were trying to accomplish in holding up Jesus Christ before these boys.

Secrecy a Positive Hindrance.

These societies have grown up because of our ignorance of the real evil principles in organized secrecy and its unfitness as a tool in Sunday school work, and that they are really harmful. I want to illustrate that by the day school order. My little boy Paul was converted when he was five years old in Dr. Torrey's tent meetings here in Chicago. He was soundly converted and his life was changed even at that age. When he was in the fifth grade in the day school they organized in that grade a boys' secret society—The Knightly Brothers—a little local society. I talked the matter over with Paul and he very willingly and quickly, and I think intelligently, saw that as a Christian boy there was some-

thing better for him than to go into that organization. Paul was the only boy in the grade who was left out. It went on for a year. He bore his lonesome condition without any complaint, but the boys did not like it and the following year they reorganized their society, leaving out the secret oath and ritual—making it an open club, and Paul went in. All the grades in that school have these little secret clubs. That club in the grade of which Paul is a member, has existed longer than any of the other grade societies in that school, and is still in existence as a little boys' open club. Now I believe this is because they were wise enough to drop the secret feature. Secrecy is not essential to work among boys and girls. It is not only not essential, it is a positive hindrance. I am not going to take time to prove that, however, I think it will be amply proven by the other speakers.

The Remedy.

What is the remedy? I believe we have a remedy. I want to suggest it. Next month in this city there will meet the International Sunday School Convention in which there will be representatives from all parts of the continent, Sunday school workers and delegates representing millions of boys and girls in Sunday school. Why would it not be a good thing for this convention to appoint a committee when the proper time comes, which shall carry through some delegate to that International Convention a resolution to be presented to that convention, calling upon them to declare against the principle of secrecy in Sunday school work.

The first objection that will be raised will come from the man or woman who is in a secret society, but I believe that theirs will be more of an apparent objection than a real one. If you will send some of the prominent men of this noble cause, men I am proud to ally myself with, I believe that half of our members on the floor of that convention would support such a resolution. Some such man as President Blanchard could prove to that body of four or five thousand delegates, even to the lodge members in it, that secretism is not only unnecessary in Sunday school work, but it is unwise. And not only is it unnecessary and unwise, but it is contrary to the teachings and life of Jesus Christ; that it is antichrist.

Testimony a Positive Help.

I want to say just one word about the fact of secrecy being unnecessary. Almost every pastor of the Moody Church during the fifty years of its history has been openly out against secret societies, including Dr. Dixon, Dr. Torrey, Mr. Moody himself and many of the others, and yet, instead of militating against the work and success of this church, it has positively helped it. This church is one of the exceptional churches that Sunday after Sunday has more men in its congregation than women. Its speakers and preachers are always free, if they are so led of the Lord, to attack secret societies and the principles of secretism, and it is not seldom that they do so. We are known to be against the lodge.

Another thing, throughout this country, any unbiased Christian worker can take any dozen churches and see that the lodge is a curse to the church in just the proportion that the lodge is in the church. And I believe that fact can be shown to the Sunday School Convention, including the lodge members themselves, and if the International Convention will at this time, or if not at this time, even if it takes three to six years to bring it to pass, pronounce against the prinicple of secrecy in Sunday school work, and our children are brought up right in the Sunday school, the coming generation will see the Church of Jesus Christ right on this great question.

MEMORIAL.

To the International Sunday School Convention, Chicago, Illinois, June 23 to 30, 1914.

Dear Brethren:

We the undersigned, representing many others, have requested Rev. E. Y. Woolley, superintendent, The Moody Church Sunday School and Rev. Charles A. Blanchard of Wheaton College Church Sunday School to present the following for your consideration and action:

Whereas, The effort to enlist scholars of the Sunday Schools of our country, in "The Knights of King Arthur," or

some other secret society, is persistent, and

Whereas, Principals of schools, boards of education and legislatures generally have sought to stamp out secret societies from our public schools, therefore,

Resolved, That we, as members of Christian churches and Sunday Schools, urge all our fellow workers in this field to disfavor whatever savors of secret society organization in the Sunday School, keeping them on a level as high at least as that of the public schools in this matter, and avoiding the very appearance of evil, to keep close to the example of our Lord Jesus Christ, who bade us let our light shine and who in secret said nothing.

Respectfully submitted,

David S. Warner, Editor, Sunday School literature, Free Methodist Church; I. B. Trout, Sunday School Editor, Brethren Publishing House, Elgin, Ill.; R. J. Miller, Editor, Sunday School literature, United Presbyterian Church; R. C. Wylie, Editor, *Christian Statesman;* A. Keiser, Editor, *De Wachter;* R. Zwier, Editor, Sunday School Dept., *The Banner* (Christian Reformed Church); Wm. I. Phillips, Editor, CHRISTIAN CYNOSURE.

PHI MU SIGMA SUNDAY SCHOOL FRATERNITY.

With a threefold object, the Phi Mu Sigma Sunday School Fraternity is everywhere securing the commendation of leading churchmen in the establishment of chapters of the organization in all parts of the country.

It aims first to get the young man into the Sunday school class, keeping him there and ultimately leading him into church membership. Secondly, it aims to build him up physically, mentally and spiritually; instructing him in the proper care of his body, while, thirdly, it inculcates brotherly love, thereby promoting a closer union.

Membership is based upon attendance at Sunday school, and any young man above the age of sixteen, who is a member of a class of an evangelical church school is eligible to membership. The fraternity is interdenominational and already has a membership in this city of over 400, with plans under way for the establishment early in the fall of a large fraternity house.

Dr. Clifton P. Clarke is the supreme master, and in accordance with recent action of the general convention of the fraternity held in this city, will shortly select a supreme council, to consist of two members of each evangelical denomination. These counselors will act as sponsors for all Sunday school classes of their denomination desiring to secure charters of the fraternity.

Senator Overman of North Carolina is one of the sustaining members of the fraternity, as is Rev. Dr. Forrest J. Prettyman, chaplain of the United States Senate, and other prominent clergy and laity of the city.

The fraternity, by its teachings of the brotherhood of man, it is pointed out, does away with much of the factionalism and cliques to be found in a large class of young men. It is modeled after the big college fraternities, which have as their aim the upbuilding of the character of the members, and totally unlike high school fraternities, which are formed for social purposes. It is strictly a Christian organization and the fraternity instinct is strong in the membership.—*The Evening Star*, Washington, D. C., June 27, 1914.

PLACE OF MEETING—MYSTERY EXPLAINED.

BY MEAD A. KELSEY, PRESIDENT IOWA CHRISTIAN ASSOCIATION.

[From *The American Friend*, July, 1914.]

Having enjoyed the high privilege of attending the recent International Sunday School Convention which was held in the Medinah Temple, Chicago, I have thought that it would interest the readers of *The American Friend* to know something of the place of meeting; that is, the Temple. To the uninitiated, like myself, the name "Medinah Temple" must have involved a mystery, and this was by no means lessened when we saw the magnificent structure, that could not have cost less than half a million, with its mosque-like domes, two of which were surmounted by huge scepters each bearing at its upper end a crescent, the universal emblem of Islam. Was this, then, a Mohammedan mosque to which we were going? No, not exactly, although related. It is rather, as I learned, the

home of a lodge of the "Nobles of the Mystic Shrine."—Shriners, they are called for brevity. This called for an investigation, for although I had long known of the Shriners, I knew nothing about them. Here, then, is what I found:

"The Order of the Nobles of the Mystic Shrine was established at Mecca, Arabia, in the year 5459 (in the year of our Lord 1608). * * * The order was revived and instituted at Cairo, Egypt, in 5598 (equivalent to June 14, 1837). * * * Temples were also instituted in various cities throughout Europe some years ago. * * * In 1871 the ritual was brought to America by one of the transient foreign members, and placed in the hands of Dr. Walter M. Fleming, 33d degree Sovereign Grand Inspector-General Ancient and Accepted Scottish Rite, and Eminent Commander of Columbia Commandery No. 1, Knights Templar, New York."

Thus it was that this order of Moslem origin was introduced into America, and Mecca Temple No. 1 instituted in New York. The ritual was revised and adapted, some features being taken from "the old burlesque association known as the Sons of Malta. * * * And a portion of the work taken from the higher degrees of the Rite of Memphis and the Scotch Rite, as well as the Royal Arch and Templar degrees York Rite." But with all the changes, it still retains a strong coloring of its Islamic origin. Only Knights Templars and 32d degree Ancient and Accepted Scottish Rite Masons are eligible to membership in the American order.

Among the official titles are to be found such as these: Illustrious Grand Potentate; Illustrious Chief Rabban; Illustrious Most High Prophet and Priest.

On the walls of the Medinah Temple were to be seen the portraits of a number of Illustrious Grand Potentates in their gorgeous robes,—in striking contrast to the portraits of Potts, Jacobs, Trumbull, Hartshorn, and others of our great Sunday School leaders to be seen within—men the insignia of whose honor is deeds and not gorgeous attire.

Since my readers may not see the portraits of these Illustrious Grand Potentates, I will insert here a description of their official costume: "Velvet purple robe or domino (beautifully wrought); flowing sleeves, trimmed with yellow or gold braid; yellow or gold colored sash; high purple and yellow silk or satin turban, with crescent of gold and jeweled; jeweled scepter with crescent at top." A copy of the Bible and the Koran lie upon the altar in the lodge room. (This I did not see, but I have it on good authority.)

The Temple itself bears the name of the sacred city of Islam, Medina, where Mohammed died and was buried, as the first temple in New York was named Mecca, for the place of his birth. Thus do men in a professedly Christian land honor the False Prophet and show respect to a faith that has been for centuries the most formidable foe of Christianity! But I did not intend to comment, but only to state the facts as I found them, and ask the question: Whither is Masonry tending?

But one thing I think must gladden every Christian heart: Over the platform in the great auditorium, above all Illustrious Grand Potentates and every other name that is named, blazed in living flame the holy resolve of the assembled Sunday School hosts, JESUS SHALL REIGN. God speed the day when that device shall be read in every temple, synagogue, mosque and above every shrine in all the world—yea, rather, in every heart let it be written, Jesus Reigns!

Oskaloosa, Iowa.

THE CHRISTIANITY OF MASONRY.

[From the *New York Herald,* Monday, March 30, 1914.]

In the Name of ALLAH, MERCIFUL, COMPASSIONATE,

MECCA TEMPLE, Ancient Arabic Order of the Nobles of the Mystic Shrine,

AFFLICTION! DISTRESS! SORROW!

With heads bowed in sorrow it becomes our duty to announce that Illustrious Noble

GEORGE WILLIAM MILLAR

has been admitted to the Unseen Temple on Nahar es Sabt, 1st day (Jamaz ul Awwal), 5th month, A.H. 1332, answering to Saturday, March 28, 1914.

He was one of the thirteen Masons

who organized Mecca Temple. He was an Honorary Past Potentate and for many years the Treasurer of the Temple. He was No. 7 on our rolls, and his life was imbued with purity of thought and deed and the exercise of all those attributes which are the active elements of every true Mussulman's daily existence. No longer will he listen to the solemn call, "ALLAHU AKBAR," but from the Minaret of Allah's Mosque may he be the Muezzin to make the call.

"ASHADU AN LA ILAHA ILL' ALLAH"

(I bear witness that there is no god but God.)

MYSTIC SHRINE PENALTY.

The penalty of the obligation of the Mystic Shrine is as follows: "In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same, Amen, Amen, Amen."

CATHOLICS AND ELKS.

There died recently in an American community a leading citizen. He was a Catholic. He was also an Elk. Members of the Elks "lodge" of which he was a member came to his house and conducted the Elks service over his remains. Then the body was borne to the parish church, where a requiem Mass was sung. At the cemetery two services were conducted—one by the priest, the other by the Elks. Now, for Catholics there is only one ritual and one religious service; and the "non-sectarian" organization that obtrudes itself into a Catholic house or a Catholic cemetery to perform rites and ceremonies which are and must be meaningless and futile, so far as Catholics are concerned, is most presumptuous. But the blame rests not so much on the organization, which usually does not know any better, as on the Catholics who belong to it, and put themselves on a level religiously with all sorts and conditions of people outside the church.—*Sacred Heart Review*, Boston, Vol. 51, No. 19.

THE MYSTERIES.

BY PRESIDENT C. A. BLANCHARD,
WHEATON COLLEGE, ILLINOIS.

Stenographic report of an address by President Blanchard at the National Convention held in the Moody Church, Chicago, May 22, 1914.

I found myself sort of envying my brethren as they were speaking. I should like myself, just to preach the Gospel to-night for the Gospel is the

good news. To-morrow I hope to have the privilege of holding forth the Word of Life in a distant city. I am to have that privilege for three successive days, and I shall enjoy it a great deal better than what I have to do to-night; but you know the prophet once said to Israel to pluck up as well as to plant; to pull down as well as to build; and it is the most foolish thing in the world for a man to try to put a good house on a poor foundation. We are commanded by the Holy Spirit not to sow among thorns. There is a lot of that sowing done. Sowing among thorns; good seed thrown out into the places where it is, humanly

speaking, bound to die. When I was a boy slavery ruled this country, preachers owned slaves; bishops owned slaves; sold little baby slaves to get pin money for their wives. That was the common thing. It was legal. No church members, speaking generally, dared to say anything against it. No preacher who valued his reputation said anything against it. They said, "Let us preach the Gospel and slavery will take care of itself." Well, it did, but it cost a million lives and tens of millions of dollars, and no one can tell what the tax payers will pay for the infidelity of our people fifty or sixty years ago. When my father went to England in 1840 he preached in six churches in London and they offered him liquor at the pulpit stairs of every church he preached in in that town. They never baptized a baby without serving liquor. In this country at that time they did not entertain a preacher without a bottle of liquor. They kept their spirits up by pouring spirits down. That was universal. I had a friend, I knew him well, his barn was burned. Afterwards his house was set on fire several times, though it did not burn down, for the fire was checked. Why did they do it? He was a God-fearing man, an humble great-souled man. They did that because he signed the long pledge. The short pledge was that you would not get drunk, the long pledge was that you would not drink any liquor that might make you drunk. Now all these good people thought it was all right to sign the short pledge, but it was most absurd to say you would not drink. Every gentleman did it, why should he not do it? He set himself up before other folks; and so he had to fight for the house he lived in, because he signed the long pledge. Now you know we have half the territory of the United States under prohibition law.

Mary H. Hunt went on a pilgrimage all over the state, trying to get people to say the children in the public schools should learn what tobacco and whisky would do to them, if they got to using them. It looked for a long time as though it could not be done, but it was done, and I believe now that there is a state law for it in every one of our forty-eight states. When Mary H. Hunt was at the temperance congress in Germany, the Empress of Germany sent for her to come and spend the afternoon with her, and when she entered the drawing room where the Empress was waiting her, the Empress rose and came forward and, putting out both her hands, said: "Mrs. Hunt, I have asked you to come and teach me how to teach my boys to become total abstainers," and before she left every one of those six sons was a pledged total abstainer; and a little afterwards the Crown Prince was in a social function, where one of the exercises was drinking the health of the Emperor, and he said to his counsellor: "I have signed a pledge not to drink wine any more. What will I do?" And his adviser said: "Well, this is a state function, and it might be a very serious matter if you do not drink. You had better pretend to drink, anyway; you better put your glass to your lips anyway." And he did, but he was in trouble, and he went to his father about it, and said to him: "Father, you know I have signed the pledge. Mother wanted me to, and you were willing I should, and I did it, and now last night I had to drink your health, or else neglect to drink it, and I pretended to do it, and what shall I do?" And the Emperor issued an order throughout the German empire saying that in all occasions in drinking the health of the Emperor it would be lawful to drink it in water, rather than in wine.

This simply shows the way things are going. But they don't go that way

without blood and tears of these people, the workers in the Christian Church. *And there is going to be blood and tears for every reform that the Christian Church makes.*

So much for the taking up of this definite work. I would a thousand times rather speak to you of the goodness of God, than to speak to you of the failures of us men, and our duties to take the stumbling blocks out of the way, but you know the prophet when he was sending forth the word said that we must take up the stumbling blocks out of the road. We must gather up the stones, but sometimes we must pull down before we build, we must pluck up before we plant. We have no right to be throwing good seed into ground where it is practically certain to be choked with thorns. That is the justification for the work which I have to do.

Source of Lodge Religion.

Now, in the second place, I am not going to do this work of speaking on **The Mysteries** as I sometimes do it. I may say, I am *not* going to do it as I prefer to do it. I prefer to discuss the lodge question from the New Testament. The New Testament has everything in it that a man needs to know in order to show that secret societies are of the Devil. Any man that will walk by the New Testament will first or last get out of the lodges, if he is in, and if he is out he will stay out, if he gets to be enlightened by the Holy Spirit and to walking according to the New Testament. To-night I am not going to speak from the Bible standpoint at all. Now I will tell you why. It is because everybody has the New Testament and comparatively few people have the books of the lodge, which show what the organizations really are. The ignorance of all people in regard to this subject is something startling. You won't believe it, until you know it is true, until you have studied the matter. Lodge men themselves, generally speaking, don't know anything about the history, the philosophy and the religion of the lodges. They know how they were initiated; they know how to give some grips and signs; they know how to pronounce a few passwords, and that is practically all they know about the organization. Where the organization came from, what the organization really is, and means, these brothers of ours do not know at all. Now this is an excuse and it is a grain of salt, because when these brothers find out what the organizations actually are, they will turn from them in horror. Thousands of them have done so already; other thousands of them will yet do so, and therefore we are encouraged to let the light shine.

Authorities.

I have here on the desk a number of books, and with a single exception, they are every one of them books written and printed and sold by lodge men. I have one book here which is not a lodge man's book. That is, this was not written by a lodge man. You say to me, if all the other books are lodge men's books, why do you have that other book there? I answer, because this book contains quotations, extracts, many of them from books which lodge men did write, and although I may read a little from this book, tonight, I shall not read a single word that was written by an enemy of secret societies. Everything I read from this book will be from some man who is a member of a secret society, not a seceder, but in good and regular standing and who wrote, not to condemn secret societies, but to recommend them to men. Now that is the reason why I have this book in my hand. This book is called "Freemasonry Illustrated." It contains the ritual of the first seven de-

grees in Masonry, and it contains notes and comments with voluminous extracts from Masonic writers, and it is because of these extracts from Masonic writers that I have this book here tonight. But for them, I should not have this book at all.

This book which I hold in my hand is called Mackey's "Ritualist." It is a combination of two books written by Dr. Alfred G. Mackey of Charleston, South Carolina. One of these was "The Manual of the Lodge," which contained the manual of first three degrees; the other was "The Book of the Chapter." Putting the Manual of the Lodge and the Book of the Chapter together he made the Ritualist. He said he put these two books together, because he wanted a little book that the Freemason could slip into his pocket, when going on the train, and thus have at hand to read when he had leisure. Now he said, "My Manual of the Lodge is for the library; my Book of the Chapter is also a larger book. I put the two together in small form, and call them the Masonic Ritualist, and I do this for the Freemason." This book, as I say, was written by Albert G. Mackey, of Charleston, South Carolina. Now Albert G. Mackey was one of the 33d degree Masons of the Southern Jurisdiction. We have two Scotch Rite jurisdictions. We have two Grand Inspector-Generals of Scottish Rite Masonry, one in the South, and one in the North, and A. G. Mackey was one of the Southern Grand Inspector-Generals of the Southern jurisdiction. He died some years ago, but during his entire adult life he was one of the leaders of Freemasons in the United States; one of its most voluminous writers. He wrote a book on "Masonic Jurisprudence," and he also wrote a book called the "Lexicon of Freemasonry." That is this book that I hold in my hand. Now all of these books were written by Albert G. Mackey, of Charleston, South Carolina, Southern Grand Inspector-General of the 33d and last degree of Scottish Rite Masonry for the Southern jurisdiction for the United States.

This book which I now hold in my hand was written by a New York Freemason, Daniel Sickels. He was also a 33d degree Mason, but belonged in the Northern and not the Southern jurisdiction. It is his "General Ahiman Rezon." This has to do with the Blue Lodge and not with the degrees beyond the Blue Lodge. It shows the burial service and other things of that kind such as Masonic hymns and prayers for use in the three degrees and in the burial service, installation of officers, dedication of lodges, etc., etc.

This book which I hold in my hand is called "Chase's Digest of Masonic Law." Chase was also a Freemason, never got so high in the Scottish Rite as the other men I have named, but he was a prominent Freemason. His book is a compilation of Grand Lodge decisions. These are all written by lodge men to recommend lodges; so when I read from these books, you are not listening to something that some member of a religious denomination who holds lodges are wrong, has written, you are listening to what lodge men say—not ordinary lodge men, who took a few degrees, and kept on transacting their business, and who go to lodge once or twice a year—you are listening to the men who made or make a business of Freemasonry, who hold the state offices, and write and sell the libraries, and make a living by Masonry.

This book is "Macoy's Cyclopedia of Freemasonry." It is a Cyclopedia of Freemasonry written by an eminent English Freemason by the name of George Oliver. I will read the title from the title page, "A Cyclopedia of Freemasonry; embracing the whole of Bro.

George Oliver's Dictionary of Symbolical Masonry, together with a comprehensive supplement containing definitions of the technical terms used by the fraternity; also an account of the rise and progress of Freemasonry and its kindred associations, ancient and modern. Edited by Robert Macoy, Inspector General 33d degree, author of 'The Masonic Manual.'" He also represents one of the leaders of Freemasonry.

The next book is entitled "The Origin of Freemasonry." It is written by a German whose name is Steinbrenner. This is one of those patient, careful, thorough examinations of the subject which German scholars are very likely to make. His is a history of Masonry. Its contents begin: "What is Masonry?" and "Historical Literature of Masonry," and "The Legend of the Guilds," and "The Steinmetzen" of Germany, and "The 'Freemasons' of England," and "The Grand Lodge of England," and "Masonic Degrees," etc., etc. This, as I say, is by a German Freemason.

This book which I now hold in my hand is called "Webb's Monitor." The particular interest there is in this is that it was the edition by John C. W. Bailey, a masonic publisher in Chicago at the time I was preaching here years ago. He published a masonic magazine and different masonic books; this is one of them, and this book contains not only the Manual of the Lodge by Webb, but it contains also the Synopsis of Masonic Law by Robert Morris, who was a Presbyterian elder and a distinguished Freemason of Louisville, Kentucky. This is written on the one hand by Webb, who was an English writer, and on the other hand by Mr. Robert Morris of Louisville, Kentucky, who died recently, being of the 33d degree of Scottish Rite Masonry.

I think I have told you about all the books which I have here excepting one, and this other book which I have is also from Oliver, who is the original author of this "Cyclopedia and Dictionary." The English author, Rev. George Oliver, was an eminent English Freemason, and he prepared in this book twelve lectures on the history of initiation. This book tells us about the way secret societies came to be, how they have carried on their work, through many, many years, through centuries, through thousands of years. It is a discussion of the general history of initiation in Persia, Hindostan, in Scandinavia, in Greece, of the Mysteries of Bacchus, and the Mysteries of Adonis, etc. There are twelve lectures in this book by Rev. George Oliver, which are given exclusively to the history of initiation.

Now you will observe that I am not going to read to you a single word from anyone who is not a Mason in good and regular standing. I am not going to read to you from the Bible; I am not going to read to you from President Finney, that great man of God, under whose labors so many thousands of men confessed their faith in Jesus. I shall not read you any word from the great founder of this Association, though he spoke repeatedly on this subject, and as plainly as it is possible for a man to speak in the English language or in any other; I shall not give you any single word from the sainted men who have been pastors of The Moody Church here: Mr. Jacoby, Mr. Dixon, or Mr. Woolley, the present acting pastor, all of whom have given testimonies of what they experienced as lodge members, and you can talk with them just as well as I can. I do not need to repeat anything that they have said.

We have something like twenty-five or thirty denominations in this country who do not receive members of lodges into membership. I shall not quote them, not one of them. I shall not ask

any of the reasons they assign for antagonizing Freemasonry. I want tonight, as well as I can, to show you what Freemasons themselves say about lodgism. That is what I am going to try to do.

Now you cannot charge me, can you, with misrepresenting these Masonic lodges, if I simply read to you what their prominent men say concerning them? and understand me when I read from these authors, I know perfectly well that I am saying new things to lodge men, as well as to those who are not lodge men. I am sure that there are lodge men in this city, plenty of them, who would be horrified if they were here tonight to listen to the things that I shall read to you out of these books. I am perfectly certain that there are lodge men who will say it is impossible that things of that kind should be written by lodge men. Members of the order will say, "I have belonged to this order so long and I know these things cannot be true," and yet, if these men were here, and should come forward to this desk and take these books they would be compelled to admit that they did not understand the nature of the organization of which they are members, and if they are Godly men, as many of them I trust are, they would right here and right now resolve to terminate their connection with this organization.

So much for the purpose which I have in view, and for the method which I propose to pursue. I am tonight reading to you from lodge men and the question which I have taken is this:

What is the relation of the lodges of our time to the ancient mysteries?

I will read to you first from Steinbrenner, on page 138. Of course I shall be compelled to read briefly. Now all you who would like to consult these books may have the privilege at your leisure. I will, however, attempt to read fairly what I do read, and not to misrepresent others by the partial reading which I shall do.

The Age of Masonry.

I take up first this question: What do lodge men say about the age of Freemasonry? What does Steinbrenner, this German writer, say about the age of Freemasonry? When did Freemasonry originate? How old is it? Where did it originate? Did Solomon have anything to do with it? Did the two Saints John have anything to do with it? Where did it come from? I read: "Historical investigation, however, has clearly demonstrated that the present system of degrees is of comparatively modern origin, being totally unknown to the craft at the time of the revival in 1717. Originally there was but one degree of initiation; the names of Apprentice, Fellow and Master being merely the designation of classes of workmen, and not of degree or grades of initiation. The actual society, or fraternity of Masons both in Germany and in England, was composed only of Fellows, who were received or initiated into the 'craft' with certain forms and ceremonies, having a symbolic reference, and designed to make a deep and lasting impression upon the mind. This ceremony of initiation, as practiced among the medieval German Masons, we have already described, and while it proves that our fraternity is in reality derived from the operative Masons of Europe, it also shows that many of the ancient customs and usages of the Craft have been faithfully preserved unto this day, although in a somewhat altered form."

Now that extract if I were to go no further with the reading, would show you two things: In the first place, that Freemasonry, as we have it in Chicago, originated after 1717; second that this Freemasonry which we have in Chicago had a historic connection with certain

older organizations or lodges of operative masons who worked in Germany prior to this date which I gave you. But the reading would show clearly that the two organizations were different in character. The lodges in Germany being composed of men who built houses; the lodges in England and other parts of the world, since 1717, being composed not only of operative masons, but of lawyers, doctors, store keepers, preachers, teachers, men of all walks and departments of life. The older organization being an organization of builders and mechanics, the present organization being a mystic secret organization for other purposes than building. That is what this extract shows, that I have already read. That is what would be confirmed, if I should continue to read.

Now I am going to read to you just a moment from this book, which I hold, written by a gentleman who was for many years the Grand Secretary of the Grand Lodge of the Freemasons of the State of Iowa, and who lived in the city of Cedar Rapids, Iowa. There was, at the time I was there, some years since, the largest and best Masonic library in the United States, if not in the world That library contained some ten thousand volumes devoted to the subject of secret societies. This Secretary Parvin, Secretary of the Grand Lodge, was librarian of that library, and I suppose was as well informed regarding all lodge history, as any man in the United States. I am going to read what he says about the antiquity of Freemasonry. I am talking to you about the relation of Freemasonry and kindred organizations to the *ancient mysteries,* and what I want now is to clearly set before you the fact that modern Freemasonry is not in itself ancient. It is modern; less than two hundred years of age. This has a bearing on a good many questions which I will not touch on at this time. Secretary Parvin was speaking before the Grand Commandery of the Knights Templar of the State of Iowa in 1875 and he said, among other things: "We are wont to meet annually and often to tell the old story of the origin of the institution and to present to people who honor us with their presence that same old dish of hash called Masonic history, tracing the institution back to the time when the morning stars sung together and all the sons of God shouted for joy." And then he goes on to show that Enoch had nothing to do with Masonry, that Solomon had nothing to do with Masonry, that the Saints John had nothing to do with Masonry; and then he says that he had recently been asked to purchase a publication that stated that all the Presidents of the United States had been Freemasons, and that all the generals in the army of the colonies in the revolution were Masons, excepting Arnold, and he proceeds to say that neither of these stories was true and that Arnold was a Freemason, that certain other generals were not Freemasons, and a number of presidents of the United States were leading opponents of Freemasons. I will not stop to read farther from that book now. All of you are privileged to examine it who care to do so.

I want to read from "Macoy's Cyclopedia and Dictionary of Freemasonry" a few words to show you how confused Masonic writers are in regard to this subject, because it is admitted that there were ancient mysteries, and it is admitted that modern mysteries, or modern lodges exemplify them in certain particulars, and certain persons affirm that in these exemplifications they find a proof of descent, that the lodges have come to us from the mysteries of which they are lineal descendants. I read now

from the Antiquity of Freemasonry in Macoy's "Cyclopedia and Dictionary of Freemasonry." He says:

"Notwithstanding much that is claimed as true in Masonic history, by enthusiastic brothers, must fall before the stern tests of sound philosophical criticism, yet the high antiquity of the institution is incontestably established. A part of the ritual of Freemasonry originated in Egypt, and was engrafted on the system of the Sidonian builders. This society also adopted a portion of the rituals of Eleusis and Adonis, and through this order Freemasonry was introduced into Judea, and constructed Solomon's Temple. We fail to find a vestige of Masonry among the Jews previous to this period. In the time of Numa Pompilius, King of Rome, a branch of the Order of Hiram appeared in Italy and formed the Collegia Fabrorum and Artificum. This society of builders continued in uninterrupted succession till the downfall of the Roman empire, when they spread over all Europe, and a portion of it settled in Britain. Here it had a plain and tangible history till 1717, when the Brotherhood laid aside its operative character, and became entirely speculative."

In other words, Freemasonry may be traced to the ancient mysteries of Egypt, Greece and Syria, which as he says at that time was operative. Now speculative Freemasonry, the kind we have here in this city, originated in London in 1717.

Now I will read to you just a moment from Mackey's "Lexicon of Freemasonry" to the same general effect. He mixes up the operative masonry of former years with the speculative masonry of our time. I am reading from "Mackey's Lexicon" on the antiquity of masonry:

"Freemasonry is, in its *principles*, undoubtedly coeval with the creation, but in its organization as a peculiar institution, such as it now exists, we dare not trace it further back than to the building of King Solomon's Temple. It was, however, in its origin closely connected with the ancient mysteries, and the curious inquirer will find some gratification in tracing this connection."

Now he says he cannot trace Masonry back further than Solomon's Temple, and he says in the second place, "Masonry in its origin was closely connected with the ancient mysteries." Now if that is true, and if we can learn what the ancient mysteries were, by and by, then we shall have a hint as to what the real character of Freemasonry is, don't you see, and Freemasonry may be connected as to its *principles* with the ancient mysteries, for the testimony of these Masonic writers I have given you says clearly that as an organization it cannot be by any possibility traced to them. In other words, it may be a spiritual descendant, but not a lineal descendant from the ancient mysteries.

I will read to you one more extract. It is from the "General Ahiman Rezon" by Daniel Sickels of New York, himself a Southern Inspector-General of the 33d degree of Scottish Rite Masonry. In the charge to the Entered Apprentice—after he is made an Entered Apprentice Mason, he is permitted to go to his room and secure his clothing and is brought back into the lodge room and required to stand in the Northeast corner of the room, and standing in that corner he received from the Master what is called the "Charge of the Entered Apprentice." I am giving only one section which has to do with the age of Freemasonry as the question is whether or not Freemasonry as an institution goes back to the ancient mysteries, or whether it has any connection with the ancient mysteries. The Master says:

"Brother: As you are now introduced

into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial; and honorable as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies."

Observe he says the institution is very old; that it has been encouraged and promoted by the best men of the world, and never was an institution any better than this, found anywhere. Never were teachings any better than those which are found in the Masonic order. I have read from Daniel Sickels the Charge to the Entered Apprentice, which is universal. It is in Blue Lodge Masonry.

Character of the Mysteries.

Now what are the ancient mysteries which in this well defined manner are said to be the origin of Freemasonry? What are they like? What was their character? I am going to give you in the first place a few statements of fact and then will confirm them by testimony from these writers.

In the first place the ancient mysteries were religious organizations. In the second place they were secret organizations. There were religious organizations of the olden time that were public, there were religious organizations that were secret; what were called mysteries were the secret religious organizations. In the third place these organizations were Christless—that is to say, they had no knowledge of the Savior. Their teaching was teaching from nature; from the reason of man. There is no Lord Jesus Christ anywhere in the ancient mysteries. Of course no one would expect to find clear teaching as to the Lord Jesus Christ in any secret organization, in view of His own character, but I do not to-night dwell upon that. I say that these organizations were first religious; second secret; and third ignored or excluded all mention of the Lord Jesus Christ; fourth, these organizations were cruel and bloody, and fifth, they were immoral and obscene. This also I shall substantiate by quotations that I will read to you in a moment from these Masonic writers. They were secret, they were religious, they were Christless, they were cruel and bloodthirsty, they were immoral and obscene. The testimony in regard to this matter is overwhelming. I have never read in a public assembly what I am going to read to you to-night. If I could put the books into the hands of each one of you, I would not read these things at all; but I cannot put these books into your hands, so I am going to read some things that I am sure will surprise you. They are surprising. It is a wonderful thing that Satan should ever allow friends of his to write such things as there are in these books; and it is a greater surprise that the friends of God should ever be in blindness to the things that I am going to read to you in a moment.

I say they were first religious, second secret, third Christless, fourth cruel, fifth immoral and indecent.

Now for the testimony, and I will have to ask you to keep this testimony in mind because there is a great deal of confusion among these different writers, yet the general teaching is all in one direction, as you will find.

In Macoy's "Cyclopedia of Masonry,"

page 281, is an article on the Universality of Masonry which is thus described by a Masonic writer of the last century: "Leaving holy ground, we trace Masonry amongst the Eastern Magi, and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European apostle of Masonry, Pythagoras, from whose propagation it reached the British Isles. Its principles were respected and disseminated by Brahmins, philosophers, artists, and saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination, and arts on the banks of the Ganges, in the hieroglyphics of Egypt, the sanctuaries of Eleusis, the schools of the sages, the caves of the Druids."

Now this is from Macoy, and it tells us where these Ancient Mysteries were found, and from the testimony of Masonic writers and from the testimony of historians we can learn what the religious ceremonies of Egypt, India, Greece and Great Britain in the early days were. The Druidical religion of Great Britain is a matter of historical fact. It is a question which we can investigate for ourselves as we please.

Mystery History.

Now I want to read from Macoy again on page 458 something in regard to the character of these mysteries. These different mysteries were the secret religions of the people.

Macoy says: "Previous to the advent of the Church this great work was accomplished among the civilized nations of antiquity by organizations, which are designated under the general name of Mysteries. It appears that all the perfection of civilization, and all the advancement made in philosophy, science and art among the ancients are due to those institutions which, under the veil of mystery, sought to illustrate the sublimest truths of religion, morality and virtue, and impress them on the hearts of their disciples. Although history speaks of several institutions of the kind, as the Eleusinian mysteries, the mysteries of Mithra, etc., yet all had a common origin, and a like purpose, and never exhibited a greater variety of forms than the Christian Church. The principal of these mysteries are: 1, The Indian Mysteries; 2, The Egyptian; 3, The Orphic; 4, The Cabirian; 5, The Phrygian or Samothracian; 6, The Eleusinian; 7, The Sidonian or Dionysian; 8, Pythagoreanism. The civilization, and the social institutions of India, Egypt, Greece, and Syria, and the degree of enlightenment in religion, morality, and science, to which they attained can be traced directly to the salutary influence of the Mysteries. From the foregoing it will be seen that—to a certain degree following the opinion of many of the early Christian fathers—they realized the idea of a Church. As none but the just and virtuous were eligible to membership, the initiated were—at least were reported to be—the wisest and best of all countries, and constituted the ancient Pagan Ecclesia—if one may so speak—the Church, the assembly of the wise and good; a body competent to teach and enforce the everlasting truths of religion. Their chief object was to teach the doctrine of one God, the resurrection of man to eternal life, the dignity of the human soul, and to lead the people to see the shadow of the deity, in the beauty, magnificence and splendor of the universe. By the most solemn and impressive ceremonies they led the minds of the neophytes to meditate seriously the great problems of human duty and destiny; imbued them with a living sense of the vanity and brevity of life; and of the certainty of a future state of retribution; set forth in marked contrast the beauty of virtue

and truth, and the deep bitterness and tormenting darkness of vice and error; and enjoined on them by the most binding obligations, charity, brotherly love, and inflexible honor, as the greatest of all duties, the most beneficent to the world, and the most pleasing to the gods. They also, by these rites—rites magnificent, and impressive, and startling—by sudden transitions and striking contrasts, rites commencing in gloom and sorrow, and ending in light and joy, dimly shadowed forth the passage of man from barbarism to civilization, from ignorance to science, and his constant progress onward and upward through the ages, to still sublimer elevations. The trembling and helpless neophyte, environed with terror and gloom, and pursuing his uncertain and difficult way through the mystic journey of initiation, which terminated in light and confidence, was a type or representative of humanity marching upward from the gloom and darkness of the primitive state of barbarism, to a high degree of enlightenment, of social refinement and perfection," etc., etc. There are several pages of such description, but I stop here.

Mysteries of Mithras.

Now I will read to you a little about the Mysteries of Persia, or the Mysteries of Mithras, and I read from the 303d page of "Mackey's Lexicon" on that subject. The article is Mysteries of Mithras.

"The Mysteries of Mithras were celebrated in Persia. They were instituted by Zeradusht or Zoroaster, an Eastern sage, concerning whose era the learned are unable to agree, some placing it in the reign of Darius Hystaspes and others contending that he lived centuries before the reign of that monarch. Zoroaster reformed the doctrines of the Magi, and established a theology which was adopted as the religion of the Persian, Chaldeans, Parthians, Medes, and other neighboring nations. According to the Zend Avesta, the sacred book in which these doctrines are contained, the Supreme Being, whose name significes 'Time without bounds,' created light in the beginning; out of this light proceeded Ormazd, or the principle of light; who, by his omnific word, created the world.

"Mithras resided in the sun, and hence that luminary was worshiped as the abode of the God of Light. He was represented as a young man covered with a Phrygian turban, and clothed in a mantle and tunic. He presses with his knee upon a bull, one of whose horns he holds in his right hand, while with the right he plunges a dagger into his neck. This was an evident allusion to the power of the sun when he is in the zodiacal sign of Taurus. In Persia, the mysteries of Mithras were celebrated at the winter solstice; in Rome where they were introduced at the time of Pompey, at the spring equinox."

I call your attention to this for this reason: When you come to study Freemasonry in its relation to the ancient mysteries, you will find two things: In the first place, the ancient mystics worshipped the sun on the ground that the sun is the source of light and heat and power, and that the living beings in the world sprung from the sun; and in Freemasonry, you will find the sun is constantly referred to in ceremonies of the Order; so that you have in the first place the fact that the sun was worshiped in the ancient mysteries, and in the second place, Freemasonry is in a way perpetuating the worship of the sun. The name of the sun in those days was, among our Jewish fathers, Baal; he was called in Egypt, Osiris; he was called in Persia Mithra;

these were merely different names of the sun.

Mysteries of Eleusis.

I shall read about the mysteries of Eleusis. I will read this as briefly as I can, although I am conscious of the fact that you ought to have the whole reading in order to get the whole idea in the teaching. I am reading from the article on Eleusinian Mysteries pages 134 and 135 in Mackey's "Lexicon of Freemasonry," and I take a selection only.

"These replies," speaking of certain articles which had been given, "proved that the candidate was duly and truly prepared, and that he had made suitable proficiency by a previous initiation in the lesser mysteries. The calf skin was taken from him, and he was invested with the sacred tunic, which he was to wear until it fell to pieces. He was left now in utter darkness to await in the vestibule the time when the door of the sanctuary should be opened to him. Terrific noises resembling the roar of thunder, and the bellowing of mighty winds were heard; mimic lightning flashed. and spectres of horrible forms appeared. During this period, which, if the conjecture is correct, must have been the funeral part of the rites, it is supposed that the tragic end of Bacchus, the son of Semele, who was murdered by the Titans, was celebrated. The doors of the inner temple were at length thrown open, and the candidate beheld the statue of the goddess Ceres, surrounded by a dazzling light," etc., etc.

In other words, the candidate began in darkness and passing through the forms was at last ushered into the brilliant light, and beautiful scenes, and so the passing from darkness and death through horror and fear into light, and blessing, which was supposed to be the nature of these initiatory services.

Now I wish to read to you from the "History of Initiation" on page 11, a brief extract. This, you will understand is from the lectures of Dr. Oliver.

"Initiation involved all the confused and complicated mechanism of heathen mythology; and many of the political and domestic customs of antiquity may be traced to the same inexhaustible and prolific source. It was considered to be a mystical death, or oblivion of all the stains and imperfections of a corrupted and evil life, as well as a descent into hell, where every pollution was purged by lustrations of fire and water; and the perfect Epopt was then said to be regenerated or new born, restored to a renovated existence of life, light and purity, and placed under the Divine protection."

In this same book on the 17th page I read to you just a little: "The very name of initiation, though possessing a wild charm, whose effects on the mind were indescribable, yet would conjure up unheard of fears, and blanch the cheek with imaginary apprehensions. Its process by artful changes introduced at different periods, in shades so delicate as to be unobserved, had become revolting; its probations were severe. Innumerable ceremonies, wild and romantic, dreadful and appalling, had been engrafted on the few expressive symbols of primitive observance; and instances have occurred where the terrified aspirant, during the protracted rites, has absolutely expired through excess of fear."

Repeatedly I have seen references intimating that the candidates not infrequently died under the terrors which were induced by these ceremonies through which they passed in initiation. Clemens of Alexandria in speaking of these initiations said: "Such are your voluptuous symbols; your insulting theologies; the institutions of your libidinous gods; your satyrs, naked nymphs, and contests of buffoons exposed in

shameless nudity. It is a melancholy fact that in the mysteries practiced at Alexandria, children of both sexes were slain; divination being effected by their entrails, and their flesh eaten." So Clemens of Alexandria claims in regard to these mysteries, which was probably one reason for the remark of Paul, "It is a shame to speak of the things which are done of them in secret."

Now I wish to read once more from the "History of Intiation" by Oliver as to the way in which these mysteries held their men firmly. He says, "But the potent spell which sealed the authority of the hierophant was the horrid custom resorted to in times of pressing danger or calamity, of immolating human victims, the selection of whom was commonly the prerogative of the chief hierophant. It is difficult to pronounce, with any degree of precision, what was the origin of this revolting practice. Thus were the initiated placed, by the sanction of supernatural apprehensions, at the absolute disposal of the hierophant; and the most exalted rank was not exempt from an abject subserviency, which was cemented by fearful oaths and heavy and destructive penalties. Few, however, of the myriads who sought admission into the lesser Mysteries, attained to the higher and more perfect degrees, for here were imbedded the real secrets of the Institution."

I might say that only within the last thirty days our Secretary received a communication from Colorado, a lady writing to us that her husband had been, as she feared, murdered in the Masonic lodge, that she had obtained in some manner a ritual; that she had spoken of it to neighbor women as a matter of amusement; that her husband had cautioned her, saying "If you don't look out you will get me into serious trouble," and thereafter going to a Masonic lodge, he did not return. After inquiry being made it was found that he died in the lodge, the lodge men saying that he had shot himself in the basement of the lodge hall. He was buried without any legal inquiry. We didn't know whether the statement was trustworthy or not, so our Secretary wrote to the city asking one of our friends to investigate the matter. He found the lady of the name given, a resident there; that her husband had recently died in the lodge hall under circumstances which were uncommon, the lodge men the only ones present, reporting that he killed himself; that the burial was without legal inquiry, and that the woman was in hysterics, practically weeping the whole time he was in her house.

Now of course, you may say what you please, you may guess what you like here—a man goes to a lodge room, his wife having spoken of the secrets of the organization to neighbor women, and he having cautioned her, and then he is killed in that lodge room in some way, they say by himself, his friends fear by them. The penalties of the oaths would of course jutisfy them in murdering him if they could. You say, why should any such man go to the lodge room? Sure enough, why should he? It is a foolish thing to do, because it is a very dangerous thing to do; it was a wrong thing to do.

We had exactly the same thing in Geneva, New York, a man killed in receiving the third degree; no investigation at all. Friends asked for one; they did not get it. Similar case in West Virginia, where a man was killed in taking the seventh degree. These two killings were supposed to be accidental; and then we have had a killing of an Elk, the state chairman of the Democratic central committee, in the city of Des Moines, Iowa, where he sat in the electric chair until he was so badly burned that three

days after he died at the Hotel Savoy in Des Moines.

Let me say in this connection that the Brahmins in India today, if a person becomes separated from their religion, take pains to put them out of the way. If you will read "The Truth as it Is," a book written recently by a South Indian Missionary, you will find the statement repeatedly made, where little children becoming Jesus worshipers, as they are called, or older people—young men and women—becoming followers of Jesus Christ, they are murdered, largely by poison; they are put out of the road by the representatives of these ancient mysteries, which are continued down to our time in these Pagan countries.

The Degrading Mysteries.

Now I must pass to another subject, which is not pleasant. Let me read to you from page 23 in the "History of Initiations."

"The crimes and indecencies of their order were soon transferred to the initiations; and, at length, this haughty priesthood fell with greater rapidity than it had risen; for the open debaucheries of the one, and the unbounded liceniousness which pervaded the other, excited public horror and aversion, against the effects of which, their wealth and power were equally unavailable. At this period of the degeneracy and degradation of the Mysteries, the blaze of Christianity, like a glorious Pillar of Fire, penetrated into their darkest recesses; the demons fled, at the approach of Truth, and the institutions which they upheld, finally sank to rise no more."

The thing I wish you to notice in that is that these organizations were full of debaucheries and licentiousness.

On pages 28 and 29 of the "History of Initiations," from a work on Freemasonry, remember, I am reading, the statement is that the mysteries of India were one of the earliest of the corruptions of the mysteries. "They were celebrated in subterranean caverns and grottos." Now on the following page we have this statement: "All the temples and pagodas of Hindostan were ornamented in the same style. The temple of Jaean-nath is a stupendous fabric, and truly commensurate with the extensive sway of Moloch, horrid king. As other temples are usually adorned with figures emblematical of their religion, so Jaean-nath has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture."

On the 30th page of this same book the writer says, "And amongst an innumerable multitude of images and symbolical figures with which the walls were covered, the Linga or Phallus, 'the male generative organ,' was everywhere conspicuous; often alone, and sometimes in situations too disgusting to be mentioned." He says "The tower of Jaggernaut is covered with indecent emblems, which are newly painted, when it is exhibited in public, and are objects of sensual gaze by both sexes."

A specimen of this obscene emblem of Linga or Phallus is preserved in the Museum of the Asiatic Society in London.

On the 37th page of "History of Initiations" I read again: "Another account states, that when Mahadeva received the curse of some devotees, whom he had disturbed at their devotions, he was deprived of his Lingam, which in the end proved fatal to his life. His consort wandered over the earth, and filled the world with her bewailings. Mahadeva was at length restored under the form of Iswara, and united once more to his beloved Sita."

I will perhaps read a single other one: "The ark of Noah, as a lunette, sym-

bolized the female principle, with the linga, or male principle, for a mast; for according to the Brahmins, it was under this form that the two principles of generation were preserved at the universal Deluge."

I don't care to read any more of that stuff. There is a great deal of it here, but the substance of it is simply this: Beginning with the worship of the sun as the source of power, the source of life, in this world, these paganisms, these mysteries descended until their devotees came to worship the source of reproduction in men and women; and these objects of worship were publicly exhibited. I have questioned missionaries from India in regard to this particular subject, and they tell me that this vile emblem is not now so common, but still it is seen.

An extract which I have read says it was not uncommon for persons to preserve models of the generative organs as charms and wear them about the neck. You can judge the moral status of the people where this was common.

Now I have here, and I must relieve you, I see, because the time has gone further than I wished, I have here, which I will not read to you, at all, something like six or eight clear, definite statements by this Masonic writer, that Freemasonry is copied from these Ancient Mysteries, and that the religious philosophy of Freemasonry agrees that it is the same as that found in the Ancient Mysteries.

Now I have got to relieve your patience and I am not going to read any more of these extracts, but I want to call your attention to them. Freemasonry, this writer teaches, and I have not read from any man who is not a Freemason, tonight; this writer teaches that Freemasonry in its religious philosophy is descended from these Ancient Mysteries. Now if that is true, and these writers affirm it, what then would you expect the spiritual reaction to be. Its principles you would not expect to be so offensive in Chicago, surely, as they are in India, but if the root principle is the same, what will the effect of the spiritual reaction be? If I had time I could give you the testimony of men, who declare that the principles of these lodges of your time are working the same moral effects in Chicago and in your time, that they worked in India and Egypt in those of which I have been speaking.

What the Christian's Attitude.

Now I will ask you this question: If it is true that the ancient mysteries were worship; if it is true that this worship began with the worship of the sun and moon and stars, and descended and descended until this vileness which I have read in your hearing, which I do not care to repeat, were the commonplaces of the mysteries, and if Freemasonry in copying from these mysteries, is building upon the same religious philosophic principles as they were, and if the lodge movement is working out today in your region the same effects which these mysteries of olden time worked out in those days, what should be the attitude of Christian people in regard to these things? Should it be an attitude of indifference? Should it be an attitude of approval? or should it be an attitude of uncompromising hostility, through open testimony? I may say frankly that if the testimony of the thousand churches in Chicago were as true and consistent in regard to these matters as the testimony of the Mennonite churches of Chicago, as the testimony of the Brethren churches; as the testimony of the Free Methodist churches, or the Wesleyan Methodist, or the Christian Reformed, or Reform Presbyterian, and Associate Presbyterian churches; so clear, unwavering and constant as the

testimony of some others is, we could lead several tens of thousands of young men from slavery to the light this winter. How many people there are whose minds are partially enlightened on this subject. And people tonight, where some of us were sitting—there are two ladies here attending the Board meetings of the great Presbyterian Church, they are neither of them identified with any movement against secret societies; yet both of these ladies said with perfect frankness this evening that the secret societies in their towns from which they came, were sapping the strength of the Christian churches; that the women who were in the Eastern Star and the other secret societies were of very little use religiously. That the men who got into these organizations, were generally not the helpful men, and they emphasized, what they very likely would have said if they understood the system better, not only are the ones who get into these organizations of very little use in the churches, but most of them are no use at all, because none of them are there.

I said to a German, What is the relation of Freemasonry to the Christian churches of Germany? He said there is no relation. The Freemasons are all atheists.

I beg your pardon for having taken so much of your time, but I am sure that you will admit that the subject is vastly important, and if you are a little wearied, I think you will turn these matters over in your mind, as you go away, and that that will enable you to render a more vigorous testimony in regard to these things than heretofore. You may be sure that the same principles which were in the Ancient Mysteries in India, Egypt, Greece and Rome —you may be sure these same principles are operating in the lodges of these towns in which you are living, that the effects, modified somewhat by the surroundings and time, are identical, and what the Christian Church ought to have done in the past, the Christian Church ought to do now, in your day: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11. May God help every one of us to be so true and faithful that in the end we shall be found free from the blood of the souls that have perished by reason of these false religions which are about us on every side.

LODGES SEEK SPECIAL FAVORS. WHY THESE IMMUNITIES?

Among other provisions of the Clayton omnibus bill which should not be adopted without the fullest consideration and debate is the following:

That nothing contained in the antitrust laws shall be construed to forbid the existence and operation of fraternal, labor, consumers', agricultural, or horticultural organizations, orders, or associations, instituted for purposes of mutual help, and not having capital stock or conducted for profit, or to forbid or restrain individual members of such organizations, orders, or associations from carrying out the legitimate objects thereof; nor shall such organizations, orders, or associations, or members thereof, be held or construed to be illegal combinations or conspiracies in restraint of trade under the antitrust law.

This is a very frank piece of class discrimination which should not be adopted without a thorough understanding of what such discrimination means, the reasons, if any, back of granting special immunities to the classes enumerated, and the tendency encouraged by such legislation.

The test proposed is not that these organizations shall not restrain trade. It is a straight class test, and they are thereupon left free, in fact, to do all the things forbidden to other classes by the antitrust laws. Why?

When American lawmaking begins to discriminate flatly and to permit one man to do acts which another is forbidden to do, we have embarked on dangerous waters. Certainly if there is either justice or public policy in the immunities and discriminations of the Clayton bill it should be shown clearly before they are accepted.—*Chicago Daily.*

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XIII.

Another, Yet the Same.

'This is true liberty when freeborn men,
Having to advise the public may speak free;
What can be juster in a state than this?"

One boast concerning Masonry is that it is always and everywhere the same. In some things it differs. In the appendages and customs and symbols of the institution there are differences according to the peculiar beliefs and sentiments of the people among whom it exists. In America "the book of the law," to please the Christian, is the Bible; but to satisfy the Jew the name of Christ is expunged from passages quoted in the rituals and monitors, and from the prayers of the lodge; and to satisfy the infidel the square and the compass are added on an equality with the Scriptures or even placed above them. In China "the book of the law" is the works of Confucius. Among Mohammedans there is the Koran, and among the disciples of Zoroaster will be found the Zend Avesta.

The customs in all lodges, even in this country, are not the same. The oath is not always administered in the same words. The candidates for initiation are not all dressed (or undressed) precisely alike. The proceedings of the various lodges differ. The members are far from being the same. Among them are found ministers and infidels, Christians and heathen, the temperate and the drunkard, the temperance lecturer and the saloonkeeper, the chaste and the libertine, the sheriff and the professional burglar, the judge and the indicted criminal, the warden and the ex-convict, and sometimes the prisoner—good and bad men of nearly every class.

In what, then, is Masonry the same everywhere? Only in spirit and in a few fundamental principles and unchangeable customs. The sameness of the lodge in some respects will be illustrated in this chapter of history.

Thomas R. Martin, the seceding mason who was announced to reveal the secret workings of the order in Brandon, left his home nearly a week before the time appointed for the work to begin. By taking a circuitous route, a part of his journey could be made by boating up the delightful river. Choosing to combine pleasure with business, he selected this route. By stage he reached Mikronville, which was some thirty miles from his home in the opposite direction from Brandon, but, owing to a large bend in the river, it was the nearest place at which he could reach a landing. Very few boats were running, but the next day he was fortunate enough to secure passage on a small but first class steamer. The trip including stops occupied about two days. On the morning of the second day a very friendly and courteous stranger approached and entered into conversation. By mutually introducing themselves, each discovered that the other was a minister. After pleasantly discussing different subjects, especially the tenets of their churches, which were closely related, the stranger incidentally mentioned the subject of Masonry. Mr. Martin asked him what he considered the relation of Masonry to Christianity.

"Ah! her handmaid," approvingly answered the stranger. "Indeed, her twin sister."

"You are a member then, I suppose," said Mr. Martin.

"I am most happy to say that I am a Knight Templar," was the proud answer, with the query, "Are you, sir?"

"I was once a Royal Arch Mason."

"And not now?"

"No, sir, I left the order entirely."

"How could you? 'Once a Mason always a Mason.'"

"So the books say, but I do not say so."

"Of course you could cease attending lodge and paying dues, but you can never be freed from your obligation, and your obligation makes you a Mason."

"But I am free from every obligation. I am not a Freemason but a free man."

"Do you mean that you do not owe the highest duty of a Mason, that of secrecy?"

"Yes, sir; you understand me?"

"Well," said the reverend stranger astonished, "what about your oaths?"

"My dear brother, I never took an oath in the lodge," was the answer.

"Then you never were a Mason," said the stranger.

"Well, I was put through the usual ceremonies. I was initiated, passed and then raised to the sublime degree, as we used to say," replied Martin very slowly, with the circumflex on nearly every word.

"Then why did you not take an oath?"

"Just because when I pronounced the words of the obligation it was with the expressed condition that I took it as an oath if it contained nothing inconsistent with my duties. After pronouncing or mumbling clause after clause I found that it was inconsistent, so I consider I have never sworn to it," answered the seceder.

"Your oath is above every other obligation, and no duty can conflict with it. If anything does conflict, it is not a duty. Do you not believe the words of one of our great authors, 'The oath is irrevocable; no law of the land can affect it; no anathema of the church can weaken it'?"

"No, sir, I do not believe that. If you will allow me to use your own words I will say, that I believe: The law of God is above every other obligation and no duty can conflict with it. If anything conflicts with the Bible it is not a duty. It is the only rule of right. No law of the land, no anathema of an erring church, and no oath of any kind can weaken it or change it. Is that not true?" answered Mr. Martin.

"Sir," was the answer, "if your argument were correct, it would only show that if in any certain case your obligation conflicted with supposed duty, you would be free from that part only, and not from your sworn duty to ever conceal the secrets."

Mr. Martin answered, "On your admission I could reveal all."

"How, without perjury?"

"Easy enough. The worshipful master or the lodge is not my judge of right and duty. My own conscience must be. I do not, must not, give it to another's keeping. Now, I consider Masonry dangerous and evil to a man, to the church, and to the state. I believe, then, that as a citizen and a minister, I ought to warn all, especially young men, against it, as against other evils. To do this I must plainly tell them what Masonry is and what it does."

"But I suppose that you, a Christian minister, never violate your oath," said the stranger with a slight sneer.

"No, sir, I tell you, I never took an oath," answered Mr. Martin quickly. "I never swore to do anything inconsistent with my duty."

"And all secrecy is inconsistent?" asked the stranger.

"Oh no, no," replied Martin. "Secrecy is not wrong in itself. No one believes that. But for me to keep the secrets of Masonry is inconsistent with my duty to others."

"And do you reveal them?"

"If you wish to know whether or not my practice is according to my principles, I will say cheerfully that often in private I have warned young men of the ceremonies through which they must pass to become Masons, and what obligations they must take, but I have never yet made a public exposition of the lodge, as I expect to do next week," promptly answered Mr. Martin.

"Then you are a perjured villain, and ought to be punished accordingly," said the very courteous minister and advanced member of the excellent order of love and charity, as he walked away with unsubdued passions.

Several other passengers had gathered around these ministers during this conversation and had become much interested, as is usual when this subject is discussed. Some murmured, but some began to ask questions about the order. Mr. Martin answered these as fast as he was able, and pointed out as he had opportunity, the danger and the evil of the things which he revealed. The bell tapped for supper. Mr. Martin promised that after eating he would tell them all about the inside of the lodge. He went to the table and partook of a hearty meal. Soon after several passengers gathered around him and asked him to proceed with his exposition. He was seated comfortably on the deck, from where he, as

well as others, could see the beauty of the hills and of the farms which they were passing. The evening was calm and pleasant. The sun was just setting in all its glory. It not only painted the clouds as with pigment, but also stained the water of the river as with a crimson dye. As they looked back on the wake of the boat, its ruffled waters seemed like a troubled sea of blood. Martin introduced the subject by saying that he felt peculiarly impressed with the surroundings. His life was like this journey. All around him was beauty and joy. Beyond and above him he believed was glory. While his path itself was like the path of the boat, unsafe, troubled, and at last, perhaps, stained with blood. He began to answer their request more directly by saying in a calm and pleasant manner which was in harmony with his own feelings and the character of the evening:

"My friends, I do not like to talk on this subject. I do it not for pleasure, nor for profit, not merely to satisfy your curiosity, but because I believe it is my duty, as certainly as it is the duty of this boat to pass over dangerous rapids in obedience to him who stands at the wheel. Masonry must be revealed time and again until its secret workings are known and understood. Nothing will kill it sooner or more certainly. Taking the covering off it and exposing it to view, is much like killing an eel by skinning it. It's cruel, but it's quick, easy and sure.

"Masonry is not an old institution. Its very name, 'Ancient,' is a falsehood. It was organized in 1717. On the 24th day of June, in that year, four societies of working Masons met in Apple Tree Tavern in the city of London and formed the first lodge of speculative, or 'Free and Accepted Masons.' Mackey, in his 'Lexicon of Freemasonry,' tells us that 'what marks the modern lodge as a totally and entirely different thing from those which existed before the London meeting of 1717, is this: That at that time Masonry ceased to be operative and became speculative, and the lodges have since had no more to do with building than have convents of priests.' The Grand Orator of Iowa publicly confessed this truth when he said, 'To claim great antiquity for our order may do to tell the marines; but it is an insult to the common intelligence of men.'

"Masonry is not old, but some of its ceremonies are ancient. They are derived from the old Baal worship. From the time one enters the lodge he must conform to the old heathenish worship of the sun."

Mr. Martin had begun to speak slowly and with difficulty. He seemed bewildered. He waited a moment and began again:

"At a meeting of the lodge, the Master having called it to order and seated the officers, says to the Junior Warden, 'Brother Junior, are they all entered apprentice Masons in the south? The answer is, 'They are, Worshipful.' The Master then asks of the Senior Warden, 'Brother Senior, are they all entered apprentice Masons in the west?' He answers"—

The answer did not come. Mr. Martin fell down in a violent spasm, an epileptic fit some supposed. A physician on board was called, made an examination and quickly gave him some medicine. Soon he was better, but seemd stupid and listless. The physician sent him to bed, where he slept until the next morning, when they expected to reach Brandon.

Mr. Martin did not dare to eat again on the boat. A few minutes before reaching Brandon he took the physician aside and asked him the cause of his violent sickness.

The doctor said, "Ahem; were you ever troubled that way before?"

"No, sir."

"Ahem, well," said the doctor timidly, "probably you had better be careful, or you may be troubled again.

"Why so?" asked Martin.

"Well, indeed, I think—I ask you not to mention it—I would not dare to say so publicly, but I believe the cause of the trouble was a—dose of poison. You came within an inch of dying, and I advise you hereafter to leave secret societies alone. Now notice I am not a Mason, nor a friend of Masonry. I am an antimason, but"—said the timid physician, stopping suddenly and nodding his head significantly a few times.

"I certainly am very grateful for your warning and for your kind care of me.

How much do I owe you for your professional services," said Mr. Martin.

"Nothing whatever. I wouldn't think of charging you anything. I am glad to be the means of saving your life. I am an antimason, but think it is unwise to expose myself for all that can be done. Masonry cannot be overthrown. It is too strong. Fighting it is like butting your head against a stone wall."

"So it was said of slavery once," suggested Martin.

"But this will be a harder conflict," said the doctor.

"I think not," said Mr. Martin. "Expose it, and it will become unpopular; let it become unpopular and it will become worthless; let it become worthless and it will die; while a slave was valuable as long as one was possessed."

"Yes, I see some difference, but I am not ready or able to help you. It isn't safe."

"Do you understand Masonry, its laws and principles, its obligations and power?"

"No, I have only observed a few facts and events something like that of yesterday. I am opposed, but—but am not in the fight."

"But, sir, you ought to be in the fight. If all who are opposed even as little as you, would only show their colors, in a very short time Masonry would be no more. It could not stand the tide of popular opinion against it. But I must leave you here." said Mr. Martin, as the boat touched the shore. "Please give me your address and allow me to thank you again for saving my life. I shall always remember you."

"I am glad to have met you," answered the doctor, handing him his card, "and hope to meet you again."

"Thank you. I hope, too, we shall meet again. But will you look up this question, remembering the events of yesterday?"

"Yes, such things are not easily forgotten. I am now opposed to Masonry, but it will not do much good to fight it. It only makes matters worse."

The boat had just landed. Mr. Martin bade his friend a cordial farewell and went on shore. Dr. Groves met him and took him to his own home, where he had invited him to remain until after the lectures.

If there was a little breeze when the bills for the lectures were posted, there was a gale when the lecturer arrived, and when the time for the exposition came there was a whirlwind. By the third evening the village had become a city in population. Farmers for miles around had come, bringing their whole families. Citizens of neighboring villages were there, and even a few came from the city. No building could hold one-tenth of the people, so it was deemed best to adjourn to the public park to work the third degree.

On the first evening, Mr. Martin gave a brief history of the order, called attention to its boasted principles, exposed its sham charity, pointed out its false religion and declared that for these reasons he hated the institution and fought against it so that young men might be deterred from entering it, and its members might be induced to escape its bondage. After a lengthy introduction, in which he gained the sympathy, confidence and respect of all unbiased persons in the audience, he called seven men to the stage and asked them to act as masonic officers. These put on little white aprons, felt like fools, and took their places as Martin directed them. Then acting as spokesman for all, having secured a candidate, the lecturer duly opened the lodge, initiated a young man into the mysteries of Masonry in due and regular form and closed the lodge.

All this was done in a quiet and orderly manner, with only one or two interruptions from the audience. Shortly after beginning the ceremonies of initiation he intentionally, but as though in ignorance, varied from the established customs of the order. In conducting the candidate from the Master in the east to the Senior Warden in the west, he led him by the way of the north, or contrary to the course of the sun. This was a serious blunder, for the being that is worshiped must be followed. There was a low laugh by a few in the rear part of the house, which the greater part of the audience could not understand. The lecturer promised to explain the matter before adjourning.

When the candidate had been brought into the room before this, there was a shout of derision and cries of "Shame!" "Shame!" There was the candidate

standing before them, divested of his outward apparel, his eyes blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable tow around his neck and arm. Mr. Martin pointed his finger several seconds at the candidate and then slowly and forcibly answered, "Yes, it is a shame for any man of sense or honor to submit to such rites and ceremonies as every man must do when he first enters the lodge."

"Old pious Deacon Moyle, who kept a meat market in the village, and who had been in the habit on Sabbaths of shedding tears at the sanctuary in the morning, and the blood of bulls and goats at his slaughter house in the evening, arose and said:

"In righteous indignation and disgust I denounce this whole performance as a lie."

"Well, stranger, are you a Mason?" asked Martin.

"I am, and know all about it," was the answer.

"Let me ask you one more question," said the lecturer. "When you were initiated were you not inclosed in a large bag, carried around the room, and finally immersed in a tank of cold water; were you?"

"No, sir, nor anything like it," answered the deacon very promptly and firmly.

"Are you willing to swear to that?"

"Yes, sir, I am," he said emphatically.

"Now," said Mr. Martin, "I will pay the legal fee, and leave your village tonight, and promise never to return, or to lecture on this subject elsewhere, and you will only do your duty to this audience if your first statement is true, if you will now stand up before 'Squire Jones and take an oath that when you were initiated into the Entered Apprentice degree of Masonry you did not present a similar appearance to our candidate, or, in masonic language, that you were not 'prepared by being divested of all metals, neither naked or clothed, barefoot or shod, hoodwinked, with a cable tow around your neck, in which condition you were conducted to the door of the lodge.'"

Mr. Moyle became very red in the face. The audience laughed when he hesitated. He grew redder, answered, "You are a perjured villain," and sat down.

"I cheerfully admit," answered Mr. Martin, "that I am revealing what the masonic oath would require Masons to ever conceal, but you confirm all my statements when you say that by giving them I perjure myself; and not only have you in this way, but every Mason here has broken his oath, because all have sworn never to sit in a clandestine lodge, a lodge like this, working without a legal charter."

(To be continued.)

Owing to an advance in prices on books by the Ezra A. Cook publishing house to the National Christian Association, in some cases amounting to more than twice what we have heretofore paid, we will be unable hereafter to give discounts to pastors and Christian workers on these books and all former special quotations are hereby withdrawn.

A Catalogue of Devils, by Evangelist J. Dimmick Taylor. Price, 50 cents, paper, or $1.00 cloth binding. This is a book of 187 pages, in seven parts, on the Great Red Dragon, the Beast with Seven Heads, the Beast with Two Horns, the Image of the Beast and the Conquering Hero. It has numerous paragraphs devoted to the "makeup" of the Devil, such as "A Business Devil," "A Society Devil," "A Church Going Devil," "A Filthy Devil," "A Card Playing Devil," "A Dancing Devil," "A Circus Devil," "A Drunken Devil," "A Personal Devil," "A Sly, Cunning Devil," "A Lodge Devil," etc. Copies of this book may be procured at the prices quoted above by addressing the author at 208½ Third Street, Portland, Oregon.

To Readers of the CHRISTIAN CYNOSURE:

We are arranging "The Gospel Tract Calendar" for 1915 and will be pleased to receive your orders early. We send them out free of charge as the Lord provides the means. Thanking all who have aided us in the past with stamps, etc., and asking an interest in your prayers, we are, GOSPEL TRACT MISSION,

S. E. Roth, Secy. and Treas.

R. F. D. No. 3, Woodburn, Oregon.

News of Our Work.

There is no letter for publication from Rev. A. Murrman, our Nebraska Secretary, this month, for the reason that he has been enjoying a little respite from his strenuous labors. He went immediately from his pastorate into our work without any vacation, hence he and Mrs. Murrman have gone aside for a few days of rest.

A subscriber in Michigan writes, I had intended to discontinue my subscription as I have more literature than I have time to read, but on receiving your letter I changed my mind and enclose $1.00. The CHRISTIAN CYNOSURE is certainly worthy of support.

Rev. Ernest Ross, of Grand Rapids, Michigan, writes: I reiterate what I said at the Convention in Grand Rapids: "The best weapon against the lodges are their own rituals." Take a ritual along when you wish to convince a man of the unchristian principles of a lodge. Ritual and Bible do not agree.

We were pleased to receive a call this past month from Rev. Otto Erbe, of Boone, Iowa. We hope the Iowa Association will secure him for an address at their next convention. Mr. James P. Thomas, a CYNOSURE subscriber since 1887, also visited the office. His home is now in Oakdale, California. He has been one of our most persistent distributors of literature during many years.

OREGON ASSOCIATION.

Among those who have enlisted until the war ends and victory has come, is Rev. Aug. Olson. As an officer of the State Association, he is very desirous that a conference shall be held this fall and writes that he will endeavor to secure the calling of a meeting of the other officers "and see what can be done." He writes: "We need a man in Oregon who will give his whole time to this work. All small towns and camps throughout Oregon are worked by the Devil in order to get hold of the men and they are snared by all kinds of lodges." We shall hope to hear good news from the Oregon Association in the near future.

A friend in New Jersey writes: I was very glad to receive your letter. I felt very much in the depths from the fact that not one Christian in ——— was willing to aid me in putting out the Friend's antisecrecy tracts, although I had notified a member of the one little antisecrecy church here that I needed help to get out literature before the Masonic-Methodist Bishop Berry came here last Sunday.

But I succeeded in putting hundreds out in the avenues in the camp meeting enclosure, radiating from the auditorium where the Bishop was to hold forth the next day. I felt repaid the day the Bishop came, to see the manner in which I was cut by one of the many Masonic clergymen here, as he passed by my cottage and while looking at me deliberately ignored my greeting. I felt then that the vaccination had "took."

WASHINGTON ASSOCIATION.

Rev. T. M. Slater, President of the Washington Christian Association, writes: "It is our hope to arrange for a meeting this fall and in the meantime we are working at the distribution of literature. Mr. Klein is aggressive along this line. He is an earnest man and has his heart in the work. Your recent issue of Dr. Blanchard's broadside against the 'Prophets of Baal' is a master stroke. What will it cost to obtain five hundred copies to put throughout the state. It is the best thing I have ever read and ought to be in the hands of every minister throughout the world everywhere.

Princeton, Ind., Aug. 10th, 1914.

Dear Brother Phillips:

The Illinois Presbytery of the R. P. Church meets here in September. At the conference the following subjects are to be discussed, Freemasonry is a Religion, by Rev. D. C. Matthews, of Houston, Ill., It's Not the Christian Religion, by Rev. J. M. Coleman, of Bloomington, Ind., Freemasonry Mutilates the Scripture, by Rev. George Edger, of St. Louis, Mo. We who know the ability of these speakers expect a feast. I hope some of our lodge ministers may come out to the meeting.

Sincerely yours,

R. A. McCOY.

OHIO STATE CONVENTION.

The Ohio State Convention met in the Columbiana Ohio opera house on August 31st and September 1st. Among the speakers secured by Secretary Stoddard are Eld. A. W. Harrold, Columbiana; Eld. A. I. Heestand, Smithville; Rev. C. Z. Yoder, Wooster; Rev. A. W. Kennerly, Alliance; Bishop A. J. Steiner, North Lima; Rev. P. R. Lantz, Weilersville; Rev. J. M. Johnston, Youngstown; Rev. W. H. Bachman, Youngstown, and President S. P. Long, Mansfield, Ohio.

Owing to the fact that the Convention takes place after we have gone to press, we are unable to give a report of it in this issue, but a more extended account of the meetings will be given in our next number.

I have read the letter by Ex-Chaplain Stubbs, a seceding Mason, in the July CYNOSURE and I think it reveals more clearly than ever the need of a wide gap between the Christian who is enlightened as to this evil, and the one who is blind. As long as a minister can be Baal's prophet and at the same time be recognized as a man of God, just so long will our testimony have little weight with him. If we believe that the masonic-affiliated preacher is a prophet of Baal, then why not give him the same place in our Christian fellowship that we do to a Morman preacher or a Buddhist or Mohammed priest, or a priest of any heathen religion? All of us who claim to be enlightened in this matter should refuse to even occupy the platform where these prophets of Baal are recognized as ministers of Jesus Christ; for if we by our presence give silent consent to their claim to be called of God, and join with them in their devotions, then our testimony that they are prophets of Baal is of no effect and we are vain talkers. We ought either to stand by our colors, or cease the battle. Yours truly,

P. A. KLEIN.

Rev. Alfred Brat, writes of his trip of six weeks through Kansas, New Mexico and Colorado, taking him over some three thousand five hundred miles of territory. Wherever he stopped in either of the states, he made it his business to distribute the N. C. A. tracts, which he carried with him for that purpose, with the prayerful hope and expectation that God would bless the distribution of the tracts by the turning away of many from the lodge before it is too late.

Speaking of the scenery upon which he looked, especially in Colorado, he writes: "What an awful impression of God's greatness and power and wisdom do we obtain from these views. And what is there that man by the grace of God cannot achieve? is the thought as one looks at the wonderful accomplishments in railroading."

The Christian Reformed Church has a consumptive's home called the Bethesda Sanitarium, in Colorado, which Mr. Brat visited and of which he writes: "What a fine place for the sick! What good care is given them both in respect to body and soul. Several thanked God for what they had heard and seen of Christianity as applied at 'Bethesda'; and to think that only six dollars a week is charged, and its doors are open to everyone that comes who will comply with the rules."

An Indiana friend says: Since I found Jesus and knew the joy of His salvation, I have never belonged to any secret societies except the Grand Army. I do not like ritual prayers.

The longer I live the more I value those sermons where one man is the minister and one man is the congregation: where there can be no doubt as to who is meant when the preacher says, "Thou art the man."—Henry Ward Beecher.

WE NEED THE MONEY.

BY S. PON DU LUX.

Come one, come all,
Hear Phillips' call
For money to run
The Association.
Walk up, walk up,
Dig up, dig up,
Do not delay,
Send in to-day.
It may seem funny,
But it takes money
To make things go,
As you all know.

And make your Will
To all the ill
When you shall die
By and by.
And now you know
We need the dough
Don't make us rehash
Send in the cash!

A friend handed us the above rather amusing plea for offerings to this Work. There is no question but that the friends must more generally contribute to the current expenses and must fund if the Association and the work is to be enlarged or even continued as at present. The principles that have one's pocketbook behind them are the only ones that have real stability. If it were not for the self sacrifice and large heartedness and bequests of those who have already finished their activities in this world, we would not be able to support Mr. Mutzman in Nebraska, Mr. Stoddard in the east or our Southern agents and the time has come when others of like faith with the Carpenters, Dicks, Ellsells, Leurys and others must come to our support if the work is to be continued. We publish a report of the contributions received during the past three months and you will note how few they are. Brethren pray for the financial welfare of the Association and help us many as can. Give as often and as liberally as possible.

CONTRIBUTIONS.

For Annual Convention: Miss Rufina Fee, $1.00; Rev. W. O. Dennis, $1.00; A. J. Lauderbach, $2.00; J. E. Barnes, $1.00; Milton W. Steinmiller and sisters, $1.00; George Wimble, $1.00; Mrs. J. Ellingsruds, $1.00; Rev. J. C. Ehrhorn, $2.00; Mrs. S. E. Dawson, $1.00; Ed. L. Rosenberger, $1.00; Miss Hedda Wartensee, $1.00; Collection at Annual Convention, $14.00.

For Rev. E. J. Davidson: Mrs. C. Ellingsruds, $1.00; Rev. J. G. Brooks, $1.00; Collection at Annual Convention, $14.00; S. C. Kimball, $1.00.

For current expenses: Fernande Heltzel, $1.00; John Hagenbuch, $1.00; Chas. Dingeldein, $1.00; E. L. Park, $1.00; Rev. G. A. Pegram, $1.25; Mrs. A. M. Bulkley, $1.00; E. J. Claussen, $1.00; Rev. C. L. Cheek, $1.00; H. A. Johnson, $1.50; Mrs. C. C. Shaw, $10.00; Frank L. Gibson, $4.00; Mrs. P. T. Woodward, $1.00; Rev. Fred T. Stevenson, $1.00; Rev. C. G. Sterling, $1.00; Rev. Wm. Harder, $1.00; J. C. Berg, $5.00; John Holman, $10.00; Eliza F. Porter, $5.00; Stephen Higginson, $0.25; Wilmot Sigsworth, $3.00; S. B. Latshaw, $20.00; Mrs. J. E. Phillips, $10.00; College Church of Christ, Wheaton, Ill., $7.00.

Estate of Geo. S. Hitchcock, $5.00.

From Christian Reformed Churches: Fourteenth St., Holland, Mich., $10.00; Ch. Grand Rapids, Mich., West, $27.72; Classis, Illinois, $20.88; Goshen, Indiana, $2.75; Sherman St., Grand Rapids, Mich., $1.63; Paterson, (N. J.) Second, $10.00.

For Cynosure Extension Fund: Geo. L. Cottle, $5.00.

For Theological Seminary Book Fund: Philo C. Hildreth, Trustee, $15.18.

REPORT OF THE EASTERN SECRETARY.

REV. W. H. STOCKARD.

It seemed wise for me to continue the Ohio work this month and hold the state convention instead of the usual work in the Pennsylvania camp meetings. I very much regret missing the camp meetings as they always help in many ways.

I find Ohio as heretofore, willing to stand by the man and the work that counts. While friends are much interested in the anti-saloon contest in progress here, they are not forgetful that they also have a tremendous foe in the secret lodge system. The Opera House in Columbiana has been secured for our Convention on August 31st and September 1st. There are many days set apart for reunions and gatherings of various kinds that made the selection of a convention date difficult. There are Mennonite Brethren, Lutheran, Friends and other churches near Columbiana and it is expected they will all add strength to our meeting. It was felt the light we were giving was much needed in that city. I found a pastor there wearing the Masonic emblem conspicuously on his coat. He said the Masons were just a worldly institution. They did not pretend to be religious. When questioned, he frankly admitted they had prayers

which were Christless. He was not able, of course, to explain how they could pray and not worship. He knew that some made Masonry their religion, but he always told them they should not do so. He had never read Mackey, Webb, Sickles or any of the standard Masonic works. He agreed to try and amend the convention. If we could only get the shepherds right here there would be little trouble with the flock. Our State President, Dr. S. P. Long, has for the subject of his convention address, "The Shepherd of the Soul." The green pastures for his people are never found in the lodges. The program for this convention is especially good. We look for a great meeting.

While visiting the section of Ohio near where we had the State Convention last year, I held several meetings in Mennonite and Brethren churches and found an increased willingness to support our work by subscriptions to the CITIZENSHIP and otherwise. At Smithville, a young man asked me if I was not a Jesuit priest. He said that lodge men had reported that I was and was sent out by the Catholics and that I simply got people's money and stopped not. Evidently the lodge people were not pleased with my efforts in that section. I have appointments to speak near Smithville next Sabbath. Two lectures are arranged for Youngstown and on Tuesday evening I speak in the Lutheran church in Salem, Ohio, if the Lord wills. Addresses during the month have been given at Canton, Louisville, Orrville, Dalton, Wellersville, Beach Grove, Midway, Lewistown, Zion and First Mennonite churches, Bluffton, Ohio. Space does not permit separate mention of the special features of these meetings. I believe all have aided the purpose for which they were intended.

At Orrville, my attention was called to the recent burial of an I. O. O. F. who had died without making any claim of being a Christian. His lodge passed resolutions of respect and delivered itself after the following manner: "Once again death hath summoned a brother Odd-Fellow, and the golden gateway to the eternal city has opened to welcome him to his home." "He lives with God—he is not dead," etc. If the Bible is true, of course that is not. It is only a sample of the stuff the lodges are using to deceive those who listen. When I was working near Smithville I attended the funerals of two Christians who passed from this life very suddenly. There was hope in their hearts for they had taken the Christian road during their lives.

The Mennonite college at Bluffton was found to be in a prosperous condition. Through new arrangements the student body has been much increased. Three fine buildings are in progress of erection. There were bright hopes for the opening term. It was my privilege to speak to some three or four hundred of the young people in the First Mennonite church. Friends at Zion church expressed their pleasure in my visit and also the wish that more antisecret meetings might come their way. The splendid State Convention held two years ago at this place will not be forgotten.

In a few moments I take the train to Lima, where the program for the convention is being printed. My time is crowded with work and God gives me health. May God bless the W. C. T. U. and its work and workers.

REPORT OF LOUISIANA STATE AGENT

REV. T. J. DAWSON

Varied and many have been my experiences in dealing with secret lodge worshippers. I have found many living men and women bound by lodge ties who are reasonably willing to hear the truth and accept it when convinced of their error. Others are unreasonable, overbearing, abusing and willing to do anything to accomplish their end. Not long since a minister preached a soul-stirring sermon and being led by the Holy Spirit, he uncovered the idolatrous worship of secret societies and warned the Christians, and especially the ministers, to sever their connection with such Christless, oath bound organizations. Before the close of the service his brother-in-law, who was a state grand officer of some lodge, left the church and when the minister reached his room he found his witness outside the door and after being abused by his relatives was told to hunt lodgings elsewhere, and all this after it struck so right.

I am sure that it will be a surprise to our many friends to know that I am contemplating locating again, after an absence of twelve years, in the fast growing and busy southern metropolis, New Orleans. The field is large here and two hundred earnest missionaries could easily find their hands full doing house-to-house missionary work in this lodge-ridden, sin-cursed modern Sodom. There are but few out and out antilodge preachers and churches here. Rev. Ambrose Hubbs speaks out in thundering tones against lodges, rum and many other vices and his church is sorely afflicted. He does not allow any lodge sermons or gatherings in his church. Rev. S. E. Piercy also reproves the unfruitful works of darkness and Rev. Jackson Cox, a lodgeman, admits their tendency to evil and in other respects he faithfully condemns sin. Rev. E. D. Simms also stands on high gospel ground. From all I can learn, the other shepherds are like dumb dogs which can not bark and seem to be more interested in their personal comfort than in the spiritual lives of the flocks entrusted to them.

Some of the pastors here are having ministerial *preaching contests;* that is, two preachers are arrayed against each other and judges are appointed who award a prize to the one who is declared to be the best preacher. Is not the moral effect about the same as to bet on a horse race or to award the winning preacher a prize? How can the followers of such frivolous leaders be expected to take a stand on high moral ground?

I was cordially received and made welcome by the brethren in this city. I preached at the Amozion church, of which Rev. S. E. Piercy is pastor; and at St. Marks Fourth Baptist church, of which Rev. J. A. Cox is the pastor; at Plymouth Rock church, Rev. A. A. Carter, pastor; and at New Hope church (Gretna). Just across the Mississippi River I attended a session of the Women's Department of the First District Baptist Association and was warmly received and given half an hour to speak of our work.

At White Castle, La., I preached at St. Paul's church. Rev. A. D. Davis is their pastor and he is a very devoted and faithful young shepherd. He highly commended all that I said. I attended a meeting of the school trustees and delivered an address, and I also preached a sermon in the Progressive Baptist church.

At Dorseyville, La., Pastor L. C. Washington received me cordially. I attended their Sabbath school and delivered them an address and preached there also. This grand old church, St. John, stood out openly against all oath bound lodges and prohibited church fellowship to lodge men from 1870 to 1898, under the pastorate of the late Bazile Dorsey, but since his death, Pastor Washington and a large number of the members have bowed at the idolatrous altars of Baal.

A Bayou Goula I received a hearty welcome from Pastor Davis and preached to his large congregation.

At Plaquemine, I attended the Sixteenth Annual Session of the Baptist State Convention, but my reception was very cold indeed. President Darrington, who is an ardent secretist, seemed very much inclined to ignore me. I did not get an opportunity to speak, but Rev. A. Hubbs delivered a fifty-minute address in which he uncovered the sin and hypocrisy of the lodge.

At Alexandria, La., I was welcomed with open arms and preached for Rev. J. S. Smith at Truevine church. I did some good house-to-house missionary work in this city. The Antisaloon League is busy trying to rid the city of the rum evil. The lodges are not as flourishing here as they have been.

At Crowley, La., I attended the General Baptist State Convention and met many delegates from all over the state and secured a number of CYNOSURE readers. I also made a short address here. Rev. L. C. Simon, of Opelousas, struck the lodge a hard blow in an address which he made before the convention and he urged his brethren to get back to the old landmark and raise a higher gospel standard for the masses.

I am undergoing some bitter and trying experiences just now and need your earnest prayers.

"LIZZIE WOODS' LETTER."

Argenta, Ark., August, 1914.

Dear CYNOSURE:

We have been holding Bible readings in West Rock for twelve days and nights. We had no place to hold the meetings

but one of the Methodist stewards told us we might hold them in their church. After the lesson was over the first night, a Methodist preacher, and an Odd-Fellow, said to us: "I want every one of you to get out of this church. If you don't I will send the whole thing to perdition." The good steward who had given us permission to hold the meeting told us to go on with the service, and so my husband said to the angry preacher: "We are going to preach the Gospel 'for it is the power of God unto salvation to every one that believeth.' (Rom. 1:16.) My brother, we love you and have not come out here to fight anything but sin. We are soldiers of Jesus." The preacher calmed down and went out and stood beside the door and some of the unconverted went to him and said, "We don't know what to think of you for disturbing a meeting as you did. Everything she said was from the Bible. Are you a minister of the Gospel and fighting others for teaching just what you are preaching?" They made him ashamed of himself. We went on with the meeting and when we were through a man said: "You come to-morrow night and teach and preach in my yard." He was a Methodist and a K. of P. So we held the service ten nights more out under the open canopy of heaven. Oh, how we did thank God that He let His servant have such a beautiful place to tell the sweet story of Jesus. The people came by hundreds and brought their tablets and took down all of the lessons we taught. The women and men up in the mountain went from door to door holding Bible readings and prayer. These were more noble than some in other places "in that they received the Word in all readiness of mind and searched the Scriptures daily, whether those things were so." (Acts 17:11.)

In making house-to-house visits I went to the home of the preacher who had interrupted the meeting the first night, and reasoned with him out of the Scripture. He said he was sorry for what he had done and invited us to stay in his house. He has a sweet Christian wife and we talked and prayed together and Jesus made the trouble all right. At these meetings many sinners turned to the Lord and many backsliders were reclaimed.

The Methodist preacher said to me: "Sister Roberson, I am an Odd-Fellow. I found out that it was wrong and dropped out of the lodge but I am afraid to say to my congregation that lodges are wrong for they would not support me if I speak against the lodge." I said, Who sent you to preach? "Jesus," he replied. I said, Well, Jesus said, "Teach all nations," "teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19-20). He said, "Sister Roberson, I am afraid for you and you had better be afraid for yourself. When you were at Little Maumelle a few weeks ago and lectured against lodges and the unions, there were some white men who were very angry." I said, What did they say? He replied, "One was deeply cut by what you said and very angry, but there were others who said, 'The lodges and unions are doing just what the woman said they were doing and she has no right to dodge the truth just because we white folks were out to their meeting. We for our part like a straight gospel sermon. It takes that to save the people.'" This quieted the angry white men. I said, Well, thank God! My brother continued, "Sister Roberson, it is dangerous to fight lodges. Somebody will kill you yet." I replied, If they do, God will send five more in my place. He said, "You talk as though you do not mind dying." No, I replied, I count my life as nothing. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3:8). As for the white man getting angry, none of these things move me. (Acts 20:24). Glory to God, I see Jesus only. (Heb. 12:2). The preacher said, "Sister Roberson, pray for me. I am a coward and can not govern my temper nor control my appetite." I said, Yes, I will. I remember that when I met sister Moore, I had been using snuff for twenty-one years and I could not control my temper, but when I got a glimpse of my Savior I gladly gave up all for Him and now all

is under the blood. I am not afraid now of white or black for the Gospel is for all nations. (Acts 17:26-27).

Well, we talked together and the Spirit used me to win my brother. He invited us to assist him in his revival services and treated us with a beautiful Christian spirit after that. I told him to wait for the power (Acts 1:8), and then he would not be afraid to be a witness for the Lord to all the people in that place. He said, "God's Word is right and it is I that have been wrong."

I thank God for the victory. This is a time of sowing; we will reap if we faint not. Yours for Him who said, "I am the door." LIZZIE ROBERSON.

THE COURT OF HONOR.

The headquarters of this lodge insurance company is Springfield, Illinois. The tenth meeting of the Supreme Court was held last June in St. Louis, Missouri. In answer to an inquiry as to what kind of a lodge it is, we wish to say that it is only another of the many assessment insurance lodges. Our ritual of the "Modern Woodmen of America" is a good illustration of the class to which the Court of Honor belongs. An editorial from its organ, *The Court of Honor,* has the following: "In selecting its Supreme Chaplain, the Supreme Court neither waited for nominations nor indulged in the formality of an election. It simply 'appropriated' the incumbent, the Rev. J. H. Hatfield, of Columbus, Ohio, to whose eloquent prayers and forceful supplications we all attribute the Divine favor which the Court of Honor so abundantly enjoys."

FORMS MASONIC NATION.

Dr. J. Edward Buckley, who proclaimed himself "president of the Masonic Republic of North Africa," arrived in Chicago yesterday. He will visit Masonic lodges in the city and inform them of his creation of a nation in the name of Masonry.

The republic is located on the northwest coast of Africa, bounded by Morocco on the northwest and by Egypt on the south. Its area is more than 1,800 square miles. At present it is occupied by native tribes.

Decides to Claim Possession.

Dr. Buckley, whose home was in Tacoma, Wash., looked the place over and claimed possession. He has served notice on several governments that the place will be colonized by members of the Masonic order.

"The republic will be maintained by members of the Masonic fraternity as an impetus to the development of its 'Blue lodge,'" said Dr. Buckley. "It will be open for any comer, irrespective of race, religion, or creed, but its officials will be Masons."

One purpose of his trip through the United States is to arrange for colonization. After consular agents have been appointed, Dr. Buckley will attempt to obtain official recognition.

Tribes to Have Representation.

The parliament of the republic will consist of representatives of the Arabic, Moorish, and other races and tribes, while the senate will be composed of Masons.

Lieutenant General Nelson A. Miles has been tendered the portfolio of army and navy, and Dr. E. L. Strum of Landau, Germany, has been appointed assistant secretary of state, the secretary of state to be a British Mason.

The council of the western division is composed of Vice-President Thomas R. Marshall, United States Senator George C. Perkins, United States Senator Moses E. Clapp, and Dr. Charles Davidson, Chicago, all thirty-third degree Masons.

Republic Has a Flag.

The flag of the republic is small and has an orange background containing a circle of blue, on which are square and compass with a lone star, all in white.

"I am here," said Dr. Buckley, yesterday afternoon, "to complete the organization of our first cabinet. I have just come from Mexico, where our project will be accepted by Masons there.

"I shall go east and arrange for a permanent headquarters at Washington, where our republic will have an embassador. Our object is to encourage and perpetuate activities in the blue lodge of Masonry. Our republic has been placed upon unclaimed land and is rich and fertile. Our flag day is Dec. 1, the day I first hoisted the banner in London in 1913."—*Chicago Tribune,* July 25, 1914.

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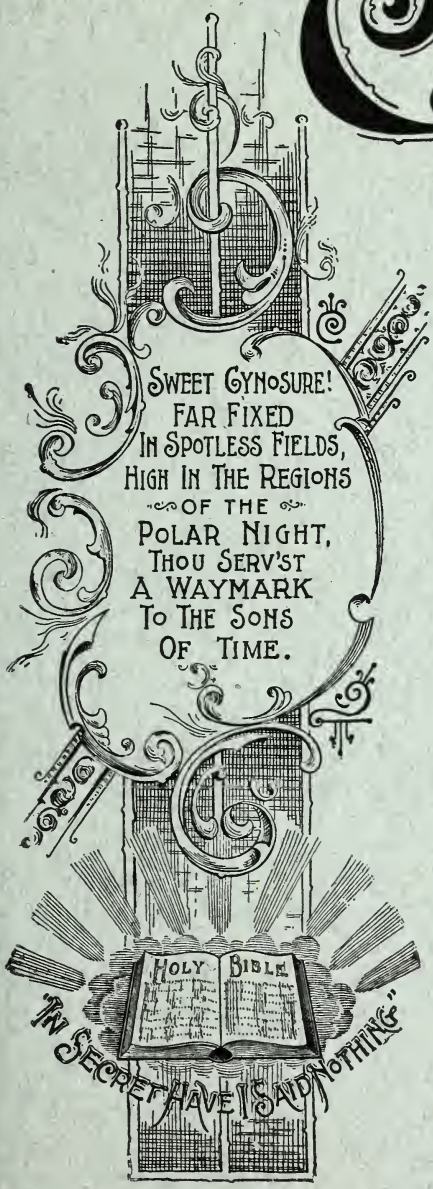

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs; for God's good will
Meets all its wants.

—Lillie E. Barr.

They are slaves who dare not speak
For the fallen and the weak:
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink,
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

—Lowell.

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CONTENTS

The Mountain College 170
The Free Methodist Church's Position, by Rev. T. B. Arnold 170
Fraternal Insurance 171
The Goat, *Saturday Evening Post*.....177
How Lodges Manipulate Business, by Rev. G. A. Pegram 178
Encouraging Young Men 182
R. P. Conference on Freemasonry.....188
Read "The Coming Conflict".....195
The Coming Conflict, by Edwin Brown Graham (continued) 173
Seceders' Testimonies:
My Masonic Experience, by J. H. Coffman 182
From J. J. Bruce 183
An Ex-Odd Fellow 184
Editorial:
Stop! Look! Listen! 184
Naughty Little Books 185
Knights of Columbus Oath 185
Old Lodge Names 185
Sunday Saloons 186
The Saints John Remembered 186
Out of Churches in Lodges 186
Have Had Enough 186
A Moral Contrast 187
Hyphenated Americanism 187
The Newspaper's Duty 188
Odd Fellows Not to Build 188
Thinking Black 200
News of Our Work:
New York State Convention 189
Nebraska Campaign, Rev. A. Murrman.189
Report of Louisiana State Agent, Rev. F. J. Davidson 191
"Lizzie Woods' Letter" 191
Report of Eastern Secretary, Rev. W. B. Stoddard 193
Ohio State Convention—Minutes 195
Ohio Convention Letters 197
*Ohio Free Methodist's Resolutions.....199
Minutes, Board of Directors 199
Next Year's Ohio Convention 189

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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THE MOUNTAIN COLLEGE.

Berea College, which is really a social settlement rather than a college, opened its fall term September 16, with a procession of eight hundred students from the mountains of Kentucky, Tennessee, the Virginias and North Carolina. A large number of students are away during the fall term teaching public schools in their home valleys.

During the past summer some extension work has been done in all the mountain states, a few lectures and books often furnishing seed thoughts of progress for a whole county. Mrs. Frost, with her son, has traveled nearly 1,000 miles on horseback, visiting former Berea students at their homes, and finding them in nearly every instance not only good citizens themselves but efficient "promoters" of good things in their home communities.

President Frost estimates that there are 3,000,000 of these Southern Highlanders who must have special educational aid. He made the same estimate years ago, but while whole counties have been put in touch with progress, the natural increase of population (these are the most prolific Protestant people in America) has kept the number of those in real need at the same high figure. In fact Dr. Campbell, of the Sage Foundation, puts the number at much more than 3,000,000.

Berea is this year strengthening its work by the appointment of Alfred E. Gladding, Ph. D., as Director of Carpentry and Woodwork (this is the region of perpetual forests), and Mr. James W. Whitehouse, B. S., as an additional instructor in Mountain Agriculture, with special reference to stock-raising, this being a "crop" that can walk to market!

By the purchase of several stores and dwellings which are converted to school uses, and the erection of additional barracks, the departments of the school are for the first time quite fully "segregated" so that the College, Normal School, Vocational or Industrial Schools, Academy and Foundation School have each its own campus. This will make each type of education more distinct, and secure close supervision and intimate touch between teacher and pupil, while retaining the great economies as well as the enthusiasm of a large institution. The greatest need is in this line of shelter, especially dormitories for young women.

Dean Marsh is sitting in his office "telling fortunes" for an army of stalwart mountain boys and rosy-cheeked girls who need to earn a large part of their expenses.

Prof. Henry M. Penniman has been detailed to find friends and supporters for this work, and President and Mrs. Frost will soon start out in different directions to "pass the hat." "If we can take care of these young Lincolns now," says Dr. Frost, "they will take the mountain problem off our hands in the next generation."

THE FREE METHODIST CHURCH'S POSITION.

Why Is the Free Methodist Church Opposed to Secret Societies?

BY REV. T. B. ARNOLD.

[An address delivered by Rev. Mr. Arnold, Field Secretary Children's Home Association of Woodstock, Ill., at our National Convention held in The Moody Church, May 21st, 1914.]

The experiences and observations of the ministers and laymen, who were in-

strumental in the formation of the church, with members of the secret societies which were even then fifty-five years ago dominating, to a large extent, the government and policies of the churches to which they belonged, was one of the reasons for our position on this great evil.

In the Genesee Conference of the Methodist Episcopal Church, to which most of these ministers belonged, the influence of Freemasons and Odd-Fellows was well nigh a controlling factor.

An example of this is given by Bishop B. T. Roberts in his book "Why Another Sect?" On page 53 we read, "When a certain prominent minister endeavored to dissuade Thomas Carleton from running for Book Agent, Carleton replied; "I can command sufficient secret society influence in the General Conference to secure my election." The event showed that he had not misjudged. He was elected, re-elected and became a wealthy man. Those opposed to this union of the church and the world went out to promote, as best they could, the life and power of Christianity.

The secret society influence in the church before mentioned determined, to a great extent, the appointment of preachers to their circuits. Those who had been sufficiently courageous to speak against the secret society influence in the Conference, were sent to starvation circuits. To illustrate, Rev. William Kendall, a man fully capable of filling any appointmnt in the Conference, was sent to West Falls, N. Y., a point eighteen miles south of Buffalo. The Elder had said that this point was so run down, that he doubted if there was a man in the Conference small enough for the appointment. After Kendall had been appointed to this charge, the Elder came to him and said, "If you please the people pretty well they may board you and your wife around from house to house, but they will not be able to support you if you keep house." Kendall went to his appointment full of faith and courage. He found things even worse than had been described. There were only a handful who even had the outward form of religion, and none who had any spiritual power. He prayed almost night and day and began work in earnest and a great revival broke out. Prior to his coming there were only three families in a stretch of eight miles who had family prayer. After the revival, there were only three families in the same territory who did not have family prayers. It was such a man that lodge influence would starve out of the ministry.

With such experiences as the foregoing examples illustrate, it is not surprising that when the Free Methodist Church was organized, they inserted a strong chapter against Secret Societies. But it was not altogether these personal experiences and observations which caused the church to take its stand firmly and radically against its members belonging to secret societies. The very principle of secrecy is repugnant to the true followers of the Nazarene, who said "In secret I have said nothing. I wish also to refer briefly to the manner of presenting the oath to the candidate who is being initiated. After having been led around the lodge several times, he is presented at the altar to receive the oath. The Master of the lodge assures him that there is nothing in the oath that will conflict with his duty to his God, his country, his neighbor, his family, or himself. This is a falsehood as it conflicts with his duty in all five of these specifications; to his God because if he is in the presence of a Jew, or a Mohammedan offering prayer he must omit the name of His Son Jesus Christ; to his country, for the oath itself is extrajudicial, the candidate consenting that he may be put to death by the members of the lodge if he should violate his oath—the power to inflict the death penalty for any cause, inheres in the state only; to his neighbor for his oath compels him to favor another in preference to him provided his neighbor does not belong to the lodge and the other man does; to his family, because his oath forbids him to reveal the secrets of the lodge even to his wife, much more to his children, which, in the God ordained relation of marriage should not be permissible, and moreover he must spend much time in attending the lodge which otherwise could be spent with and for his family; to himself, because a man's sense of possessing a free and noble manhood must receive a great shock, when he comes to the realization

of the fact that after having taken that blood curdling, manhood destroying oath, he is no longer his own man, free to follow his own conscience and "seek first the kingdom of heaven and its righteousness" but he must give his first allegiance to and his best service for those who with him, have sworn away their manhood. These reasons, if there were no others, justify the Church in her position.

The Church needs no supplements, moral or benevolent. To question this is to question the wisdom of its divine author.

The church that admits secretists, consents to the admission of men rendered weak by their attempting to worship two masters.

The Church, in the Scriptural idea, stands for salvation by *faith* as illustrated by Abel's offering. Secretism stands for justification by *works* as illustrated by Cain's offering.

The Free Methodist church follows the one great object of getting men to accept Jesus Christ as their Savior and Lord, which assures them of an eternal life with God in heaven. Secretism, rejecting Christ, loses to its adherents the best of this life and everything desirable in the life to come.

FRATERNAL INSURANCE.

Explanation of the usual tendency of insurance orders to fail, leaving thousands of disappointed members uninsured, has been thought desirable; although, without explanation, the fact that more than three-quarters of them are no longer in the insurance market should itself be a loud warning not to risk money in anything so speculative. Since detailed explication might crowd the limits of an essay, this short article must select only the main reason why fraternal insurance orders usually fail and can hardly do otherwise. Instead of being peculiar to any type of insurance, that main reason, on the contrary, is identical with that which accounts for business failures of all kinds which result when income falls short of outgo or resources no longer equal obligations. Hence, what remains to be explained is the special fact that such deficiency is so inherent in this particular kind of business as to render its self-destruction inevitable. Becoming evident from the first in premium rates scaled too low, the fault is really due to an attempt to sell insurance cheaper than it can be afforded, although attractively represented as "insurance at cost."

Now the real cost of insurance, so far as it falls within the present discussion, does not lie in mere expense of promoting and managing the business but consists, rather, of outgo caused by death; and so the word cost as used here will mean that cost which results from settlement of death claims.

Of course so long as a member of a fraternal insurance society continues to live, his membership certificate—which we shall call a policy just as we call his aggregate annual assessment a premium—continues to be a promise, but his death at once converts it into a claim. Settling that claim costs the society, which may be called a company, whatever amount was written into the policy when it was at first issued to him. Therefore we must find in the sum of occurring death claims, or in the varying frequency of their occurrence, the true measure of actual cost of insurance.

Cost Inseparable from Progress in Age.

As soon as we find this measure of cost we shall notice that its variations are inseparable from progress in age; for as members grow older they die faster, and when very old they die very fast. Their frequent deaths rapidly accumulate death claims which augment annual cost. Upon this annual increase light is thrown by the American Experience Table of Mortality which shows, for example, that on an average among every thousand persons (included within a hundred thousand) under observation as insured, there are at the age of 25 eight deaths within the year; while at the age of 65 those who have now become forty years older die at the average rate of 40 per thousand, or five times as rapidly. We must not, however, hasten to infer that an increase of thirty-two deaths for the year at the end of forty years indicates a uniform addition of eight deaths in every ten-year period, for age holds one relation to number of years but a far different one to number of deaths—senility and

frailty not being subject to the same arithmetical computation as dates and periods of time. This is readily seen when we find the increase in the first decade of the forty years already named to be not over one death per thousand per year, but that in the last decade it is at least twenty-one.

On the other hand, the rate of premium is not supposed to change at all. Yet more death claims are sure to be presented. Nothing need be more obvious, therefore, than the certainty that a premium fitted to barely providing "insurance at cost" when the death rate is eight per thousand cannot provide the cost of insurance after the death rate rises to ten or even nine per thousand. Assuming the rate to have begun to rise and to have reached an average of ten, we at once discover that here are two more claims than the premium can meet. If we also suppose claims to average $2,000, we now have only to multiply the $4,000 deficit in each thousand by the number of thousands who have joined the fraternity, in order to understand the reason why any insurance order must fail if its insurance at cost means only insurance at the date of joining, instead of insurance based on the cost of a whole lifetime until the date of dying.

The New Blood Myth.

Simple as the case may already begin to seem, we are nevertheless confronted just here by the New Blood myth demanding an answer to this question: Will not the constant infusion of new blood as young members continue to join keep the average age virtually where it was at the beginning? It never did. Fraternal insurance has no special means of securing this ardently desired benefit, which through its struggling history it has never been able to attain. In actual experience no large body of men, insured or uninsured, retains its youthful average. Much larger classes, for instance, are now graduated from colleges, nevertheless, the whole body of alumni annually older pull up the age line with them.

Special Selection Unavailing.

Yet it may still be asked whether a company cannot specially select a younger class of new members whose ages will mostly run lower than the original average and so, for that special reason, be able to resist the effect of the increasing age of older members. That would make little difference even if rapid increase of death rate has not yet begun. For example, take a newly organized society with a membership averaging the age of 25. Allow the specially selected accession to average as low as 20 by means of including many younger than that age. Surely this would be an extremely youthful addition of new blood, yet the death rate of 20 is so nearly identical with that of 25 that next to nothing is gained by so strenuous an effort after all, the difference being only one in four thousand. All we have gained by the attempt is to lay fresh emphasis on the lesson that an average death rate is something not easily held down.

The teaching is no less emphatic when we turn to trace in the opposite direction that longer path in which accelerating death rate outstrips the more uniform advance of age. We shall delay no more than to glance in passing at a few milestones of age or mortality, but these will serve. At age 25, where we will again begin, the death rate is virtually 8; 10 at 40; then it reaches 14 at 50; 18 at 55; 25 at 60; 40 at 65; 61 at 70; 94 at 75; 144 at 80; and 235 at 85. This is suggestive addition, yet perhaps multiplication reveals even more impressively the emptiness of that "new blood" notion of offsetting, balancing or cancelling the effect of age upon average death rate, and so, upon necessary cost of insurance. Starting once more at age 25 with its annual death rate of 8 per thousand, we find a rate one quarter higher at 41, one half higher at 47, double at 53, treble at 59, while at 65 the effect of 1,000 members on the average death rate of the whole fraternity balances that of 5,000 new initiates averaging the age of twenty-five. At age 76 about one fourth may be expected to survive, when each thousand balances the influence on general average of age exerted by between 12,000 and 13,000 members 25 years old. About one tenth should reach the age of 83, where 1,000 effectually offset no less than 32,000 aged twenty-five. These ages are samples and indexes amid the

many intermediate and adjacent; hence they indicate the effect on the cost because of the annually advancing age of the solid mass of membership. Clearly what has not been actual will not be possible. So often does what is called insurance at cost turn out to be all cost and no insurance, that what passes for an act of prudence is demonstrably one of rash imprudence.

If most people would trust God with tomorrow they might tranquillize their souls and rest today.

ORDER OF LARKS.

It has been stated that the object of the Order of Larks is the preservation of bird life. Is it a secret society—a rival of the Owls, or are they compliments, one being of the day and one of the night? Has it a ritual, burial service and chaplain? Who can enlighten us? It seems that a Mr. Woollen at a business meeting of the Larks said: "The life to come would be sad indeed unless the song of birds could be heard." Alas! alas!

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XIII.
(Continued.)
Another, Yet the Same.

The applause which followed showed plainly that the audience was largely in sympathy with the speaker.

Mr. Martin added: "In this connection I can say truly, no Mason keeps his oath inviolate in every particular. Masons generally, the strictest of them, break their oaths by initiating contrary to established custom those not free-born; by giving the degree to Masons without due examination; by wronging others at least to the value of one cent; by speaking evil of their brethren; by failing to keep all their personal secrets, and to go on all their errands even if they should have to go barefoot and bareheaded, and especially by failing to aid all poor, indigent Master Masons, their wives and orphans, as far as it is in their power. If they can do these things contrary to their oaths, why do they censure me for telling a few silly secrets?"

Soon many of the order began to leave the hall. The lecturer remarked that their hasty departure confirmed his statement about perjuring themselves by sitting in his lodge, and that he would have to excuse them. He added also, quickly, that he was aware of his little intentional mistake in the ceremony, but that their laugh showed that they also had noticed it, and therefore the rest must be correct, for they were far from laughing at anything else. The Masons made their escape, or some remaining did not again "beard the lion in his den."

On Tuesday evening the second degree was worked in the presence of wondering spectators. The Entered Apprentice Mason was "passed to the Fellow Craft's Degree."

But the working of the third degree on Wednesday evening capped the climax. The air in the grove was pleasant and still. The speaker was in his best mood. The audience was immense. Thousands listened with eager ears, and watched with wondering eyes, as the "Fellow Craft was raised to the sublime degree of Master Mason." The silence was intense when Martin pronounced, clause by clause, masonic fashion, the words of the oath which were repeated without being understood by the candidate:

"I, Rev. Dick Turpin," said the lecturer, acting as Worshipful Master.

"I, Rev. Dick Turpin," said the young man acting as the ministerial candidate for Masonry, or 'seeking for the new birth,' as Mackey says.

"Of my own free will and accord," said the Worshipful Master pro tem.

"Of m'own free will and a cord," said the candidate, thinking of the cord around his neck.

"In the presence of Almighty God," said the Master.

"Presence—mighty God," repeated the candidate.

"And this worshipful lodge of Master Masons"—

"And this worshipful lodge of Master Masons."

"Erected to God"—

"Wrecked to God,"

"And dedicated to the Holy Order of St. John,"—

"And dead and catered too, Holy Order sent John."

"Do hereby," was the next clause.

"Do here buy," was the idea of the answer.

"And hereon"—

"And hear on."

"Most solemnly and sincerely."

"Almost solemnly and sincerely."

"Promise and swear"—

"From us and swear."

"In addition to—

"In edition two."

"My former obligations."

"My former obligations."

Thus they continued, clause by clause, in a manner consistent with the above beginning, which is as well as is generally done in the lodge, until the long oath was finished; and when this was done, more than one, horrified at the oath and more horrified at the penalty, which breathes a spirit of barbarism, cried out "Shame!"

Then, as the traditional account of the death, burials and resurrection of Hiram Abiff, the widow's son, represented by the candidate, was worked out or played on the stage in a manner which the lodge might emulate, the eager audience looked and listened with mingled feelings. When they saw the ridiculousness of it, some laughed; when they saw its silliness, some blushed for their masonic friends and kindred; when they saw its profanity some were shocked; and when they saw the end of it, all were glad.

Hiram Abiff was killed in pretense; but Masonry in Brandon was killed in reality. It could not stand the shock of being turned and seen inside out. True, the tail might wriggle for a time, but the serpent had been stunned past recovery. Its back had been broken, and its head had been bruised.

There were a few in Brandon who, when they saw how bad a thing Masonry was, were more ready to enter it, but the moral and respectable now would never join it, although a few faintly professed not to believe the exposition.

That night about twelve a boat was heard to whistle. It was the first one that had passed going down since Martin had arrived in the village, and another might not pass for several days; and so that he could preach in his own church the next Sabbath he took passage on that boat and left immediately for home.

He reached Mikronville about noon on Saturday and was fortunate enough to meet a near neighbor of his own, with a buggy, who invited him to ride home with him. He reached his home a little after dark. After taking a cup of tea he hastened to his study to prepare for the next day. About eleven o'clock he heard quite a noise in his barn, where he kept a fine young horse. Thinking "Jachin" might be loose or down in his stall he hurriedly ran to the colt, but found him safely tied. He thought of his unfinished sermon lying on his study table, and must hurry back to it, but just as he came through the stable door he was violently seized by two powerful men and immediately gagged. Soon others were there. The night was too dark to see their number, but judging by the sound of their feet there were several persons in the company.

Mr. Martin's home was near a small village which was built near a large area of woods, in the edge of which was his barn. After he had been gagged and his arms pinioned he was placed on a rail and carried into the woods to the edge of a large deep pond called Lake Pierce.

On their arrival he was thrown on the ground and trampled in the mud, with their boot heels cutting in many places his flesh. After which the lacerated places were covered with turpentine. His pain of body was intense. His agony of mind was greater. Who were his antagonists? At first he thought they were robbers. But this idea was soon dispelled. He thought of his exposition of Masonry at Brandon, and of the experience of other seceders, and of his narrow escape on the boat, and the thought struck him that he was in the hands of

infuriated Masons. But it was among strangers that he had been poisoned. Surely, his own neighbors, whom he had known for years, would not injure him. Then, how did they know that he had given an exposition? None knew he was to do so before he went away. The Masons in Brandon did not know his address before his arrival. He had left on the first boat that had passed down since he came up the river. No mail had arrived at his little country village from Brandon since he had begun his lectures. But surely his antagonists were Masons. Then he wondered what they would do with him. They allowed him to lie quiet in the mud a few minutes, perhaps with the intention that he should suffer the agony of suspense. What would come next? He expected death before they left him. He had broken the obligation whose penalty was, in their language, "to have his body severed in two in the midst and divided to the north and south, his bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven."

But would Masons enforce this penalty? He knew in times past it had been enforced. He had reliable, historical evidence of not less than seven individuals, including Morgan, being murdered under masonic law, and had accounts of numerous unsuccessful attempts of the lodge to take life. He knew the common saying, "The good men in the lodge would not allow it to do wrong," is untrue. The bad are in the majority. The best are not present when evil deeds are planned. The good are often deceived with lodge sophistry. He had heard it claimed by Masons, that when one entered the lodge he gave his life to its keeping; and when he broke its oaths he forfeited his life; and then his life could not be unjustly taken from him, for he had given it up as a forfeiture. He had also heard it claimed in the lodge that civil government was only a human compact; that any number of men in any place could unite and agree to be governed by common laws; that any society thus organized had all the rights of civil government; and so that their society or their "imperium in imperio" could administer the oath, frame laws and punish the violators even with death. These things explained to him how some respectable men could believe that the lodge had the power to execute the death penalty on "perjured villains."

He had been shocked with this doctrine when he first heard it, and now he was being shocked by it in a more serious manner. He thought of these things in less time than it takes to read them. Not a word had yet been spoken by his assailants. They had silently followed a silent leader and carried him to the pond and trampled him in the mud without speaking. A muffled voice said derisively, "We are perjured, too, are we?"

Mr. Martin thought he had heard that voice before. He could not recognize it as any of his neighbors. Evidently the speaker referred to the lecture. This made him wonder the more. Again the same voice said tauntingly:

"We will laugh at your intentional mistake."

"Aha! ha, ha!" the followers venture to say in disguised voices.

Then they were quiet a moment, when he had time to think surely some one had come from Brandon and reported him, and perhaps was there acting as leader and spokesman. The trip across the country was very much shorter than around by the river, and could be made by one on horseback in a day or a little more.

"Let us initiate him," said the leader.

They opened a large bag, put him in it, tied it up with a long rope, to one end of which they continued to hold, and immersed him two or three times in the pond. After he had been taken out and revived by a stimulant, which they forced down his throat, and which he feared was poison, the same voice, yet unrecognized, said slowly and solemnly, "Mr. Martin, you deserve to die. You have forfeited your life. We hate to kill you as is our duty and right, so have concluded to let this suffice as a punishment. if you will now raise your hand and willingly swear, without any conditions of consistency, never to disclose any of the secrets of Masonry, including this necessary work of to-night."

The gag had been removed before the immersion so Mr. Martin could now speak. If these assailants knew anything of the attack on Dr. Groves, of Brandon,

they had learned one thing—to make sure their victim could not escape.

"I have committed no crime, broken no law of the land, and why should I suffer this?" asked Martin.

"Not a word of that, "sir," sternly answered the spokesman with an ill attempt to disguise his voice. "You know what laws you have broken. You have committed the crime of treason against your lawful government and deserve a traitor's death. But we will not argue. Will you swear, or die?"

No answer.

"Then," added the spokesman, "we ask you, not as we might, never to oppose Masonry, but only to swear never to disclose its secrets. This you can do and ought to do, and save your life and relieve us of a painful duty."

No answer. The large bag was again opened, and Mr. Martin forced into it. At his feet were placed several stones, and in his pocket was placed a rubber tobacco pouch which contained this note:

If my body is ever found, as I hope it never will be, this is to inform my friends and warn all Masons, that I die of remorse for breaking my solemn oaths. May God have mercy on the soul of a perjured villain.

THOMAS R. MARTIN.

Parsonage, Oct. 6th, 18—.

The bag was tied from the inside by one slipping his hand through a small opening near the top so that it would seem as though Martin had tied it himself.

The hole in the bag was then sewed up. All was ready.

"Now," said the spokesman of the party, "you must either swear or be cast into the lake. Will you swear? Answer in three minutes."

"Ah!" thought Mr. Martin, "I could die if it were not for my wife and child. Who would care for them?" And as he thought of his loving wife whom he loved as his own flesh, and of his darling little Dora, only six years of age; as he thought of their grief and suffering should he die; as he thought of his youth and strength and bright prospects and the good he might do should he live; as he thought of the beauty of nature, the blue heavens, the green earth, the beautiful river down which he had been sailing; as the vision of all these things came before his mind, his desire of life was increased. "Ah!" thought he, "life is sweet."

Then he remembered that he could lecture against the lodge and oppose it in every way, excepting by revealing its secrets. He could gain nothing by dying. He could do much good by living. Thus he was being tempted to swear.

All had been as silent as the grave. Perhaps the party were silently praying for him to become willing to swear and for their relief from the necessity of blood, while he was silently praying to know his duty.

The cold, hard voice said, "One minute!"

That sound seemed to start another train of thought in Martin's mind. He was not afraid to die. "To die is gain." Nothing could as quickly overthrow Masonry as public expositions. Masons hate above all else for others to know what the lodge is and does. It seemed as though his Master had permitted him to fall into the sin of membership so that he might be raised up for this purpose. If he must die, his blood would cry out from the ground. His death would confirm his exposition and hurt the order more than all he could do in life. Providence would care for his wife and child. He thought of the blessed martyrs and of their crowns of glory. Should he receive this great honor? He remembered his Savior's death and asked himself, "Am I willing to die for Him? 'He that loseth his life for My sake shall find it.'"

"Two minutes!" said the leader. "Will you swear?"

"No," was the firm answer.

"Then die in sixty seconds," said the leader, more angry from disappointment.

Martin began to breathe out his soul in prayer. He spoke slowly and plainly. He asked for grace and strength to do his duty. He prayed for his persecutors, that they might relent, or that he might be enabled to escape and thus save them the guilt of blood. He prayed for their forgiveness if he must die by their hands. Then he named his wife and child. He almost broke down, but was enabled to pray for their comfort and safety.

"Two minutes and a half," rudely

broke in the spokesman of the impatient and guilty crowd.

Then they heard from the lips of their intended victim, "Father, forgive them, for they know not what they do," "and now into Thy hands I commit"—

"Here they are! Fire!" cried a loud voice not far away, as the light of a lantern flashed on them. Immediately several shots were fired in rapid succession. The men dropped the bag which they had seized, preparatory to throwing it into the lake, and ran. The man, for there was only one, ran from behind the bushes, ripped open the bag and found in it, almost dead from pain and fright, his sister's husband.

He had been traveling and stopped that evening to stay over Sabbath with his sister. They had seen Mr. Martin go out hurriedly, and when he did not return in half an hour they became very uneasy, and lighting his pocket-lantern he started out in search of him. Coming near the lake, he saw the gleam of a dark lantern, and had stealthily approached. He came within hearing distance just in time to catch the words, "Then die in sixty seconds." Seeing no other way of rescue for the one who was in the bag, and whom evidently they intended to drown, he resolved to frighten the assailants, if possible, with the suggestion of their pursuit by a number. So he called out commandingly, "Fire!" and discharged his own revolver toward them.

Mr. Martin was helped to walk home, but fainted just as he reached his door. A physician was called, who dressed his wounds and quieted his nerves with drugs. In a few weeks he had almost entirely recovered from his injuries. The next morning after he was first able to take a short walk down the street, he received by mail the following note, written in red ink:

You are wel' enuff to go. We giv' you 10 dazes to leave. Now git.

PEACEABLE CITIZENS.

He did not leave. He used every precaution for safety he could secure, and continued to live there with his friends and congregation. He had peace and comfort, with the exception of slight annoyances from false reports in regard to his character and conduct, which were continually being manufactured by members of the lodge and spread abroad by its scavengers.

When the account of the assault on Mr. Martin became public the Masons did not seem to be much concerned, but coolly said that it was all a lie; that he had been drunk on the boat and had a fight at Mikronville; that he had written that note himself, and that his brother-in-law, by his testimony, was only trying to cover up a kinsman's disgrace.

In answer to a note of inquiry, Martin received the following reply:

Brandon, Nov. 23, 18—

Rev. T. R. Martin—Dear Bro.: Your note received. I am sorry to hear of your misfortune, but am glad that you are alive and are convalescent.

What shall be done with this cruel tyrant which often makes almost fiends out of respectable men? How long shall this government within our government, triumph over it, trample down its laws, and war against every interest except its own?

In answer to your suspicions, I am afraid that they are well founded, for, as I have learned, Deacon Moyle was at home Thursday, the week of your work here, until about dark, and then was not seen again until the next Monday morning, and no one knows or has told where he was, excepting that he was away on business. It seems hard to believe that he could be led or driven to do as it seems he has done. So hard is it that when it is proven many will refuse to believe that he or Masonry will do such things, and then refuse to help us in our opposition to the order. Surely Satan must control this institution which seems to be the same in its workings everywhere.

Yours,

Warren Groves.

(To be continued.)

THE GOAT.

A negro order in Georgia borrowed the name and insignia of a popular white lodge without asking permission. The white fraternity promptly went into court with a restraining order. The issue was carried on appeal to the highest court of the state, where the attorney for the plaintiffs appeared to ask that the injunction be made permanent. He was addressing the full bench.

"Why, if your honors please," he stated, excitedly, "these negroes got our pass words, our hailing signs, our secret work, our badges, our emblems."

The chief justice leaned forward with a smile upon his face.

"It would appear," he said, "that they also got your goat."—*Saturday Evening Post.*

HOW LODGES MANIPULATE BUSINESS.

BY REV. G. A. PEGRAM.

The injustice which is often inflicted upon antisecret or non-lodge men in civil courts, is usually considered the greatest injury suffered by outsiders from lodge men. Probably far more numerous are the injustices suffered in the business world, than in the civil courts. Wrongs wrought through secrecy in civil courts are far too frequent, but wrongs wrought by lodge men in business, are being done every day. Neither are wrongs done in business always evident but sometimes they are perfectly plain. By wrongs done in business I do not mean those which occur in mercantile life alone, but in every way of making a livelihood whether in shop or factory and on land or sea. Lodge men try to control all the various means of making a living or of acquiring wealth.

It is a common practice among lodge men to turn all business possible to the advantage of themselves and of their lodge brethren. For, let it be remembered, the lodge, being founded upon the principles of selfishness, cultivates selfishness, and its members will always look out for themselves first, regardless of their brethren. They will work for themselves first and their lodge brethren afterwards. I have known editors of newspapers in the same small town to be at swords points with each other on account of jealousy over their patronage and yet they were both members of the Odd-Fellows. When one became too sharp and personal in his thrusts in his paper, the other charged him with violating his lodge obligation. Lodge brethren are very much like husbands and wives who quarrel among themselves. They will quarrel with one another but will not allow any one else to join in.

Many are the ways in which lodge men help one another in business, but in whatever way it is accomplished, it is always done rather secretly, for they plan to do their work, not as if they were doing it, but as if somebody else were. Mottoes used by secret order men of long ago said: "Hurl the javelin, but conceal the hand." "Strike deep, but hide the hand that gives the blow."

One way they help a lodge man is by magnifying his ability and character. He may or may not have the ability or character which he is represented to have; but no matter, their object is to boost the brother whether he deserves it or not. As an instance, I recently heard a Mason declaring that Mr. Blank, a brother Mason, was the best teacher that they had had in their school for years. But all the patrons were more dissatisfied with him than they had been with any former teacher. Often the object of such praise is to overcome the opposition, and help the lodge brother out. Both patrons and teacher asked me to visit the school and give it some lectures. My observation while there confirmed the repeated reports that he lacked ability as an instructor and as a disciplinarian, too. But this boosting by casual praise occurs everywhere. Who has not heard a lodge man praising some brother who was not at all worthy of it?

Another way of helping a lodge brother is to praise the work or goods of the man. I have heard of ministers, both young and inexperienced, praised far beyond their merits or ability, simply because they belonged to a lodge, or were going to join one. Those praising them were frank enough in one instance to state that this was the reason. In some cases, lodge men will absolutely refuse to recognize the faults or deficiencies of their fraternity brothers. When clearly shown their faults, vices or serious defects, they will pretend not to see them, or will flatly deny them.

Occasionally lodge men represent that a brother lodge man is needing work or trade, whichever it may be. The amusing and inconsistent thing about this is, that they pretend to be benevolent societies, and to help those of their members who are needy. If so, why do they not help him themselves, instead of appealing to public sympathy? Moreover this charity is the very thing they pay their dues for, and that is why they ask men to join, to get help in time of need. Then why do they not keep their pledge to their own men? They declare that their oaths are sacred and Scriptural. Here is a splendid opportunity to show their faith and fidelity by their works.

Lodge men not only boost a brother

and his business, but they also send customers to him, or refer them to him. I have had several such experiences when I have gone to a new pastorate. For instance, when I went to my last pastorate in the M. E. Church, my Presiding Elder, who was both a Mason and an Odd-Fellow, took me around and introduced me to his lodge brethren who were in business. Of course I got acquainted with them and did some trading with them. But as soon as I got acquainted with men who were antisecret men, or good temperance men, I always gave them most of my trade. My Presiding Elder and his lodge brethren wanted to turn my trade to their own account. They were also trying to get me to join the lodge, and I soon received an invitation.

A number of years ago, a young minister in Ohio told me how they tried to manipulate him. He wanted to buy a horse. Almost every man of whom he inquired concerning horses for sale, would refer him to one certain man. He wondered why it was that in a large community of prosperous farmers, only one man could be found who had a horse to sell. Upon wider inquiry, he found that the man referred to so much was a lodge man who had a horse that he was very anxious to dispose of, and that there were others who had horses to sell. One of the tricks of lodge members is to keep men running around the same ring of lodge members all the time. Lodge church members will work the same game on a minister, and keep him in the bounds of their crowd if they can. When I was working in the campaign for the prohibition amendment in West Virginia, one business man insisted on making out my itinerary several miles ahead. He gave me references to men to consult about the work, and to stop with for entertainment. I found that every one of them was a lodge man. I suspected it when he was directing me, for I noticed that he wore the square and compass. Lodge men try to keep all work that is of any importance in their own hands. This they do in part by keeping the workers in the hands of their men. When I was in the campaign in Missouri there were three or four ministers in one city alliance, which nominated each other, and seconded each other's nomination for all the important offices and committees connected with the campaign work. At first they rather opposed the temperance work, but when they saw it was bound to go, they jumped in and took the work out of the hands of the real temperance men, and earned their contempt.

When I went to my first pastorate in Michigan, I wanted to buy a horse, as I needed one in traveling that circuit. I could hear of only two or three for sale. The men owning them belonged to different lodges. The lodge brethren of each man worked to try to sell their own lodge brother's horse. I remember that I said to myself, "If I buy a horse, it looks as if I would have to buy one that belongs to the lodge."

Lodge men not only work for their lodge brethren, but they also work against the interest of all outsiders. The outsider can feel the force of their working against himself more than he can feel their influence working for their lodge brethren. The fact is, any man can feel the influence of selfishness when it strikes himself more than he can when it strikes anybody else. There are two reasons why men work against an outsider: one is for the purpose of helping a brother lodge man, and the other is because of their intense hatred of antisecret people. Sometimes their actions spring from one sentiment, and sometimes from the other.

Lodge men usually act from selfish motives in helping their lodge brethren. If you leave out of consideration the mere gratification of personal malice, it really does a lodge man no good to work against a nonlodge man, unless it advances his own or the selfish interest of his brother in the lodge. But the first consideration of every lodge man is to secure some personal selfish advantage.

The first instance of this kind that I noticed was that of an acquaintance in West Virginia. He started in business, selling general merchandise and did not belong to any lodge. The merchants of the town united and tried to instigate a boycott against him. He was a shrewd and determined man and had some bills printed, stating what had been done and why, and appealed to the people, and

especially to the farmers for their trade and for fair play. These bills were distributed widely and posted in conspicuous places. The American people as a rule love fair play, and antilodge sentiment happened to be strong in that community. The people rallied to him and gave him their trade, with the result that he soon had to enlarge his store. This can not always be done, but can more often than might be supposed.

A merchant told me only to-day that some merchants join the lodge, and their wives join a club, and that the merchant works the lodge, while his wife works the club. I am told that sometimes they try to find out who are the good paying patrons of other merchants, and get them into their club or lodge, where they talk over what they ought to buy, and where they ought to trade. In this way both club and lodge become advertising mediums for their business members. Of course the members of antisecret churches are not allowed to join a lodge, but they have no particular rule against clubs, although the sentiment of nearly all antisecret churches is against clubs. The family can be worked through the club. The lodge is bound to rule somehow.

I was lecturing on secrecy in Michigan several years ago. At one place I referred to the fact that lodges try to manipulate everything in church and school and state. A young man who had formerly been friendly became very much offended at my lecture. I inquired the reason of those who told me of it and they said that he and his lodge had been trying to oust a teacher at that place that this young man might get the position. His actions had proved exactly what I had said.

In my native county in West Virginia two years ago, the principal of every important school that I was acquainted with was a Mason, except in one instance, and he was an Odd-Fellow. That was not all, for every district superintendent in the whole county was a Mason, so far as I could learn, and I was personally acquainted with several of them. Why was it? These officers were appointive officers. The president of the Board of Education and all of its members were Masons. The county superintendent, who was elected, was not a Mason, but was a nominal member of a small lodge, and the Masons worked him. In the Fall of 1912 they elected an antilodge man as a member of the board. These two elections show that when the people have their way, Masons do not get all of the plums. These elections were revolts against political corruption and tyranny. This shows two things, namely, that most political corruption and tyranny lies within the limits of lodgery; and also that when open, frank, fair, liberty-loving people get together, they are more than a match for political rings and lodge cliques.

At one small town in Michigan, I was told that the lodge men of the place were trying to turn all the medical practice of that community toward a young lodge man who had but little experience, and away from an older and more experienced man who did not belong to any secret order.

A minister and his wife told me that their son was an experienced blacksmith, having worked at it most of his life. He did not belong to any lodge and neither did they. Part of the time he had no shop of his own, which made it necessary to work in some other man's shop, if he worked at all. Several times he got a position in shops run by lodge men, only to lose it soon. He and his employer would work amicably together, and both would be pleased. Soon there would come along a stranger, who was also a blacksmith, but whose skill and faithfulness were as yet untried. He would want a position, and would appeal to the employer through his lodge for a place. Then the employer would say to the first man, "Now I have nothing at all against you, and no objection at all to your work, but, you see, this man is a brother in my lodge, and I am under obligation to help him, and give him a place." So the man who was known, tried and true, was replaced by a total stranger about whom nothing much was known except that he was a blacksmith and a brother lodge man.

A man was moving away and had a sale. The auctioneer belonged to two or three lodges, as also did most of the bystanders, but there were quite a number, including myself, who did not. The

auctioneer was selling a buggy, and the bids had gone to about $40. A man bid a quarter more, but the auctioneer did not recognize it at all, and knocked it down to the lower bidder. The last bidder expostulated, but the auctioneer said he would not receive his bid. I did not know the last bidder, but I knew the auctioneer and the former bidder were both lodge men. The brother lodge man got the bargain. No one else need apply. No other bid was called for, either. I have seen auctioneers give their lodge sign while crying off goods.

Last December a year ago I was in the union depot at Lynchburg, Virginia. A couple were having a dispute with the ticket agent about something. They and he could not agree. Not being able to make the agent come to terms, they retired to one side to discuss the matter. After talking a few moments one said to the other, "Let us go up town, and notify the Odd-Fellows, and they will make him." They seemed to think that their lodge was not only authoritative but omnipotent in the matter, and that it not only had a right, but that it was its duty to interfere in the matter.

Several years ago an antilodge man told me how a lodge lumber inspector cheated him out of his timber. His timber was cut and hauled to the river. The inspector marked some as not acceptable, and those so marked were rolled to one side. Near him was a lodge man's logs, and this lodge man took the logs which had been culled from his neighbor's lot of logs, and put them with his own. Then this inspector accepted every one of them. Both of these lodge men were dishonest, for both of them robbed this antilodge man.

All of the above instances were for the purpose of helping a brother lodge man. But very frequently lodge men will work against an antilodge man, not for the purpose of helping a lodge brother, but from sheer hatred of antisecret people. For sometimes the hatred of lodge people is very intense toward all antisecret people, and they will do anything against them to injure them, no matter whether it does them or the lodge either any good.

While I was in antisecret work I met with some serious hindrances and disadvantages. Friends and acquaintances would write me cards and letters concerning my work, sometimes asking me to give them a date for a lecture. My mail sometimes was needlessly delayed, and it would be too late to arrange for a lecture. In other instances, the mail was returned to the sender, marked, "No such Post Office in the State," and in still other instances the mail was lost, and never heard from. My antisecret friends often blamed me for not writing, until they learned that it was not my fault. I carried tracts to distribute, and books to sell, in my grips, and several times my baggage was needlessly delayed and once or twice I had to telegraph for it. These delays occurred generally where I had made a "stir" on the lodge question.

A well-known antisecret man in Missouri told me some of his experiences. He had purchased an evaporator and had given both his freight station and his post office address. After waiting a long time for the evaporator he wrote to the company from which he purchased it and got no information except that it had been sent as per his order. Longer waiting and more letters brought neither evaporator nor reply. He finally appealed to the railroad company and a tracer was sent after the shipment. He then learned that the evaporator had not been sent as per his order at all, but was marked to the next station by the company itself. This apparently purposeful delay caused needless worry and expense. But are not lodge men sworn to do these very things to antilodge men to oppose their interests and derange their business?

A merchant in Michigan told me that the traveling men who belonged to the lodge worked against him. He said that they would give him grips, signs and passwords. He knew them, but replied to none. Finally one man said to him, "Don't you belong to anything?" He said that he did not. He was a faithful member of the Free Methodist church and of course was not allowed to belong to any secret order. After this he could not get his orders filled promptly or accurately either. They would be either delayed or mixed up. Things would be sent that he did not order, and things

that he did order would not come. At length it seemed almost impossible to get an order filled at all. His own customers would be delayed and disappointed. So he said that he finally just quit business altogether.

No doubt many have already read of the famous "Fort Ann Trial," in "The Key to Masonry," by Rev. John Levington. The whole of it need not be transcribed here, but only that which relates to the influence of lodgery on business. It is a good sample of lodge method and spirit: "Calvin Cook was a miller and a seceding Mason. Harvey Cook was an adhering Mason of high order, and had an interest in that part of the mill where the plaster was ground, but not in the grain department. Harvey Cook, agreeably to Masonic obligations, used his most decided endeavors to bring his offending cousin 'to the strictest and most condign punishment.' To that end he repeatedly broke the machinery of poor Calvin's mill, and was more than once caught in the act. Yet he persisted, and even told Calvin that if he did not secede back from the antimasons he should not wonder if his house would not burn down over his head." Other malicious instances of interfering with other people's interests in business affairs are found in Mrs. Sarah Powell Giddings' Life. But the above instances are sufficient to show that lodges do manipulate business so as to favor their lodge or its friends, and also to show some methods that are used to do so.

Fairmont, Indiana.

ENCOURAGING YOUNG MAN.

A young man living in Iowa sends a contribution to our Association and writes: "I am a standpatter when it comes to antisecretism. It does me good when I have an opportunity to defend our cause. So many young men, especially, think they must join a secret society to be popular and, as they say, 'get a pull.' But how foolish! I am a young man and have been in business for ten years and I have found straight, honest business principles, and treating everybody right to the best of one's ability, is the greatest 'pull' a person can have."

Seceders' Testimonies.

MY MASONIC EXPERIENCE.

BY J. H. COFFMAN.

As a man "thinketh in his heart, so is he." I believe that every man, after being convinced that secret orders are sinful, should have the courage to testify according to his convictions. As a young man, a strong desire gripped me to become a Mason, but many years passed before the opportunity came. I joined the Masons more for mercenary motives than for anything else, having been erroneously informed that it would greatly aid me in my business affairs. Even to this day I feel that I was tricked in paying the price I did for secrets that I could have bought from the National Christian Association for seventy-five cents.

In taking the first degree I found it so contrary to what I had expected that I confess I was not attracted to the order and so remarked to one of the members. "Oh," said he, "wait until you take the next degree and you will then begin to see the light breaking in." All the light I got proved to be gross darkness, but being a man of determination and bent on seeing and knowing it all I continued in it. It all seemed so foolish to me and I could only defend it on the ground that it was the next thing to real Christianity.

My wife, whom I knew to be a real Christian, often said to me that Masonry could not be good as long as it hid from the eyes of the world. She was right and it set me to thinking and especially so when she asked such questions as, "Do they ever mention Christ or the blood, or salvation, His power to save our souls and heal our bodies?" etc. Up to this time I was not a saved man, but nearly eleven years ago there came a time when I yielded to the promptings of the Holy Spirit and went down on my knees and told the dear Lord I was tired of sin and with His help I would live a different life. I kept my decision from my wife that night as I did not as yet have the victory I sought, but the next night after I had revealed to her my intentions, she fell on her knees and

prayed with me, after which I was able to tell her that there was now no condemnation, and that I was a free man. She was a happy woman, thinking it would free me sooner or later from Freemasonry. I soon began to accompany her to Faith Tabernacle, here in Philadelphia, where the full Gospel is preached and where they have no use for anything except Christ, our Lord and Savior. I began to dig down in my Bible and it soon became very plain to me that I ought to repent of ever being a Mason, which I gladly did. I asked the Lord to forgive me for those horrible and unchristian oaths I had taken while intoxicated, which was the condition of about half of the initiates.

To the best of my recollection, I never heard the name of Jesus Christ mentioned in the lodge unless it was in the way of profanity. The chaplain of our lodge was looked upon as a dear good man, an evangelist who long ago went to his reward. I say, peace to his soul, for I believe there are many in heaven to-day who yielded their wills to God under his influence as an evangelist. But aside from this, I now see as never before that he had to leave the Son, our Lord and Savior Jesus Christ at the door down stairs while he went up stairs to the lodge to call upon the name of the Father. Now my Bible says that only the Son reveals the Father to whom He will, so it would seem the Father could not be found up stairs or any place else unless the Son went along.

What seemed the most sacriligious performance to me was when the so-called "Worshipful" Master, in the absence of the Chaplain, would mumble out something he called a prayer, leaving out the name of Jesus. Although not a Christian, I did not think that looked right. I am writing this, trusting that some poor, misguided soul, such as I was, may benefit by my experience in the masonic order.

Oh, how I pity the preachers as I see so many of them tied up in the masonic and other lodges. May God open their blind eyes to see that instead of getting light, they are only groping in the dark, just as I was. I regret exceedingly the valuable hours I lost in such tomfoolery when I could so much better have improved my time reading the last will and testament of my heavenly Father in which he tells me how much of His heavenly estate I could inherit by obedience to Him.

It is now almost thirty years since my feet have crossed the threshold of a masonic lodge, as I had not attended one for many years before my conversion. I hold no malice against any individual Mason, but I am the enemy of the lodge and will do all in my power to help any of those whom I know to be in darkness. I do not and will not answer any sign or summons whatever handed, sent or thrown to me, and I refuse to discuss the subject unless to condemn it.

Since Christ has set us free, what more do we want, if He is our all and in all? If we follow His teachings and keep His commandments, we shall surely have our part in the first resurrection, over which the second death hath no power.

May God bless the CYNOSURE, its work and workers, and our dear brother, W. B. Stoddard, whose lectures in Faith Tabernacle have been so helpful to me. Again I say, God bless you all.

Philadelphia, Pa.

FROM J. J. BRUCE.

On April 14th, 1869, I knelt at the altar of a lodge of Masons, with my left hand under the Bible and my right covering it, blindfolded, clothed in a slit garment, and swore "I will not be at the initating, passing and raising of a candidate in a clandestine lodge, or an old man in his dotage, a young man in his nonage, an atheist, irreligious, libertine, idiot, madman, hermaphrodite nor woman." This plainly divided the human race into two classes, the strong and able bodied men and the weak in mind or body.

On many other occasions I have, with uplifted hand, solemnly sworn: "I will support the Constitution of the United States and that of the State of Iowa and that I will faithfully and impartially discharge the duties of my office." If I violated any provisions of this oath I would be guilty of perjury and if I should discriminate against the weaker ones in favor of the stronger I would be a barbarian as well as a traitor.

As to the nature of a religious or social obligation, the United States Constitution says, "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or the press," etc. (Article I).

I was also sworn to "always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry; binding myself under no less a penalty of having my throat cut across, my tongue torn out by the roots and my body buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours," etc. I could not carry out this penalty for myself and for any other to do it would be murder. Such teaching is treasonable. The Constitution of the United States prohibits the infliction of such penalties as this oath requires. "Excessive bail shall not be required nor excessive fines imposed, nor cruel and unusual punishments inflicted." (Article VIII, U. S. Constitution). When we consider that hundreds of millions of dollars are invested in "temples" in which are taught murder and treason, and that this property is exempt from taxation while widows and orphans and the poor are burdened with heavy taxation, it is not to be wondered at that we have national deficits in revenue and increasing crime.

Rolfe, Iowa.

AN EX-ODD-FELLOW.

One of our most faithful and efficient workers in the field of volunteers is in Kentucky, and he wrote us last month as follows: "I thought I would send you a few words to assure you that we have not compromised on any line of the battle against sin. We have been having some great street meetings. There were from six to seven hundred present. The lodge question has been strongly agitated and quite a number have given up their lodges.

"We placed a long bench in the middle of the street and used the same for an altar, and there were some twenty to thirty made profession of faith in Christ. The town has been stirred from center to circumference. It was the greatest interest ever known here in street meetings. To God be the praise!

"It is wonderful how the dear Lord has kept me through all trials and persecutions and caused me to come out more than conqueror. I find it best to count upon God in every opportunity. The Noble Grand of the I. O. O. F. here in the lodge that I came out of, said to me that he was coming out, and he wanted me to pray for him. May the dear Lord continue to bless you and your work. I expect to help in the work financially all that I possibly can in the near future."

A. D. C.

Editorial.

STOP; LOOK; LISTEN.

"A hair of the same dog" to cure hydrophobia, was an early prescription to burlesque the Homeopathic principle, "Like cures like." At least as long ago as "Know Nothing" times, opponents of the Roman church appear to have fancied that in political ailments also, *Similia similibus curantur.* It is now said that the attempt to offset Jesuitism, in its Knight of Columbus manifestation, is to be renewed by a secret society, avowing the purpose to purify politics and place in office men who "cannot be bought by the pope." Speakers in a meeting to which several thousand members of various secret orders were invited, declared that an organization called *Sons of Liberty* having been "crushed by the money of the pope" they had therefore determined to use the "pope's own method" in forming another society. Initiates will not know who their fellow members are, and only initiates will even know the name of the society. If it really attempts to offset the Knights of Columbus too strictly, using similar even though less culpable forms of obligation, or if it too completely adopts Masonic models, prudence may well observe the railroad rule, "Stop, look, listen." With all our listening, let us also hear the wisdom of Aesop who told the story of frightened doves that asked the hawk to protect them from the rapacious kite, but upon receiving their chosen protector into the dovecote suffered still greater havoc.

NAUGHTY LITTLE BOOKS.

A society organ called *The Masonic Bibliophile* says that "several edicts forbidding the use of cipher rituals have failed to stop the sale and use of these 'naughty little books,' nor will revision of the ritual accomplish that purpose." Nevertheless, a committee on revision has recommended alterations which *The Bibliophile* regards as improvements, although it still maintains that "the cipher ritual is quite another matter." Variations of ritual need not be essential alterations, whether printed in cipher or not. For instance, the obligations of the seventh degree is identical whether the candidate swears to conceal all secrets communicated to him by a member of that degree, "murder and treason not excepted," or to keep all secrets "without exception." In one grand lodge jurisdiction, or at one time, he might, we suppose, hear a different form from that which at another time or under another jurisdiction he would hear. Obviously, the purport of the obligation here cited would remain unchanged. We do not dare to hope confidently that the ritual, however altered, will be much improved; and we cannot expect that the essential nature of obligations will be greatly changed. If that could happen, and if it actually came to pass, Masonry would cease to be Masonry.

President Blanchard spent some time last month visiting different eastern states. We know that he gave two addresses on secret societies in Springfield, Mass., besides preaching there a number of times as well as in other cities. He also gave an address at our Indiana State Convention.

The first step in the wrong direction is generally a negative step and consists in the neglect of duty. After that all actual transgressions may easily come in.

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in cypher, printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. Pocket size, full roan, flap, $2.50.

KNIGHTS OF COLUMBUS OATH.

A libel suit was recently instituted against A. M. and G. E. Morrison of the *Mankato* (Minn.) *Morning Journal* who had published that a fellow journalist and a Knight of Columbus had taken a treasonable oath. A. M. Morrison writes: "The so-called fourth degree obligation was submitted, *not* in the District Court, but in the Municipal Court. We have appealed to the District Court. I am enclosing what McGinley submitted as the only obligation taken. He did not produce the *original* but gave a copy of the obligation on a piece of paper no larger than the enclosed. It was a K. C. program from start to finish."

The obligation as submitted by Mr. McGinley follows:

Obligation of the Fourth Degree.

"I swear to support the Constitution of the United States.

"I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our holy church, to the end that she may flourish and our country prosper to the greater honor and glory of God."

OLD LODGE NAMES.

Freemasonry is traditionally bibulous and the brethren have ever been prone to "go from labor to refreshment." It was at Apple Tree Tavern in London that the first grand lodge was formed, and the names of some subordinate lodges existing within the next few years indicate their location where the distance from labor to refreshment was slight. Some names of lodges were the following: Goose and Gridiron, Cheshire Cheese, Half Moon, Coffee House, Bull

Head, Ben's Coffee House, Devil, Busybody, Blue Boar, Old Devil, Goat, Coach and Horses, Red Lion, Dick's Coffee House.

It is our impression that American lodges, in times not much later than these, were apt to be in or near country or village taverns. One of these was in an Eastern state and in a region mentioned by Greene in "The Broken Seal"; and there the lodge was in what may have been an addition built later than the tavern, and built for the lodge because a tavern was there. If lodge location is somewhat changed and, to some extent, custom, the tendency to drink has yet by no means ceased, as is strikingly shown at triennial Templar conclaves. From early times there has been a close association between Freemasonry and rum such as is suggested by these old lodge names borrowed from places of meeting. Therefore no man who is beset by a natural or acquired thirst for strong drink should venture within a lodge.

SUNDAY SALOONS.

I would also suggest that a wonderful service could be rendered to the Masonic fraternity along the lines of the *Kansas City Freemason* by publishing the names of the members of the Masonic fraternity in the city of Chicago who run their saloons open on Sunday, contrary to the state law.—*The Masonic Sentinel,* April 29, 1914.

THE SAINTS JOHN REMEMBERED.

One of the early Masonic songs taken from the "Masonic Companion," page 178, is in part as follows:

Joy to my Brother Masons,
Who are met to remember,
And think upon
The great St. John,
This twenty-seventh December.

Chorus.

Fill it up
To the top:
Let the sparkling glass go round:
And to him,
To the brim:
Love and liquor do abound.
* * * * * * *

OUT OF CHURCHES IN LODGES.

A religious paper published in New York calls Dr. Charles E. Jefferson's "Quiet Talks With Earnest People" "A book for every layman." Of the author, who is also pastor of Broadway Tabernacle it says, "Few writers of our day have so much common sense and downright honesty as Dr. Jefferson. In this book he says some things that ought to have been said throughout the history of the church, but few pastors would dare to say such things. We give a sample. Remember, however, that it is only a sample":

"'We shall never get out of the ditch until laymen realize that they also are successors of the Apostles. They stand in the line of a great succession. They are called to be kings and priests unto God. The trouble now is that laymen in large numbers are not in the church. Their names are in the church book, but they themselves are not in the church. Some of them are in their business, and others in the lodge, but too few of them are in the church. No man is in the church whose heart and mind are not in it. The church is hungering for the thought and affection of her men. * * * The great need of the church is not money but life.'"

Paul, who was not a whit behind the chief apostles, exhorted certain believers to be followers of him as he was of Christ; the apostles were an example, and those whom they led were to walk as they walked. So following and so walking, they would go near the door of no lodge.

HAVE HAD ENOUGH.

We have supposed that Evangelist Sunday favored secret orders. On account of this impression we are the more startled when we find him saying: "We have had enough of this godless social service nonsense. I'll go with you in eugenics, in social service, oyster soup, and institutional churches, but when you leave Jesus Christ out of it—Good night! The church is the one and only divinely appointed institution to feed the spiritual hunger of this world."

That is a relief; yet we still wonder whether or not Billy Sunday has clearly discerned the extreme carefulness with

which some secret societies do actually "leave Christ out" of what they pretend to maintain as a social service. Some Masons do not seem to notice the studied omission nor to know the Masonic rule which makes the use of Jesus' name in prayer an unlawful act. That explicit decision by the grand sire of the Sovereign Grand Lodge of Odd-Fellows which was unwelcome to many members, and which was objected to by an unwilling though necessarily obedient grand lodge as "putting a ban on Jesus' name," and which, moreover, we have known to cause the resignation of an Odd-Fellow chaplain who was a Christian, may be unknown to this evangelist. Nevertheless, he leaves us in no doubt that he is aware that secret societies cannot "feed the spiritual hunger of the world."

A MORAL CONTRAST.

A Mason is a man who is under obligation not to violate the chastity of very near relatives of Masons who have taken more than two degrees, except when he does not happen to know them to be so related. A Christian is a man who is under avowed obligation not to violate the chastity of the same women, whether he knows about their relatives or not. A Christian differs from a Mason in recognizing obligation not to violate the chastity of distant relatives of Masons, like their aunts, their cousins and their grandmothers. A Christian is a man who also differs from a Mason by expressed obligation not to violate the chastity of relatives, whether near or distant, of Masons of the first degree. A Christian is also different from a Mason by being under avowed obligation not to violate the chastity of near or distant relatives of Masons of the second degree. And, finally, a Christian differs from a Mason in being under admitted obligation not to violate the chastity of any near or distant relative of a man who is not a Mason of any degree.

"It is no pleasure to me to triumph over any one."

HYPHENATED AMERICANISM.

"What is creating hyphenated Americanism?" is the question discussed in the *Chicago Tribune* by a reader whom that paper calls an "ardent American though born in Europe and of European ancestry." The question itself had already been propounded by the *Tribune* in a recent editorial, and when introducing his reader's reply the editor added this sentence of elaboration: "What is stimulating, even among the young born in America of foreign descent, a tendency to draw race distinctions and think of themselves not as Americans but as Irish-Americans, Polish-Americans, German-Americans, etc.?"

We cull a few sentences because the reply seems to point at certain secret soceities, like the Knights of Columbus, Hibernians, or Sons of Herman for example, though it mentions none by name. "The answer lies in the training," says this writer; "not in text book training but in cultural training which these young men receive from their childhood. Every one of the twenty or more nationalities which compose the population of Chicago, for instance, has its own national societies. * * * A list of such foreign societies in Chicago which mold the minds of the American born children of alien parents, would run into hundreds. * * * The teachers of many such societies are mostly men imbued with a foreign spirit. * * * The burden of the language study, of the cultural talks, in many of these alien clubs is foreign nationalism. It frequently happens in the foreign communities of the country that the older men, those who themselves emigrated from the old world and still have a vivid remembrance of the tyranny and oppression to which they were subjected in their native lands, are better Americans than their sons who were born in the United States. * * * Their sons have fallen under the influence of the foreign-American associations."

If in such a way as this hyphenated-Americans can be developed, what mischief may not be wrought by erroneous teaching and evil influence of any order which, though not in the same sense foreign, is yet alien to Christian doctrine and morals, not to add Christian citizenship and civilization.

THE NEWSPAPER'S DUTY.

The *New York Herald* quotes Col. Watterson as saying that too many newspaper writers mistake criticism for enmity, and regard that alone as friendly which is obsequious. This is a true saying.—*Milwaukee Wisconsin.*

The best newspaper, the *Wisconsin* adds, is the one that is fearless and does not hesitate to free its mind on current topics, always regardful of saying that which is helpful to all rather than indulging in the practice of hitting enemies or pleasing friends. And that, also, is a true saying.—*New York Herald.*

The CYNOSURE deals chiefly with one topic—not altogether "current," indeed, as general news open to criticism, yet quite so as matter of frequent report and constant practice throughout the field of circulation. Here, this journal "does not hesitate to free its mind," while here, too, it tries to be "helpful" through offering "criticism" which ought not to be accounted "enmity" toward men needing help and willing to welcome aid. Nevertheless, it of course incurs return criticism, the risk of which it shares with other helpful workers for their fellow men; and peril of being accounted hostile, which seems to be recognized plainly by that apostle who asks, "Have I become your enemy because I tell you the truth?"

ODD-FELLOWS NOT TO BUILD.

The largest Odd-Fellow lodge in the world is one of five in Springfield, Hampden county, Massachusetts, and is named Hampden Lodge. The city contains an aggregate membership of about 32,000, and a committee comprising three delegates from each of the five lodges has examined various sites, and caused tentative plans to be drawn, for a building capable of accommodating all. Yet the undertaking has been abandoned on account of irresistible opposition. In explanation of this failure, the following statement has been given out.

"The order is strong financially in the city, but a majority of its members are conservative and believe it would be exceedingly unwise to burden the lodges with the expense of an elaborate and ornate building and subsequent necessary outlay for the maintenance and upkeep of such a building. Several attempts have been made in the past to have the subordinate lodges co-operate to build an Odd-Fellow's temple to be used by all the organizations connected with the order, but it has always been found impossible to reconcile the conflicting opinions."

Some readers may care less for the fact that one of these lodges is larger than any other in existence, than for another fact which may seem to them much more important. That one is that Hampden Lodge is the largest within the jurisdiction of Massachusetts grand lodge which grand lodge sent up, about a quarter of a century ago, that inquiry whether the name of Jesus could lawfully be used in lodge prayer which brought down upon the practice authoritative condemnation. This raises the further question whether if the five subordinate lodges had built a temple it would have been pagan.

R. P. CONFERENCE ON FREEMASONRY.

The Illinois Presbytery of the Covenanter church met at Princeton, Indiana, last month for a conference on Freemasonry. Rev. D. C. Mathews, of Houston, Illinois, and Rev. J. M. Coleman, of Bloomington, Indiana, gave addresses on "The Religious Character of Freemasonry." "The Way Freemasons Use the Bible" was presented by Rev. G. A. Edgar, of St. Louis, Missouri. "The Names and Titles Freemasons Give Their Officials" was discussed by Rev. G. H. Foster, of Sparta, Illinois. Rev. Ferguson, of Oakdale, Illinois, spoke on "The Proper Attitude of a Christian Towards Freemasonry."

R. A. McCoy writes concerning this conference: "There was a fair sized audience which included some Masons. The speeches were all of a fine order and I have been promised some of the addresses for the CYNOSURE.

News of Our Work.

NEW YORK STATE CONVENTION.

Plans for the New York Convention are progressing nicely. A cordial invitation has been received by our Eastern Secretary to hold this gathering in the Twenty-third Street Reformed Presbyterian Church, in New York City, of which Dr. Foster is the pastor. New York friends are requested to write our Eastern Secretary for further information. He may be addressed at the CYNOSURE office.

NEXT YEAR'S OHIO CONVENTION.

Belle Center, Ohio, Aug. 24, 1914.

At a meeting of our session yesterday I presented the matter of extending an invitation to the National Christian Association to hold the state convention at Belle Center next year, and they voted unanimously to extend the invitation. Our church building is at your disposal for the Convention.

(REV.) R. P. COOKE.

NEBRASKA CAMPAIGN.

Omaha, Neb., Sept. 17, 1914.

During August and September I have been working my way slowly to Omaha, visiting Table Rock, Tecumseh, Pawnee City, Crete, Lincoln and Omaha, in all of which towns tracts were distributed, ministers called on, and many personal conversations on the lodge question were had with individual citizens, but the opportunities for public addresses were few except in Lincoln, and I am looking forward to a goodly number in Omaha, where I hope to spend the rest of this month (September) and where I will probably close my services in connection with the good and necessary work of the National Christian Association. The extreme heat of the latter part of July and of August made it necessary for me to take a short rest so that my work was not pushed as vigorously in the places mentioned as it was in Rulo, Verdon, Humboldt, and the places visited earlier.

In Lincoln I had the privilege of speaking a dozen times in the following churches—Gospel Tabernacle, Rev. John L. Marshall, Jr., pastor; Free Methodist (without a pastor); Brethren (Dunkard) (new pastor expected soon); Newman Methodist (colored) Rev. Mr. Talbot, pastor; Nazarene, Rev. Mr. Huff, pastor, and City Mission, Bro. Simmons, superintendent.

In all of these churches the attendance was good except in the Dunkard, and the interest was splendid in all. Rev. John L. Marshall Jr. was especially helpful in the cordiality with which he received us, and in his readiness to cooperate in all possible ways. He is pastor of an independent church which believes in "going all the way with God" without fear or favor from men, and together with his people, he does much in the way of tract distribution, including the N. C. A. tracts, keeps up the good practice of street preaching, visits the state penitentiary every month as well as the various hospitals; is always on the alert to find the sick and the needy; never takes a vacation, getting his recuperation from his work among the children instead and with it all gives a faithful testimony twice every Sunday, declaring the whole counsel of God with reference to personal salvation, the importance of foreign mission work, the need of living a holy life, and the imminence of the Lord's coming as the Christian's hope.

He receives no stated salary and so far as we could discover, says nothing about his personal needs. We mention these facts at some length because this work has been going on thus for some years and Bro. Marshall has never found it necessary to cut out his strictures against the saloon evil, the idolatry of the Roman church, and the heathenism of Masonry, Odd-Fellowship and the rest of the secret orders. He stands like a tall cedar of Lebanon among the little ministerial willows that are ready to tremble at every adverse wind that blows, more ready to bow to elders, deacons, councils and public opinion than to lift their heads to heaven in allegiance to God alone.

In one of the towns recently visited every pastor expressed himself as in sympathy with me in my attitude toward secret orders. Not one of them was a lodge man; one of them was decidedly against lodges, and yet three out of the

four candidly admitted that they could not give me access to their pulpits for fear that it would make trouble, and the man "decidedly against them" was one of these.

As I retire from this difficult work I feel especially glad to recall the fact that of the many ministers visited only one was ready to defend the lodge, who persisted in it to the end. All the rest of them were either ignorant, or indifferent, or opposed, and were easily shown that it is an antichristian institution; not a few of these have heartily thanked me for my visit and have assured me that they would certainly study the literature left with them, even when they felt too timid to let me preach from their pulpits. It was only the other day that a pastor suggested, as I was about to go, that my "best work would doubtless be done in such personal conversations as this," and he added, "While I do not feel free to discuss the matter in my church, I shall never forget what you have just told me, and I shall often use it in my personal interviews with my people, and if what you say is true, the lodge man knows it, and if he is honest, he cannot fail to see the unchristian character of Masonry and Odd-Fellowship at least," and then the thing that encouraged me the most was that he reviewed to me the things I had just told him and showed that he had followed me very closely and had very accurately made a mental note of the important facts as follows: "You state that in *Mackey's Masonic Ritualist,* which is a Masonic book, there are more than thirty prayers and that the name of Jesus Christ is not to be found in one of them; that there are numerous benedictions and the name of Christ is in none of them; that there are many odes and songs and the name of Christ is not in any of them; and that in two different degrees certain passages of Scripture are used in which the name of Jesus Christ belongs and in each instance that name is expunged in the lodge ritual, and that the name of Jesus may not be used in any Masonic or Odd-Fellows lodge even by the chaplain in his prayers, if any one objects, such as a Jew or a Mohammedan or a Unitarian, and that the highest councils of the order have decided that it is a very necessary rule. Now, have I got that right?"

"Yes," I answered, "only it is worse than that, for on page 272 of *Mackey's Ritualist,* where one of the passages occurs, from which the name of Jesus Christ is stricken, a foot-note is added as follows:

" 'The passages of Scripture here selected are peculiarly appropriate to this degree. * * * The passage is taken with slight but necessary modifications from the second chapter of the first Epistle of Peter.' "

As if it were not enough that the name of Jesus Christ should be expunged, they actually increase the offense by referring to this change as a "slight" one, and call it a "necessary" modification! Well, the Christian minister or the Christian man who can stand for that sort of thing is an anomaly to me. If the exclusion of the name of our blessed Lord from the very Scriptures, where it belongs, is considered a slight matter and is deemed a necessary modification in the lodge ritual, what shall we say of the loyalty to Christ of the Presbyterian elders, the Baptist deacons, the Congregational ministers, and the Methodist bishops, who adhere to these orders and who give to them their moral support? Is it not treason to Christ?

But I fear my letter is getting too long. I have greatly enjoyed this fellowship of service with Brother Phillips, Dr. Blanchard and the many good brethren with whom my lot has been cast during the past four months. I am more than ever impressed with the need of this work, and I only regret that I have not been able to bring to it a better equipment for the work needed, and have not been able to find as many opportunities for testimony as I would have liked. I entered it last June at Brother Phillips' suggestion in order to "give it a trial," and while I shall always in the future do more along these lines than I have in the past because of this experience, I do not feel that I am the kind of man best qualified for such a service as a life work.

One of my rules has been never to apply for any particular pulpit, and never to try to push doors open that

might be for my personal advantage, so I will simply state in closing that I am open for engagements, either for evangelistic efforts, or in pastoral work, or for temporary pulpit supplies. I do not know just where I will go from here on Oct. 1, but mail addressed to me at 153 Institute place, Chicago, Ill., will be sure to reach me.

ADAM MURRMAN.

REPORT OF LOUISIANA STATE AGENT.

REV. F. J. DAVIDSON.

Praise God from whom all blessings flow. I am still in lodge-ridden Louisiana preaching the Gospel and bearing testimony against the unfruitful works of darkness. Since my last letter I have spent three weeks in that terribly wicked city, New Orleans. I met with four ministers' conferences and was given an opportunity to speak to two of them. I also attended the installation services of the Louisiana Freemen's Association at St. John Baptist church and spoke to the brethren, almost all of whom are lodge members but they treated me very courteously. Rev. Joseph Tolbert told how I had ordained him to the work of the ministry twenty-four years ago.

I have preached at Good Hope church, Algiers, New Hope church, Gretna, Oriental Second Baptist, St. Mark's Fourth Baptist and the Second African Baptist churches in New Orleans, and the Second Baptist, Vacherie, La. I attended the Iberville parish ministers' conference at the St. John church, Dorseyville, La., on the night of August 31.

A council of ministers met with the Good Hope church in Algiers to give advice on matters that had greatly disturbed the peace of the church. Among other things, the council advised the church to elect an efficient pastor as soon as possible. The church accepted the recommendations of the council and proceeded to elect their officers. All went well until they came to the election of a pastor. There were four pastoral aspirants earnestly expecting the mantle to fall on one of their number but to their surprise I was nominated also and fully two thirds of the members arose and cast their vote for me. This action so embittered certain members of the council who were themselves aspirants for the office, that they could not withhold their animosity. One of them cried out, "If you 'leck dis man, you'll split de church." Another, a very high Freemason, violated all rules of ministerial courtesy and parliamentary usages by deliberately delivering a speech opposing my election at this time. The chairman of the meeting showed his bias by permitting this devotee of the mystic tie to deliver an opposing speech when the affirmative vote had already been taken. This guardian of "Mah-hah-bone" did not fail to throw down his dueguard and sound the masonic alarm against "a stranger" during his speech. This masonic trickery, as might be expected, brought on a state of chaos, and I arose and humbly but earnestly refused to be a candidate under the circumstances. I am informed that the young secretist, who publicly declared that my election would split the church, has been openly canvassing the membership to elect himself as pastor and has made some very unpleasant charges against me. I have never seen such glaring and open catering to the lodge by professed ministers of the Gospel as I witnessed here. There seems to be no limit to which some lodge ministers will not go to accomplish their purpose.

I am making temporary headquarters at White Castle, La. Friends may write me here. Let us watch and fight and pray that God may bless the testimony to the truth.

"LIZZIE WOODS' LETTER."

Argenta, Ark., August 5, 1914.

Dear CYNOSURE:

The Lord is doing a strange work among this people. We have held three meetings since my last letter. I taught Bible lessons three days at Cabula, Arkansas, and many were convinced that the Word of the Lord is right. (Psa. 33:4.)

One night we had a white minister with us. We were glad to have him, for he was one of the old citizens of that place. He welcomed our meeting in the settlement and said many good things. After that he displayed his Odd-Fellow's pin and said, "I am an Odd-Fellow and a Baptist minister. I

know that in 2 Corinthians 6:17 we are told to be separate, but we are also told to look out for our wives and children, and this lodge is based on the Bible." I looked at him while he was talking and said, "Lord, save that man." What a pity that the Devil has beguiled the white preacher just as he has the poor colored preacher. When he had finished, he went down and took a seat in that part which was reserved for white people. The minister then arose and took for his lesson, "Come out from among them" (2 Cor. 6:17 and Rev. 18:4-24). Oh, how the Spirit was there in power to make plain the mystery of God's Word, and our white brother was thoroughly convinced that his order was not founded on the Bible. We gave out many tracts and many were converted and sanctified in that meeting. We have heard since we left that there were fifty in all who were saved from their sins.

Our next meeting was held in Scott, Arkansas. This is a new field. The people there were converted, but they knew not how to serve the Lord. A white man owns a plantation of twelve hundred acres of fine farming land and on his place is a settlement with three churches. All of the church members belong to one or more of five different lodges. We tried to secure a church to hold our meetings in, but they seemed afraid to let us have it for what we say about lodges and living a holy life does not suit them. One preacher was even very much afraid to take a tract against lodges.

One brother here said that he used to belong to the Odd-Fellows lodge when he was a sinner and a gambler. He said that when they were initiating him several men got hold of a chain and stretched it tight and had him bend over the chain on his stomach, and had him swinging in that way so that he could not get up or help himself. Then they took a paddle and asked him how many rounds there were in Jacob's ladder. He was taught to say three. Then they asked him, "What was the first round?" He was instructed to say, Faith, whereupon a man took the paddle and hit him as hard as he could. Then they asked him what the second round was and he said, Hope, and they hit him another blow. Then they asked him what the next round was and he said, Charity, and they hit him again and tumbled him over onto a canvas and threw him up and down. After this they had him take the oath. He said he did not mind this sort of thing until he was converted and then he saw the sin in it and came out of the order and had never had anything to do with them since. I said to him, Why don't you confess the sin there is in the lodge. He said he would and we gave him time to speak to the congregation and he made a complete confession. They did not say anything about it where we could hear, but they tried to take the school house away from us, saying that they needed it for a meeting the next night. The plantation owner's wife told them not to disturb our meeting, for it was good for all of them. So God blessed our meeting and three were saved and many eyes were opened to the Scriptures.

It is always a preacher that is at the head of the opposition to a free Gospel and free speech but God is with us. He has opened a door and no man can shut it, thank God. The Lord said, "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. 3:8.) The Lord has opened the door to those who are in captivity in the lodges. God is calling His Church out of Babylon.

The results from the meetings were good, for men not only gave up the lodge evil but all their sins, and especially the great sin of drinking. All the people on that plantation were whiskey and beer drinkers. They got up in the meetings and confessed their sins and many came to the altar for prayer, that they might get strength to give up this great evil. The owner of the plantation said, "That is the kind of teaching we all need."

I asked the women if they had a Bible band there. They replied that they had not had much of a Bible band since they gave up taking Sister Moore's little paper, *Hope*. I asked them why they gave the paper up and they said that the preacher did not want

them to use it because it made the people get sanctified. I said, It is the will of God that they should. (1 Thes. 4:3-4.) God has called us to holiness (1 Thes. 4:7), and without holiness no man shall see God. (Heb. 12:14.) It is written, "Be ye holy." (1 Pet. 1:16.) They told me to come back when cotton picking started and they would subscribe for *Hope* and for the CYNOSURE and study the Bible for themselves. I thank God that we can report victory through the blood.

We are now holding a meeting in West Rock again. Many are being saved. I thank God for Bro. Murrman's deliverance. The day has come when, if the whole Gospel is preached, it will have to be under a tent or somewhere out in the open, as the Savior had to teach, and even then the mob will follow and try to break up the meeting.

Pray much for us. The time has come when men will not endure sound doctrine. (2 Tim. 4:3.) Fight on, Brothers Stoddard, Murrman and Davidson. We will reap if we faint not. (Gal. 6:9.)

Yours for Jesus,
LIZZIE ROBERSON.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

A member of the Friends church said to me, "Mother and I were quite taken back when our son announced that he had joined the Red Men lodge. We had always supposed we were raising a white man." At Wakarusa, Indiana, I was told that some of the children of those opposed to secret societies had strayed into the Moose and other lodges. At New Paris, Indiana, an I. O. O. F. lodge, recently instituted, had caught a few of those who have been better instructed. These facts should remind our friends that we are always in danger of neglecting the truth. The reasons for our opposition to lodges should be frequently presented where they are already supposed to be known for "an ounce of prevention is worth a pound of cure."

The past month has been very fruitful in the field assigned to my care. The Ohio State Convention proved to be a means of inspiration and profit to many. We were fortunate in having the support of many leaders in the churches especially interested. Eld. A. W. Harrold of the Brethren church, Bishop A. J. Steiner of the Mennonite church and Pastor C. D. Fischer of the Lutheran church helped very much in securing the attendance of their people. I am sure all who made special effort to be present were repaid in what they received. Eld. A. I. Heestand and Rev. J. M. Johnston were the only speakers on the program unable to attend. The substitutes in the persons of Eld. D. M. Brubaker and Rev. R. H. Tracy gave excellent service. We were fortunate in the discovery of Pastor W. W. Kennerly of Alliance, who spoke in a pleasing strain which captivated the audience at once. He had been induced to enter an Odd Fellows lodge but was not at all pleased with their "skeleton show" and other stuff. presented (as they said) to teach great lessons. He especially objected to their antichristian character and teaching. The address by Pastor Bachman was a fine prelude to that of President Long, who spoke in his usual masterly way. Prof. J. H. Basinger and his trained voices gave us the best in the music line.

The great hindrance in Ohio as in other states is the lack of a leader. There are any number of friends glad to follow and aid in the light giving effort, but there must be someone to go ahead and make plans if the best work is to be done. In the meetings and contributions preparatory to the Ohio Convention, our work was well sustained. It was a special pleasure to visit again at the home of our staunch friend, Mrs. Mary Templeton of Huntsville. She was given a well deserved testimony of appreciation by her neighbors and friends on her eightieth birthday.

Although the money supply was short on account of the great losses among the hogs by cholera, the N. C. A. received the usual support. The Brethren, the Brethren in Christ and the Radical United Brethren, together with our good Mennonite friends around Smithville gave hearty support. Meetings in Geyer's Chapel and a prayer meeting at a private home contributed to the work. Pastor Lembke of the Ohio Synod Luthern church of Salem made possible the good meeting in his church. The

attendance, collection and CYNOSURE subscriptions were excellent. Ask *them* about the lecture! I was able to look in on the Friends' yearly meeting at Damascus, Ohio, on August 25. Brother Pennington called me to the platform and commended the N. C. A. work. Brother Wm. Kirby announced and recommended the coming Convention. I trust that Brother Baldwin of Alliance, Ohio, whom I met for the first time here, will write his experience with the Odd-Fellows for the CYNOSURE readers. There were about seventy-five at the Convenanters' prayer meeting and a like number at the Mennonite Mission, where I spoke while in Youngstown. Brother Lantz and his co-workers were very kind and helpful, both at the mission and in the Convention work. Youngstown affords a wonderful field for mission work. There are at least twenty-six nationalities within reach of the mission. Children whose parents do not speak English are brought into the Sabbath school. Your agent gave a little talk at the reunion of the Lehman family, held near North Lima, Ohio. They are a large, enterprising family and most all hold antisecret beliefs.

Since coming to Indiana my effort has been centered in the State Convention which we will hold, God willing, at Wakarusa, on September 27 and 28. The two preliminary services to be held on the Sabbath will, of course, be fitted to the day. The big day meeting comes on Monday. Several meetings contributive to the Convention are being held. At Maple Grove, near New Paris, Indiana, I held two excellent meetings and received by collection $8.13, and secured twenty new subscribers to the CYNOSURE. There was an especially large attendance of the young people at these meetings. To-night I am expected to speak in what is known as the "Big Church," near Arnold's Station. I am writing this report at the home of State Treasurer and Secretary Brenneman, whose zeal for the cause is well known. We hope to have Doctors Blanchard and Dillon and many other good speakers to help at the State Convention.

I do not forget the many who have shown me personal kindness "for the work's sake," though I may not be able to acknowledge it to them by personal letters. May God bless them all. I have written friends in New York City. Shall we have a rousing Convention there the 26th and 27th of October? Let us hope so, for there is much need there.

Oakland, Calif., Sept. 2d, 1914.

I have carefully distributed the tracts which you have given me in places where I thought they would do the most good. I think you are doing a great work on behalf of your fellow men but your books are by no means as well known here as they should be and it was by accident that I got your address. Secret societies should be driven out as Christ drove out the money changes from the temple.

Yours for Christian service,
CHAS. G. BRITTON.

Dear CYNOSURE:

While on my rounds I came to Heth, Arkansas, a small station on the Rock Island line running to Memphis. I spoke there three nights and on the last night I announced that I would speak on lodges. The next day I got word that I had better mind how I talk about lodges. The crowd was small so I deferred my talk on lodges but took occasion to tell them that I knew they would like to do to me as they had done to others. I reminded them of what they had done to Rev. R. N. Countee, of Memphis, Tennessee.

When I reached Vincent, Arkansas, I spoke in a hall and preached at length on the lodge subject to a large crowd which gave rapt attention. The worshippers of the beast's image (Rev. 13:16-17), had paraded through the town that day. As soon as I left they got angry and turned our people out of that hall.

Last April I was preaching at a house meeting in Gum Bottoms, Phillips County, Arkansas, and the Worshipful Master, a drinking man, incited his followers to riotous conduct. They started to break up the meeting. One man pretended to be drunk. He came forward and ordered me to sit down, but my trust was in God, so instead of sitting down I just began to pray and to rebuke the evil spirit. The Lord bound him so that he could not come upon me. At the close of the

meeting they stormed the house with bottles, tin pans, weights and other missiles, but the Lord was with us and shielded us. Not one of us were hurt though two of their own people were injured.

Yours in Christ,

ELD. G. B. CROCKETT.

Brinkley, Arkansas.

Rev. G. A. Pegram, of Peru, Indiana, writes: "I want to say that my offer to the higher schools of learning about furnishing the CYNOSURE still stands good. I wish we could get it into every school in the country. I wish too that we could start an oratorical contest on secrecy like they have on temperance. I would be willing to help start a fund to do so.

"Another thing I want to get up is a Sunday School club here for the CYNOSURE if I can. I have been trying to get them to put either Blanchard's "Modern Secret Societies," or "Finney on Masonry" in the Conference course."

READ "THE COMING CONFLICT."

Princeton, Indiana, Sept. 7th, 1914.

Dear CYNOSURE:

I have read with much interest Chapter thirteen of E. B. Graham's most interesting book, "In the Coils, or The Coming Conflict." I was raised at Morning Sun, Iowa, the home of Rev. Graham. I have also met Mr. Martin (Rev. Rathbone), prominent in this chapter, and have heard from his lips the story of his experience on this boat. I wish to say that Brother Rathbone never fully recovered from the effects of his poisoning.

Rev. Rathbone had a public debate, back in the eighties, in Morning Sun with Rev. Mr. Evans, a Methodist Episcopal preacher and a prominent Freemason. The old guard in Iowa will remember those days. Many of the old warriors have passed over to the other side but their work in the antisecret cause still lives and we can see much fruit. Paul tells us our labors are not in vain in the Lord. We ought to take courage and go on. It is not so hard now to bear testimony as it was forty years ago when men were mobbed for public utterances on the lodge question. Brother Blanchard and any others of the old guard can remember what it meant in those days. The antisecret cause is growing. "By whom shall Jacob arise? for he is small." (Amos 7:2). "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:4).

R. A. McCOY.

OHIO STATE CONVENTION.

Secretary's Report.

The Ohio State Convention of the National Christian Association was held at Columbiana, on August 31st and September 1st. In the absence of the President, the opening session was called ti order by Rev. W. B. Stoddard. Eld. A. W. Harrold gave the address of welcome and Eld. Daniel Brubaker gave the response. Rev. C. Z. Yoder, of Wooster, spoke on "The Bible and the Lodge." He said, that in order to grow and be strong, in body or spirit we have to take nourishing food. The lodge is unscriptural, in its oaths, in its fellowship with darkness, in its secrecy, and because it robs the church of both workers and money. Its charities are not Gospel charities. It leaves out the Christ, the Son of God, and therefore feeding on the lodge diet is not conducive to spiritual growth. The following committees were appointed: On nominations, Revs. A. R. Lembke, Salem, Allen Rickert, Columbiana and R. H. Tracy, of Hubbard; on resolutions, Revs. C. D. Fischer, Columbiana; W. W. Kennerly, Alliance and David Lehman, of Columbiana; on finance, Revs. C. Z. Yoder, Wooster, A. W. Harrold, Columbiana, and W. B. Stoddard, of Washington, D. C.; on state work, Rev. Jonas Horst, Columbiana, Rev. W. H. Bachman, Youngstown and Bishop A. J. Steiner, of North Lima.

The evening session was opened with prayer which was followed by an inspiring song service. Rev. W. W. Kennerly addressed the Convention on "Politics and the Lodge," declaring that the Lodge interferes with the home and with the Church and consequently with the State, and that every man that holds to the lodge is shackeled, and is not a free man. After another selection of music, Rev. W. B. Stoddard gave an address on "Church or Lodge." He declared that the Church is a divine institution while

the best that can be said for the lodge is that it is of human origin, that the Church invites inspection while the lodge does not; that the Church appeals to understanding while the lodge appeals to curiosity; the Church appeals to the spiritual nature and the lodge appeals to the carnal nature; the Church teaches its adherents to be humble, but the lodge puffs them up; the Church works for the salvation of souls but the lodge plays with human souls.

The morning session on September first was opened by a song service, conducted by Prof. J. H. Basinger, following which Bishop A. J. Steiner read extracts from the Sermon on the Mount and offered prayer. Letters from the following Ohio friends were read: Dr. Henry J. Becker, Dayton, Henry Miller, Brookville, Eld. I. J. Rosenberger, Covington, Miss Eliza F. Potter, Leonardsburg, Rev. Martin L. Wagner, Dayton, Rev. R. P. Cook, Belle Center, and J. Swank, of Clayton. Letters were also read from Pres. John E. Hartzler and T. H. Brenneman, of Goshen, Ind., Rev. E. Y. Woolley, of Chicago, Ill., and Rev. F. J. Davidson, of New Orleans, La. Greetings were presented from the Ohio Conference of Free Methodist Churches, meeting in Canton. The Treasurer reported that he had received a balance from the previous Treasurer of $12.50, that collections had amounted to $43.87 and expenses to $49.00, leaving a balance in the treasury of $7.37.

Report on State Work.

The Committee on State Work reported as follows: We find much to encourage us in the present situation in the Buckeye state. Our people are not taking for granted that things must go on as they have but are inquiring, where may we improve? The farmer of to-day gathers a larger crop than the farmer of twenty years ago and with half the effort because he has learned how to do it. There is a general uprising to put away the saloon because it has been found an expense with no corresponding benefit. As our people become better educated, they find more ways to care for themselves and to obtain that which makes for their highest good. Christian people learn that in Christ and the Church they have every good thing and that what the lodge proposes to give of good is very uncertain while the evil that it does is everywhere manifest. The numbers of those renouncing the lodge darkness plan for the Church light plan, are being constantly increased. The Eastern Secretary reports gratifying success in obtaining new readers for the CHRISTIAN CYNOSURE. Many antilodge meetings are largely attended and fruitful in result. Your Committee would recommend, first, that friends over the state be urged to greater diligence in proclaiming the antilodge truth because of the need of many who are yet in lodge darkness and error. Second, that a committee of three be appointed to suggest ways and methods by which antisecrecy friends in the state may co-operate more closely in their efforts, and a report of their activities be sent to the CYNOSURE for publication. Third, that the state President, together with the Eastern Secretary be considered a committee to push the work in the state. Any funds in the state treasury shall be at their disposal in the prosecution of such work. Fourth, that an efficient agent be employed, if a man acceptable to the Board of Directors of the national body can be found. The report was accepted and adopted.

New State Officers.

The following officers were elected for the ensuing year: President, Hon. Henry R. Smith, Leonardsburg; Vice President, Eld. I. J. Rosenberger, Covington; Secretary, Rev. T. C. Sproel, Belle Center and Treasurer, Rev. C. Z. Yoder, Wooster, Ohio.

Rev. W. B. Stoddard then addressed the convention, giving a chart talk showing the inside working of the lodge. As the time was late the session adjourned, Mr. Stoddard agreeing to continue his address at another time.

The afternoon session was opened with prayer by Rev. C. D. Fischer, after which Rev. R. H. Tracy gave an interesting address on "Education and the Lodge."

Resolutions.

The committee on resolutions reported the following which were read and adopted:

Whereas, There are thousands of

secret associations in our land leading to acts, unchristian, un-American and selfish in their nature, be it Resolved, first, That the Ohio Christian Association in convention assembled protests against the secret lodges which have multiplied in our land, believing them to be at war with much that is noblest and best. Second, That Christian, frank, straightforward expression makes for the highest good which the methods of secret lodges would naturally destroy. Third, when lodges largely absorb the time, money and energy of the people, the church is sure to be weak, if able to exist at all. Fourth, all secret oath-bound associations are out of harmony with a republican form of government. Fifth, secrecy encourages men to commit crimes in the belief that their lodge brethren will protect them from dedeserved punishment. Sixth, lodge connections frequently have a tendency to destroy that unity, and purity which is essential to happy home life. Seventh, the labor unions have proven unsatisfactory and pernicious, as they have manifested the lodge spirit. We recommend unions if conducted in the spirit of Christ. Eighth, we recommend that lodges be abandoned rather than reformed. The efforts on the part of Moose, Elk and other lodges to do away with the dissipation that makes them unpopular with sensible, sober people will never change the nature of their organization to that which is Christian. Ninth, we oppose membership in lodges because no lodge affords any insurance, traveling protection, or honorable aid of any kind, that can not be better obtained in an open, straightforward way. Tenth, we believe that the work being accomplished by our association was never needed more than now, and that we would aid the association in the circulation of the CHRISTIAN CYNOSURE, and the literature of the National Christian Association as we may be able. Eleventh, in order to assist the work of our state conventions and make them more effective we recommend that congregations in sympathy with us send a representative to said state conventions. Twelfth, we hereby express our appreciation to Prof. Basinger and the friends in this vicinity for the good song service rendered by them during this convention.

C. D. FISCHER, DAVID LEHMAN, W. W. KENNERLY, Committee.

Rev. W. B. Stoddard concluded his interesting chart talk on the lodge. Pres. S. P. Long led the session in the closing prayer.

The final session of the convention met at 7:45 p. m., and was opened with a song service after which prayer was offered by Rev. W. W. Kennerly. Rev. W. H. Bachman gave a very practical address on "The Lodge and Home Life." He said that the father who is bound by oath to the lodge not to reveal any of its secrets and gives his money to the support of the lodge, can not foster love, peace and confidence in the home, which is what every Christian father should aim to do. President S. P. Long spoke on "The Shepherd of the Soul." He used the twenty-third psalm as the basis of his address.

The opera house was well filled and the people of the community manifested an interest in the work. Quite a number of lodge members were present.

D. P. LANTZ, Secretary.

OHIO CONVENTION LETTERS.

Dayton, Ohio, Aug. 22, 1914.

I am sure it would afford me great pleasure and satisfaction to be present at the convention and I sincerely regret my inability to be there. The secret society system is, in my opinion, the vilest foe with which the church has to deal. It hides its unchristian and anti-christian doctrines and its abominable ethics under the garb of Biblical language and can not, therefore, be met as candid error can. Like its god, Satan, whom it undoubtedly, though perhaps unconsciously, worships, it poses as an angel of light. Its real secret doctrines of religion and of conduct are idiographically expressed in an attractive and apparently innocent symbolism which captivates the unsuspecting. The system, therefore, needs unmasking and I believe that when once these garbs, under which it parades, are removed so that it may be seen in its shameless nakedness, all self-respecting persons will repudiate

and abominate it. God grant that that day may come soon.

(Rev.) Martin L. Wagner.

Goshen, Ind., Aug. 24, 1914.

I am indeed sorry that my duties in connection with the college will prohibit my being present. However, may I say that you have my hearty sympathy and support in the cause of antisecrecy. I am sure, judging from the program, that you will have a great Convention. May the good Lord bless you and lead you to do much good.

John E. Hartzler.

Dayton, Ohio, Aug. 25, 1914.

I have now reached those years of life when I feel no longer justified in giving extra fatigue to my already ardent toil in the Master's service. In looking over the program for the Convention I must confess to a return of that old-time spirit and a desire to again be in the ranks as you knew me to have been in the years that have passed.

I have no ill will against any lodge member, but I have a feeling of supreme sympathy for many who, as it appears to me, are either deluded or persistently determined to exhibit a sense of bluff that is difficult for me to accept. Lodge doctrines, ritualism, imprecations, blasphemous vows, initiations, Biblical perversions, pretentious claims to ancient origin, mockery of religious services, and devotion to spectacular displays and pompous pageantry and inflated personal egotism are quite as well known outside of the lodge as within.

Can not something more be done to undeceive apparently conscientious young men who think it a great honor to be identified with the lodges? Have we been doing our full duty? Let me answer my own question: The voice of warning has been lifted and sounded abroad in all lands against the dangers of institutions that seek to supplement or supplant the religion of the Lord Jesus. All we can do is to kindly and yet persistently bear testimony to the truth as we know it, and thereby hope to persuade some to flee the meshes of the net, and others to avoid it.

I pray that the spirit of firmness, tempered by kindness, may prevail at your Convention, and that lasting impressions may be made upon the minds and hearts of your auditors, and that many may be led to see the evils of the entire lodge system.

(Rev.) Henry J. Becker.

Covington, Ohio, Aug. 28, 1914.

You have chosen a good locality for your Convention and I call your program well arranged. I hope the Lord will bless the efforts for the Convention.

A former editor asked me what good these conventions were doing? I thought over the question and concluded it is worth considering.

First, it constitutes a center around which the antisecret forces can rally for concerted action. We can in some measure organize our forces to meet secrecy, that common foe to the home, society, the church, our courts and our government.

Second, these conventions invite investigation; they are not held behind closed doors with curtains drawn. The inmates of these conventions have no need of whispering some password on approaching the entrance of the hallway. They will find on approaching the sessions and on the inside and all through the exercises the cheering expression: "All are welcome." This I aver not only looks well but sounds well and is well. The facts that lodge meetings are held at night, in some upper room, with window curtains closely drawn, with its members in oath bound secrecy, gives just grounds for suspicion.

Third, true, the lodge has a brotherhood, but I do not approve their cast or kind. They exclude the penniless and helpless. If the seeker happens to have black or caucasian skin, the lodge door will not swing for his admittance. Your Convention door will swing wide open for all. That sounds better, looks better and is better. These points are too plain to admit of grounds for controversy.

I hope your Convention will be helpful in freeing some from the clutches of secret orders. Would like very much to sit in your Convention, but previous engagements forbid my so doing.

I. J. Rosenberger.

Brookville, Ohio, Aug. 26, 1914.

I wish I could be present at your meeting. I have heard Rev. S. P. Long several times and I have his book in which he raps the lodge. I wish the Lutheran church had many more men like S. P. Long and Rev. Kennerly. May God bless your meeting and may much good come from it.

I let my light shine in this community. They know my stand on this great evil. Christians ought to see that the lodge has our churches by the throat. I firmly believe that the people are beginning to get a true vision of this great evil as never before.

HENRY MILLER.

Canton, Ohio, Aug. 29, 1914.

The Ohio Conference of the Free Methodist Church in annual session assembled extend fraternal and hearty greetings to the president and members of the National Christian Association, opposed to secret societies, who are assembled in state Convention at Columbiana, Ohio, August 31, 1914.

Brethren, we are with you in this great work. We as a people have from the beginning of our existence as a church always taken a firm and decided stand against all secret organizations, especially oath bound secret organizations.

We say in our book of discipline that voluntary associations are not necessarily sinful because they are secret. But secrecy is always a ground for suspicion. Evil works instinctively incline to darkness. Good works grow up in the light. God commands us to let our light shine. Even a good cause, under the shadow of secrecy, invalidates its claim to the confidence of open and honest men. Grace and guile can have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution should not and a good one need not be secret. Philanthropic associations claiming our Christian co-operation on Christian grounds must do so with open face. They must lift the veil while demanding our salutation or we can not salute them by the way.

We would greatly enjoy meeting with you in your Convention but since we can not we bid you godspeed and pray that you may have a great and glorious Convention.

Yours fraternally,
J. E. WILLIAMS, Conv. Secy.,
W. B. OLMSTEAD,
D. W. WESLEY,
Committee.

MINUTES, BOARD OF DIRECTORS.

The following were among the matters considered by the Board of Directors at their regular meeting on September 7th:

A letter to the Board from Rev. A. Murrman, Nebraska Secretary, was read, and the matter of his agency was very carefully gone over. It was the unanimous opinion of the Board that, all things considered, it was best to release Mr. Murrman. The Board feels very kindly towards him and regards him as a friend and a friend of the cause and has no doubt but that he will always continue to be such.

The reports of Agents Davidson and Stoddard for July and August were examined and approved. Agent Davidson's report showed twenty-three antisecrecy addresses given, two hundred calls made and 167 CYNOSURE subscriptions taken. Secretary Stoddard gave twenty-five antisecrecy addresses, made 461 calls and took 178 CYNOSURE subscriptions.

The matter of renting the north half of the second floor of our headquarters building at a low rate for a mission and the third floor for dormitory purposes, to the City Missionary Board of Christian Reform Church, which desires to care for the young men from Holland communities who spend their evenings in this section of the city, was considered. The Board expressed itself as heartily in favor of the plan, and voted its approval.

The permanent committee ordered to be chosen by the annual meeting, on Resolutions and Memorials, elected the following as members of that committee: Rev. G. J. Haan, Rev. Thomas C. McKnight, Rev. P. A. Kittilsby—the publication committee of the Board.

Reference was made to the Conventions held already, and to those that were to be held in the near future. Also to the fact that the Ezra A. Cook Publishing Company has raised the price on their

books to the Association very materially.

The Building Committee reported that it had advised the painting and papering of the stairway, hall and the N. C. A. office. The Board also approved of any alterations or changes that might be necessary on account of the coming into the building of the Christian Reformed Mission.

The Secretary reported that he was preparing a list of denominational meetings, both for this and contiguous states, and the general meetings of the denominations in the United States, for 1914, and 1915 that as many as possible may be visited by a representative of the N. C. A. President Blanchard stated that he considered this a very important thing, and the Board urged that it be prepared as speedily as possible.

The Secretary reported, as executor of the estate of Sarah L. Johnson, of Morning Sun, Iowa, which executorship he had held now for over four years being unable to sell the place at private sale. He reported that he had ordered the place advertised and sold at auction to the highest bidder on October third. He also stated that the interests of the Association would be conserved, so far as their mortgage note was concerned. The Annual Minutes of the National meeting, prepared by Mrs. N. E. Kellogg, recording secretary, were read and approved.

A communication from Mrs. Louisa R. Coryell, of Grand Rapids, Michigan, was read. She stated that she was about to deed a lot at Lakeside, on her island, near Mackinac, to the Association for the purpose of giving the Association and its friends a resting place during the summer vacations. The thanks of the Association were ordered to be expressed to her through the secretary.

The minutes of the current meeting were read, corrected and approved.

After prayer by President Blanchard, the Association adjourned to meet Monday, November 2d, 1914.

D. S. Warner, Chairman.
W. I. Phillips, Secretary.

THINKING BLACK.

A recent article contributed to one of the leading religious journals begins by saying, "Among the many interesting features of Dan Crawford's remarkable book, 'Thinking Black,' are the proverbs that he quotes. Some of these are purely African, and illustrate African intelligence and wit." One of them almost duplicates the underlying sentiment of the title of the book, for it is this: "Drink beer, think beer." There is deep wisdom in "Dig your well before you are thirsty"; and subtle warning to young people tempted to join secret societies is found in "Live with wolf, and you will learn to howl." Possibly, another saying is not without a similar hint of caution, "The key that opens is also the key that locks"; and there may be a reminder of such titles of books as "Holden with Cords," and "In the Coils," in "O exasperated one! you are tied up in ropes; the more you tug, the tighter the knots become." Those who are most familiar with secret society titles, pretentions, orations and writings, may find least difficulty in applying this African saying, "A drum sounds only because it is empty."

The same persons may be able to discern a degree of analogy between thinking black in Africa and thinking dark in America, when the writer who culled these sayings remarks that "antiquity in Africa means sanctity; a tremendous affair, this antiquity—a religion, almost, 'An old, well worn path must lead up to a big chief,' is their way of saying that their millions of a majority (well worn path of precedent) has outvoted you and your Christianity." How like the wonderful ancient order this sounds, the ancient order, with its ancient brethren, its mysterious antiquity, unreal yet assumed. Under the murky shadow of lodge superstition, thinking dark seems like thinking black; peering into artificial obscurity, the mind imagines, far beyond vision, indefinite remoteness of blind antiquity.

MODERN PROPHETS of BAAL
OR
WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The use of the term Baalism, in referring to Masonry, is a figurative use. "If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal". This tract, in addition to setting forth the real relation of masonic ministers to a heathen system, also gives the reason why Christian preachers become prophets of Baal.

In the appendix there is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also A Word to Bible Students, by Rev. J. M. Gray, D. D., Dean of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

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THE CHRISTIAN CYNOSURE

850 WEST MADISON ST. CHICAGO, ILL.

MICHIGAN CONVENTION

Wednesday and Thursday

October 21st and 22nd, 1914

Muskegon, Mich.

The principal speakers will be PRESIDENT C. A. BLANCHARD and REV. J. GROEN. Both are widely known and each has served as president of the NATIONAL CHRISTIAN ASSOCIATION.

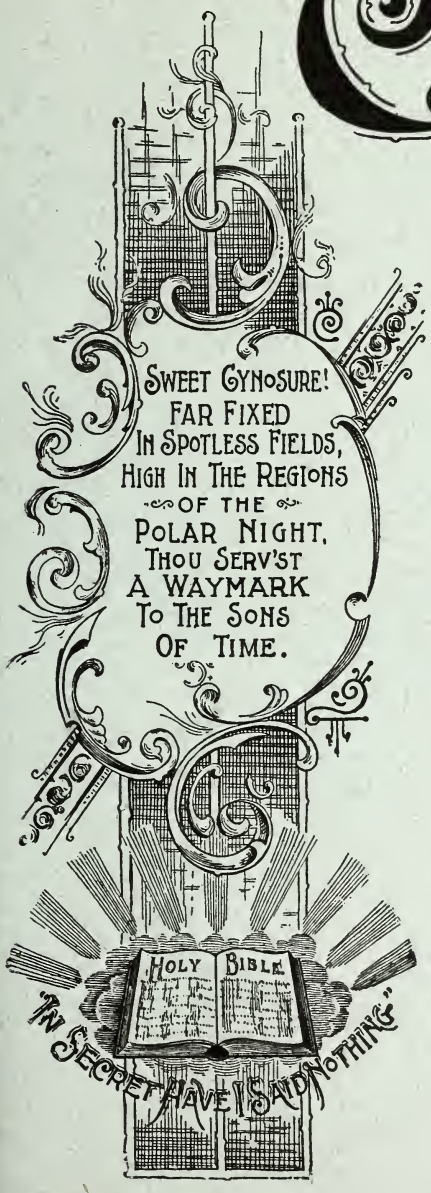
The president of the Michigan State Association is Rev. P. A. Hoekstra, Holland, Mich. The state treasurer and acting secretary is Rev. E. J. Tanis, 1137 Turner Ave., Grand Rapids, Mich., to whom contributions are to be sent as well as letters to the convention from those who are in sympathy with this work but who cannot be present at the meetings.

The business sessions will be on Thursday morning and afternoon. The first address by President Blanchard will be on Wednesday evening .

Muskegon may be reached via the Pennsylvania System, Grand Trunk System, Pere Marquette Railway, and the Goodrich Line of steamers.

Christian Cynosure.

CHICAGO, NOVEMBER, 1914



The nations are sunk down in the pit that they made:
In the net which they hid is their own foot taken.
Jehovah hath made himself known, he hath executed judgment:
The wicked is snared in the work of his own hands.
The wicked shall be turned back unto Sheol,
Even all the nations that forget God.
For the needy shall not alway be forgotten,
Nor the expectation of the poor perish forever.
Arise, O Jehovah; let not man prevail:
Let the nations be judged in thy sight.
Put them in fear, O Jehovah:
Let the nations know themselves to be but men.

—Psalm 9: 15-20.

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CONTENTS

Where Union Money Goes—*Toronto Industrial Banner* 201
Studies in Social Christianity, by Josiah Strong, D. D.—*The Homiletic Review.* 201
The Church and the Labor Unions, by Pres. C. A. Blanchard, D. D..... 202
The Carpenter, by David James Burrell, D. D.—*The Homiletic Review* 207
A Philosopher's Views—James McCosh, D. D. 209
Another Man "Educated" 209
History of Labor Day—*Columbus Dispatch* 210
The Lodge Man's Hope of Immortality, by Rev. P. A. Hoekstra—*The Banner*.. 210
Masonic Religion, by Rev. James Melville Coleman 211
The Coming Conflict, by Edwin Brown Graham (continued) 213
Editorial:
Knights of Columbus 218
Militarist Boy Scouts 218
Too Young to Join 219
Convivial Lodge Habits 219
Cornell Athletics 220
Wise Counsel 220
A Copied Name 221
No Group Can Expunge Law..... 221
Discouraging High School Sororities.. 222
"Frats" Initiate 222
Seceder's Testimonies:
Pythian Sisters, by Mrs. John Abnet.. 223
News of Our Work:
New York and New Jersey Convention 223
Michigan Convention 223
Iowa Christian Association 224
Report of Eastern Secretary, Rev. W. B. Stoddard 224
"Lizzie Woods' Letter" 225
Report of Louisiana State Agent, Rev. F. J. Davidson 226
*A Primitive Baptist's Testimony..... 227
Many Infallible Proofs, by Eld. S. C. Kimball 227
Indiana State Convention:
Secretary's Report 228
Convention Impressions, by T. H. Brenneman 230
Convention Letters 230

MASONIC TEMPLES.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, NOVEMBER, 1914. Number 7.

WHERE UNION MONEY GOES.

For Insurance, Strike Benefits, Salaries, and "Committees."

It might open the eyes of some people who imagine that trade unions exist mainly for the purpose of strikes and making trouble for the employers, to learn that during the year 1913, the latest date to which reports have been compiled, the international organizations in Canada and the United States disbursed the sum of fifteen million dollars in benefits to their members. Only three and a half millions of this was given out in strike pay, the balance being devoted to the liquidation of death and disability claims, etc.

It is also to be remembered that these figures refer to money going through the ordinary channels, and in addition many thousands of dollars are being granted for special cases, of which no account is taken in the compilation of official figures.—*Toronto Industrial Banner.*

STUDIES IN SOCIAL CHRISTIANITY.

JOSIAH STRONG, D.D., LL.D.

[An extract from an article by Dr. Strong in *The Homiletic Review,* August, 1914.]

The Cure.

Publicity as to the organization and methods of Trade Unions.

The cure for darkness is light. Wherever the light has been turned on and the evil seen, that particular evil, for the time at least, has been done away. The inference is that if the light could be turned on all the time, and there be no darkness, very little evil of this nature could or would be transacted. We have already come to the acceptance of publicity as to commerce to a certain extent. The Corporation Tax Law involves submission to government scrutiny and knowledge of inside facts concerning the operations of interstate business enterprises. Some features of the Sherman Law tend the same way. The Interstate Commerce Commission makes reports as to railroads which involve publicity upon many points and have saved the public from many ills. Honest men prefer to conduct their affairs in a manner that wins for them the confidence of the people. It is the evil business men who object to publicity. If it were known who were the directors of every company, the main owners of its stock, the amount of its capital, its earnings and dividends, very few would be deceived into unwise purchase of stock, and very few gross evils would be committed by directors acting in the light of day.

As to trade unions, fair play and justice seem to demand the same amount of publicity for them as for business organizations. This would be in the interest of good trade-unionism. Very few people know about the real conduct of the affairs of our trade unions. They are popularly supposed to be under the dominance, if not the control, of a few so-called "labor agitators," who magnify the importance of the union and lead it into strikes in order to get salaries for themselves. While in some cases this may happen, the ordinary fact is almost the exact

opposite. Our trade unions are extremely democratic. The majority rules. There are, to be sure, cases where the trade unions and especially their executive committees do foolish, even wicked and criminal things. If publicity attended all their actions, very few of those evil methods would be adopted. The honest working man has everything to gain by the condition being known. The public has everything to gain by publicity being turned upon the lawless trade unionist, who is his own worst enemy as well as the enemy of the public.

THE CHURCH AND THE LABOR UNIONS.

[illegible] A. BLANCHARD, D.D., President Wheaton College.

Taking up this vast and most important question I remark first that there is a natural sympathy with laboring men and with all the means which have been devised for improving their conditions. No man has ever read the history of labor without shame and tears. It is a history which is written in blood, not the blood of strong men alone though this has been shed in rivers, but more pitiful than all, the blood of women and little children. The first impulse of any human being who knows the facts in this case ought to be to sympathize kindly, warmly with labor unions or any other means of improving the conditions of our wage earning people which now as always have done the hard, rough work of the world for wages.

The Tendency is Checked.

In the older days no man has read the history of labor unions without a decided reprehensible outrage at times to horror, for from the beginning brutal acts of violence and outrage have been the rule.

We are not mentioning this as a consideration at present, simply as a fact, for these violences and outrages have been committed not alone or even chiefly against employers and capitalists, but against toilers like themselves. Labor unions being secret orders, of course, these crimes against the lives of working men have been concealed as far as possible and have always been denied. When they have been traced and actually proved against the orders they have been admitted with apologies. But the rule has been that all these multiplied cases of mutilation and murder have been charged up to capital: in many instances the statement being made that men of means have procured these crimes in an effort to discredit the labor unions from which they came and to which they are naturally referred. Slugging, the use of explosives, the arrangement of scaffolding and ladders so as to cause the fall, possibly the death, of men who are committing no crime, who are simply seeking to do honest work to support their wives and children. These outrages have produced a widespread prejudice against labor organizations, which naturally would have the hearty sympathy of all good people.

The Answer of the Union.

When these crimes against working men are mentioned as an argument against the secret labor unions of our time the reply is prompt. In the first place we are told, as above intimated, that the crimes are not to be attributed to the unions at all, that they belong to capital in its efforts to discredit labor. Second, that where these crimes actually are committed by the unions that they belong to a few of the baser element, that the leaders have no sympathy with such outrages. And in the third place that these outrages, bad as they are, are not any worse than those which capital is quietly but continually inflicting upon working men.

Regarding the first suggestion that these wrongs are caused by wealth for

the purpose of discrediting labor organizations we may simply say that there is no reason to believe that the persons who make this statement believe it to be true. The developments in the McNamara case seems to be absolutely conclusive in regard to this matter. All the leaders insisted in this case as they do in all others that the explosion, if it was not caused by gas, was the work of men who hated the labor unions and wished to discredit them before the world. But for the fact that the proof was so conclusive that the shadow of the gallows was falling heavy over the men who committed the crimes, there is no reason to suppose that these persons would not have been making the same claim at the present time.

The statement that the leaders disapprove of the violence and that a few bad men have done this work is equally absurd. All persons familiar with the facts in the case know that these outrages have been very expensive. It was costly work to commit the crimes and perhaps even more costly to defend them after they were committed. The counsel for the McNamaras is reported to have received $50,000 as his first slice and to have had other sums put in his possession to use at his discretion. The prosecution declared that thousands of dollars of these additional moneys were to be used bribing juries. No sane man believes that the poor, miserable tools of the unions bought dynamite in large quantities, put it in buildings which had been rented for the purpose, bought machinery to explode it, traveled in palace cars from ocean to ocean, paid hotel bills and furnished all the money themselves. These moneys were contributed by the rank and file, many of whom knew nothing about the uses which were to be made of them. They were told that they were for "educational purposes" and the like. In fact one of the most desperately wicked things that the unions have done is to name the slugging men, whom they send about to maim or kill, "educational committees."

The third defense is more serious and has simply to be admitted so far as it goes. It is an evil thing to kill one hundred men in a mine by neglect of proper protections in order that the owners may have larger dividends. Safety appliances on railway trains and in mills and factories have too frequently been not the spontaneous action of the owners but a grudging compliance with law. All that we can say is that this inhumanity is reachable by law, is being reached by law, and that more and more legislatures and courts have seemed disposed to do their duty in this particular. But these inhumanities, bad as they are, are not like deliberate murder and are never classed with it, except by those who are confused in mind, or wrong at heart. For a corporation to neglect to safeguard life, to exact unreasonable hours of labor, to pay less than labor is worth, all these things may involve the guilt of murder but they are not the same as planting bombs or using knives or pounding men to death in the public streets.

A Study of First Principles.

The natural sympathy which all worthy men must have for laborers who do the hard, disagreeable tasks among men, the natural repugnance and horror which all worthy men must have when they consider the terrible outrages which have attended labor unions from the beginning until now, and the apologies, excuses, denials and defenses which are made by labor unions, when charged with these crimes, force us back to a study of underlying principles. No organization is to be condemned because members of that organization do evil. Organizations are to be condemned when they naturally conduct to evil doing, when their teachings and requirements obviously tend in

that direction. Since it is alleged that the labor union movement of our time is not necessarily evil, is not responsible for the crimes which have been committed in its name we must examine the underlying principles of the organizations, and if they be evil condemn the organizations. If they be sound and right we must then approve the organizations and seek to remove the evils which have become incidentally connected with them. Entering upon this study we remark first, that those organizations are **secret.** This one item is a serious one, for a secret society in an age like this and in a country like ours is not needful for any good purpose whatsoever. These are the words of that great statesman and orator Wendell Phillips, that were true years ago when uttered, they are true today, they will be true to the end of time. Those who love the truth will come to the light and those who hate the light, hate it because their deeds are evil.

In the second place these organizations, all of them involve a **surrender of personal liberty.** The member of the labor union promises to obey the orders of his superiors; when they say "strike," he strikes. He is pledged to do so no matter what the needs of his family may be, no matter what the relations of himself to his employer may be, no matter what he wishes to do, he is pledged to obey. Now God has made men responsible as individuals. He has never consented that one man should assume direction over another man's life; to his own master every man stands or falls. It is obvious therefore that this principal of unquestioning obedience is a violation of the fundamental law of human society. It is a violation of the principle, of the fundamental principle, of human conduct. Each man must answer for himself, he must control his own activities. This is impossible if he be a member of a labor union.

In the third place the labor unions have planted themselves on **the principle of a uniform wage** for all members of the union, the sober and the drunken, the virtuous and the vicious, the lazy and the industrious, the careful and the careless the accurate and the blundering, all are to be paid alike. No one needs to be told what such an arrangement will do for men. Every worthy, enterprising, careful, upright workman is insulted and wronged by such a scheme in which his excellencies are not recognized or rewarded; so far as the union can do it, it puts him on the same basis with the idle, vicious, and worthless. This, which is an insult to the worthy man, is evil encouragement to the unworthy, who naturally says to himself, "Why should I be different from what I am? I am receiving as much as my fellows who are different from me, why should I change my character? I am rewarded as they are, treated as they are, why should I seek to be different from what I am?" Thus the strong, energetic and able are depressed and discouraged while the ignorant, idle and injurious are led to continue their evil courses without admonition.

A fourth fact respecting these organizations is that they **require all to maintain the cause of the worthless.** No employer, naturally, wishes to continue on his wage list persons who are doing him harm, or failing to accomplish what they ought as a workman; but if one of these drunken, idle, careless, blundering men is discharged his union walks out and if this is not sufficient to intimidate the employer other unions are called upon to strike sympathetically. Thus the whole machinery of the union is put into action to compel employers to retain the services of the men who are doing them injury, and to encourage these worthless idlers to remain the sort of people that they are.

The Limitation of Production.

It has been a principle among the labor unions to require the enterprising and able men to cut down the work which they would naturally do to the amount which the inferior workman can or will perform. No bricklayer must put down more than so many bricks and this number is fixed, not by the power and energy of able men but by the lack of power and lack of energy of the lazy or the incompetent men. Thus expense for building is everywhere increased. The able workman is compelled to a task such as an inferior man could perform and the whole natural constitution of society is inverted and destroyed. There is no stimulus for the indifferent, there is a steady depressing influence thrown upon the energetic and able.

Another means by which the labor unions seek to keep wages up while the character and amount of the work goes down is known by what is called the **"limitations of apprenticeship."** In a free, industrial community any workman, who desired, would join to himself any number of young men whom he wished and teach them his trade. Under the artificial system proposed by the labor unions the number of apprentices is strictly limited. No man can at his own pleasure take on these active, earnest young fellows and show them the road. Meanwhile what are they to do, if their parents are not able to support them? They must go into some employment for which perhaps they have no taste, in which perhaps they will necessarily be far less useful than if they were permitted freely to become skilled mechanics. But in order to keep the wages up and the work down these young men must be thrown into the street, many of them to become petty criminals, all of them to be wronged as regards their own life task.

Violence in Strikes.

I have spoken of the slugging and murdering which has gone forward under the shield of labor unions historically. I must take a moment of your time to speak of it philosophically. When the labor union strikes there is no thought or purpose on the part of the members that other persons shall be permitted to take the places which they have vacated and to do the work which they decline to carry forward. The unions will not fill the places themselves; if men desire to fill them they will seek to prevent them. The claim that this is done by argument of course is a fictitious one. The natural and inevitable result of such a situation is violence; it always has been, it always must be. The pretense that the unions are to control employers and compel them to do their will and to bring all this about in a peaceable, friendly manner is evidently merely pretense. Just as the older secret societies have used violence and murder to extend their influence, so, thus, labor organizations have done, will do, and from the nature of the case must do. If they are justified at all, as secret organizations, it must be with the understanding that they will maim and kill those who do not generally submit to their dictations.

Where Wealth Accumulates and Men Decay.

No thinking man needs to be told that a system such as I have described is assuredly evil. It wars on the very nature of men; it is corrupt and corrupting and if allowed to continue will create a lawless, dishonest, idle, worthless horde of so-called laborers who will deal with human society as the Goths and Vandals did with the ancient civilizations.

The evil is not incidental, it does not arise from the fact that some members of the unions are bad men. Some of them are good men—many of them are good men (I am speaking after the man-

ner of men). I mean that they are morally sound, that they are kind in their homes and would like to be good citizens in the state, but the very principles of the organization are adapted to render them inferior, unworthy, disreputable persons. That some members of the union may continue in them for years and resist these downward tendencies is unquestionably true; but that the tendency is downward, that the natural effect is evil, no thoughtful man can doubt.

In Favor of Labor Organizations.

If some friend of labor unions says, "Then you are opposed to labor organizations," I reply at once, "I am not opposed to labor organizations. **I believe in labor organizations** for collective bargaining and for conserving their rights, but I think such organizations should be open and not secret.

I think they should leave their members as they find them: free to come and go to work, or refrain from working as their necessities and consciences may require.

The difference in ability, industry and effectiveness among workmen of course ought to be recognized in their compensation. To pay all laborers the same sum of money for the same number of hours of work is ridiculous beyond the limits of absurdity. Some men are worth a good deal, other men are worth very little, and some men are actually injurious; one could afford to pay them to keep off the place; the idea that these three classes of men should be paid alike is so utterly at war with all principles of justice that it would seem to be born in the brain of a lunatic.

But one may say, if labor unions cannot exist properly on the present platform what can they do? I answer they can in the first place be a wonderful means of social and personal uplift. For five hundred or a thousand men engaged in the same pursuit to meet for the purposes of conference, comparison, and mutual helpfulness might be a means of unmeasured good. Such an organization as this would have a mighty influence on wages, hours of labor, and conditions of employment. In place of having strikes ordered by some few individuals, who live by making trouble among their fellow men, let such an organization as this comprising from one to thirty thousand men meet openly, declare and show that their wages are insufficient, the hours of labor are too long, or that conditions of employment are unsanitary and harmful and a vast public sentiment would instantly leap to the support of such a class of men making such a declaration. It would not be necessary to hire "educational committees" composed of sluggers and murderers to beat, to stab, to shoot and to otherwise destroy human life in order to secure the changes which humanity require.

The Church God's Spokesman.

What has the church to do with all this. I answer that the church has much to do with this. The church is God's spokesman to the world. Has a good God, who made and governs all people, no interest in a matter like this? Indeed He has. And it is the business of the church to declare His mind. While the church should never become the defender of any injustice on the part of the rich, neither should it become the defender of any injustices on the part of the poor. "The right wrongs nobody." And it is time that there was a general declaration on the part of all friends of justice and fair dealing, that the labor of our land should not be enslaving; that those who choose to connect themselves with the unions should be just as free to come and go, to work and rest as those who belong to social organizations.

I believe that a united movement on the part of the church, and the friends of humanity outside of the church, would

result in a present destruction of the despotic power of these secret organizations.

THE CARPENTER.

DAVID JAMES BURRELL, D.D., LL.D.

[The following is an extract from an article by Dr. Burrell in August, 1914, number of *The Homiletic Review.*]

My friend bid me good day and I sat thinking. Presently, as in a vision, I seemed to be carried back through the intervening years and transported to the little town of Nazareth. I passed through the market place by the gate where hucksters were trafficking and camels were kneeling laden with oriental wares. I threaded my way along a narrow street until I came to a carpenter shop. As I stood in the doorway I saw him at his bench, the Master Workman in homespun, with chips and shavings about his feet and the implements of his trade before him. He was repairing a wooden plow, and once and again he paused to wipe the perspiration from his face.

I could not forbear asking of myself, "Is this the Christ? Can this be the only begotten Son of God, who dwelt in the glory of the Father before the world was?"

And yet, if he must needs come and assume our flesh, in what other guise should it be? Not as a king; else he must live apart from the common walks of men. Not as a beggar or indolent parasite, since in that case respect must be withholden from him. How then, save as a member of the Third Estate, a man of the people, an average man? And just here, said I to myself, is the coign of vantage from which he purposes to influence all sorts and conditions of men and ultimately restore the world to God.

As he was thus toiling at the bench a farmer came in to inquire about his plow. He scrutinized it most carefully at the point where share and handle met, and presently asked: "Is this a good joint?"

"I dare make no other," replied the Carpenter.

"But it would never be seen. Oh, there is no end of handicraftsmen who slight their work and think little of it."

"Then they are dishonest. I serve not under the rule 'Be never found out,' but 'Give thou honest work for honest wage.'"

"When will my plow be ready? You promised it by nightfall, but I see that much remains to be done."

"You shall have it in time. All the hours of the day are mine for labor. The plow will be ready for you."

Thereupon the farmer went out and the Carpenter resumed his task. He was aware of the fact that handicraft was regarded, by the wiser and more cultured peoples of his time, as the business of slaves: so Lycurgus had written in his code and Plato taught in his Academy: but that did not seem to affect him. In this I rejoiced, because I knew that the craftsman's cap which he wore was destined to be the crown of honest toil through all succeeding ages.

A peremptory voice said, "Man, can you mend my saddle bow?"

The speaker, who stood in the doorway, was evidently a person of wealth and, by his accent, accustomed to command.

"Good morrow, Ben Midas," replied the Carpenter, "I can mend your saddle bow after I have finished the plow."

"How so, man, can not the plow wait?"

"No, I have promised it."

"I am in haste and will pay you well. You seem to be troubled with a sensitive conscience." Then, fumbling at the embroidered scrip which hung from his girdle, he added, "Here is one of my many gold pieces; perhaps that will relieve it."

"Show me the coin. You say this is yours, Ben Midas? By what right?"

"By my having earned it in honest trade. You have seen my camels in the market, laden with Persian fabrics. The wealth which I have thus acquired is mine, to do what I will with it."

"Nay, not what you will. You may hoard it; and behold, it will mildew. You may squander it in riotous living; but it will return to mock and plague you. Or you may administer it as a solemn trust for the God who gave you the power to acquire it. His word is 'Occupy till I come.' I grant you, money-making is a lawful business; and fortunate is the man who has a genius for it; providing always that he recognizes his responsibility as a steward of God."

"I want no preachment about God," exclaimed the rich man indignantly; "my money is mine; let that suffice."

"Not so, Ben Midas; consider the reckoning that awaits you. Suppose this night your soul should be required? Then whose would those things be? Death ends your tenure. Gold has no value save for what you can do with it. Would it not be well to make friends by the kindly use of your possessions, so that when you fail they may receive you into everlasting habitations?" He then continued with great earnestness, "I have somewhat to say to you, my friend; the complaints of your camel-drivers have come to my ears. They say they are underpaid, ill-fed, and beaten for slight offenses. Ben Midas, a just God will avenge them! He is no respecter of persons. Your wealth is no warrant for overweening pride. The laborer is worthy of his hire: and woe to him that grinds the faces of those that wait upon him. O my friend, how hardly shall they that have riches enter into the kingdom of God!"

The rich man thereupon departed in a rage. I marveled at the boldness of this Carpenter; for he spake as one having authority. But as I pondered on this, another entered, who was greeted as a fellow craftsman.

It appeared that the wooden workers of Nazareth and the neighboring towns were organizing a gild for mutual help and defense against all encroachment on their industrial rights. Of this the Carpenter approved, saying, "It is written in the Book: 'Two are better than one, for if they fall the one will lift up his brother.' But before I co-operate with you, I would know three things: First, is it proposed to sign away or surrender our personal freedom in any way? If we are to be controlled by unwise or incompetent leaders I can not, as a self-respecting artisan, go with you. Second, is there to be any resort to violence in enforcing our rights? If this means war on honest capital or enmity toward those who employ us then, as a believer in the just and impartial application of both divine and human law, I can not go with you. Third, is it proposed to interfere in any manner with the employment of those who decline to join us? Shall we be expected to force men into our fellowship by denying the right of independent action? If so, your policy is suicidal, because it would put our craft most obviously in the wrong and would forfeit the sympathy of all right-thinking men; in which case I could not go with you."

The workmen's agent was so evidently forestalled in his intended argument that he scarcely knew what to say. "No doubt," he stammered, "there are some who prefer to labor on their own terms; in which case we must needs go under or must drive them to the wall. But doubtless they would yield to reason sooner or later and join us."

"But," said the Carpenter, "that sort of 'reason' savors overmuch of force and does not appeal to me. These men, like ourselves, have others dependent on them. Their right to labor is inalienable. Who are we that we should deny them

the exercise of that right? There is a golden rule which says: 'Do unto others as you would be done by.' To help and not to hinder, to bear the burdens of the weak, to live and let live, to suffer wrong rather than inflict it, so have I learned the mind of God."

"Nevertheless," objected the visitor, "we must protect ourselves."

"Nay; rather it behooves us to look upon the things of others. The service of self is not the highest and best. He is the true servant of God who, in self-denial, most faithfully serves his fellow man. Let us in the interest of labor deal fairly, not only with our employers who stand for capital, but with our fellow toilers in their stern grapple with the wolf at the door. As we are sons of the Patriarch Jacob let us heed his admonition, 'Ye be brethren; see that ye fall not out by the way.'"

A PHILOSOPHER'S VIEWS.

James McCosh, D. D., LL. D., Ex-President of Princeton, in his work, "Psychology; The Motive Powers," page 214, says: "I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that, in the interests of the body with which they have identified themselves, they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

ANOTHER MAN "EDUCATED."

The Chicago Tribune of October 23rd, 1914, says: "Labor sluggers get new victim." Lawrence Ryan, a steamfitter, on his way home after receiving his wages, stopped long enough to purchase a doll for his two-year-old daughter Dorothy. There were six men in the "educational committee." Ryan was shot in the neck, but despite his wound and weakened condition he held on to his little girl's doll until he reached home, outside of which he fell unconscious.

HISTORY OF LABOR DAY.

Stealing Masonic Thunder.

It is said that a labor organization existed when the Temple of Solomon was erected. The craftsmen employed on the building were united in a kind of secret order, and had a system by which they could understand each other without their masters understanding. They used certain cabalistic symbols, which all of the laborers understood, but which were so much "henscratch" to any one else.

That was the origin of the labor unions of today, it is said.

In that early time the organization was formed in the effort to obtain better food, and more of it. No question of wages entered into the contract, because it was not considered honorable for a man to accept pay for his labors. He could accept a gift, but never its value in money in return for his work.

Since the establishment of Christianity, the world has passed through many phases, but never was the idea of unionized labor forgotten. Those peoples who recognized it have been the most progressive of the world, and have led in prosperity.

It is interesting to know that our organized labor unions which are today celebrating Labor Day, had a first real organization when the Perpetual League of the Swiss Confederacy became an accomplished fact on August 1, 1291. The establishment of the Swiss republic was accomplished when the 13 guilds of workingmen were made permanent, and these guilds became a mighty force in the nation afterwards.

When America Took Part.

Americans are generally right into the thick of all that is advantageous to the greatest number of people. So after the Colonists became free from the yoke of England, they were ready to take up other questions for their improvement.

Early in the history of this country Europeans who had tired of monarchies came to America to start life on another plane. But among those who came to the new country were many descendants of the nobility of Europe. They had become accustomed to the servitude of their dependents, and they missed it in this freer country. Servants were looked upon as menials, and were garbed in

clothing marking them the property of some rich man.

Laborers believe that Americans imbibed more of this feeling by their living abroad so constantly, where they saw the manner in which the wealthy aristocrats treated their servants. They began to think that every man who labored was a servant. They made no distinction when they returned to this country.

Order Established.

But the desire for a union had not died out in the breasts of men since the day Solomon's Temple was being built. American laborers started the agitation along more positive lines. They determined to have an established labor union.

The first step in this was the convention in New York City on September 5, 1882, of the General Assembly of the Order of the Knights of Labor. The labor organizations paraded the streets of New York, and at the picnic which followed there were many speakers, all of whom extolled the establishment of a labor union.

Until that day the New York labor unions had not worked openly, and work which had been carried on in an effort to establish such a union was necessarily done very quietly.

With the convention of the labor unions in New York on September 5, 1882, was established the first Labor Day. Since that time, no other term has been used to designate it.

The labor organizations of New York paraded on the first Monday of September, 1883. That was the establishment of another precedent, and when in 1884 the Central Labor Union of New York discussed the question of a yearly parade, George K. Lloys, offered a resolution declaring Labor Day. The legislature enacted a law making the first Monday in September the yearly Labor Day, and legal holiday.

This action of the New York legislature extended to other states and now Labor Day has become a national holiday.—*Columbus Dispatch.*

The disciples toiled all night without Christ and they caught no fish, but when He appeared on the scene and directed their actions they soon filled the boat.

THE LODGE MAN'S HOPE OF IMMORTALITY.

BY REV. P. A. HOEKSTRA.

[Our readers will be interested in the following article by Rev. Mr. Hoekstra, President of the Michigan Christian Association.]

The term, "God's Acre," that the Christian applies to the cemetery, is highly suggestive. There we bury our beloved dead, and as we do so, we confess that we are only sowing the body as a seed in the acre where our God is keeping watch till the resurrection morn. Then this corruptible will put on incorruption, and this mortal will put on immortality. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." The Christian does not hesitate to sing his song of triumph at the grave.

Nor does the lodgeman who believes in lodgism. What does the lodge say of its graveyard (for it is a significant fact in itself, that it has its own cemetery). In consecrating a masonic cemetery in Chicago, the Grand Master of the lodge said: "Our Grand Master (in heaven) will take all who are buried in this ground unto himself, in the day when he makes up his jewels." According to the masonic burial service, the master says at the burial of a master mason: "Unto the grave we have assigned the body of our deceased brother there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world." One of the funeral odes of Odd Fellowship runs in this strain:

"And now he quits our weary strain
And marches o'er the heavenly heights;
But we shall walk with him again
And share his rest and his delight."

After quoting from 1 Cor. 15, the ofcial Burial Ritual of the Modern Woodman of America continues: "These promises are sweet to us, they fill our hearts with hope of a glad future provided by the Great Creator of His people, where eternal joy will dispel the ephemeral sorrow of this troublesome existence." And a little later the counsel says: "We shall soon leave our neighbors in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." It cannot but be evident from

these quotations, that the lodge teaches that there is another way to heaven than the Christian way. The faithful lodge member will upon his decease go to the Great Chancellor Commander or the Grand Architect of the Universe Beyond. The lodge has imitated Christianity and taken its own place among the psuedo-religions of the world in pretending to reveal what is beyond the grave.

Now what shall we say to these things? We have found an organization or system of organizations that pretends to form a spiritual brotherhood,—but apart from Christ; that gathers round about an altar for worship, yet in the very process trampling on the blood of the Lamb; that professes faith in God, but not the God of Christianity; that pretends to teach men the way unto salvation, but not the way that leads by Calvary; that attempts to imitate the symbolism of Christianity; that teaches a species of mortality, inspired of the devil; that claims to practice charity, yet a charity born of selfishness; that promises heaven hereafter to its members, but not the Christian heaven.—*The Banner.*

MASONIC RELIGION.

BY REV. JAMES MELVILLE COLEMAN.

You have heard that Masonry is a religion. Masons claim it; anti-masons claim it. There is a masonic Bible and a masonic God and a masonic Heaven. What so few will question, we need not take time to prove. As far as symbols are concerned a masonic lodge is more religious than a church. The shape of the lodge room, the form of the altar, the emblems on the walls, each has a religious significance to the Mason who understands the meaning, which few Masons do. Most of the members join for business, social and political reasons and give little attention to its religious features. That the religion of Masonry is not Christian is clear enough from the fact that the enemies of Christianity are quite as much at home in the lodge as is the Christian. Where one finds the Christian and the Jew and the Mohammedan and the infidel it is quite evident that the religion of such an assembly is not Christian; if it were, only Christians could become members.

Whence Comes the Religion of Masonry?

Masonic writers claim that their religion is older than Christianity; older than Mohammedanism; older than Judaism; older than Hinduism. They claim that each one of these religions is an expression or outgrowth of the religion of Masonry—the true religion—and, therefore the believers in each of these religions may unite in the masonic lodge without hindrance. Therefore when the masonic ritual uses names from Judaism they are used in a masonic sense and do not mean what the Jew means by these same terms. When the Mason uses names and symbols from Christianity he uses them in a masonic sense. When he uses the Bible it is used as a masonic symbol and not in either the Christian or the Jewish sense. All the symbols of Masonry, whether in the lodge or out of it, from whatever source they come, are used in a masonic sense and in the masonic sense alone. The Solomon of the lodge is not the Solomon of the Bible; the Hiram of the lodge is not the Hiram of the Bible; the temple mentioned so often in the ritual is not the temple at Jerusalem. Each of these names is used in a symbolic sense and the symbols get their meaning from the masonic religion.

Object of Worship Determinant.

The character of every religion is determined by the object of its worship. We know Mohammedanism when we know Mohammed; we know Buddhism when we know Buddha; we know Confucianism when we know Confucius; we know Christianity when we know Christ. We know the masonic religion when we understand the character of the masonic god.

The God of Judaism is a person; the God of Christianity is a person. The god of Masonry is not a person at all. It is a principle. I quote from the Supreme Council Ancient and Accepted Rite, Lausanne, 1868: "Freemasonry proclaims, as it ever has proclaimed, the existence of a creative principle which it terms the Great Architect of the universe." This is an official declaration and definition of the Great Architect witnessed in every ritual as the god of Masonry. The Great Architect, the god whom Masons worship in their symbols and in their ritual is not a person. If we

keep that in mind it will make clear the masonic claim that all religions express the masonic idea, since in all Masons worship the creative principle—the Great Architect. Buck claims that the recognition of this principle is the real genius of Masonry.

The Mystery Religions.

Whence came this idea of the creative principle, which the Masons have made a god and called the Great Architect? Albert Pike identifies this creative principle with the creative principle of the Egyptian and Indian religions. It takes its origin in the mysteries, the nature worship of the pagan religions of India, Egypt, Asia Minor and Greece. It is common to all of them since each is only a different form of the worship of the creative principle in nature.

The Assyrians worshiped the creative principle under the name of Bel, the Egyptians called it Osiris, the Greeks called it Adonis, the Tyrians called it Baal, and the Masons call it the Great Architect. The heathenism which Ahab and Jezebel introduced into Israel, against which Elijah fought; the heathenism which on Carmel vainly called on its god to send down fire, that is the religion which explains the ritual and the symbols of the masonic lodge. Masonry as an institution goes back no further than 1717, but as a religion it is as old as Egypt and Assyria. Probably not one Mason in a hundred understands the meaning of the symbols which he sees in the lodge, or wears on his watch chain. If he understood the true meaning of the square and the compass, if he understood the significance of the symbol "G" and of the radiant sun, if he knew the signficance of the apron which he wears, that dates from the age of the Phrygian mysteries, he would bury them deep and ask the forgiveness of decent people for ever having worn such abominations.

The creative principle finds expression in two places—in nature and in man. This creative principle by itself would be incomplete, and therefore the symbolism of Masonry includes both the masculine and the feminine principles. This was always the case in the heathen mysteries. Osiris was joined with Isis, Zeus with Demeter, Baal with Ashtaroth. In all these religions it signifies the worship of sexual passion. That was the seductive form of idolatry for which the Canaanites forfeited their right to live; it was the temptation before which the Israelites fell in the plains of Moab. It taught that in the sexual act they worshiped their god, the creative principle—the Great Architect of Masonry. The square represents the masculine principle, the compasses the feminine. You usually find them joined in symbol and that signifies the perpetuation of life. In one symbol we see the sun with the rays extending out in every direction and that signifies the activity of the creative principle. The triangle which so often appears in Masonic symbolism has one of its sides representing the masculine principle, another the feminine, while the third side symbolizes the joining of these two principles in procreation. What the Hindoo temple at Benares carries out in practice, in the sacrifice of female virtue in the worship of their god, the generative principle (which the Mason calls the Great Architect), is symbolized in the ritual of the lodge.

Hiram Abiff, whom the Masonic candidate represents in his initiation, finds his origin, if not his name, in the Egyptian story of Isis, Osiris and Typho. Like Hiram, Osiris was slain; twice was his body buried; Isis looks for the body as the lodge looks for the candidate, he is found and raised by the "lost word"—the creative principle in man. In the Egyptian mysteries, Osiris had lost the generative organs; in the lodge, Hiram the candidate loses his life. The restoration of life through the "lost word" resurrects him into life as a Mason. From the beginning to the end of the ritual it gets its meaning from the heathen mysteries, where the central fact was the worship of the phallus, which contains the creative principle, the Great Architect.

Wagner sums up the facts in a statement which cannot be excelled for brevity and clearness: "Masonry is a religion which makes the mystery of procreation the objective fact on which it rests; the mysterious life generative principle in man the object of its adoration and worship; the generative acts the pattern for its rites and ceremonies; the generative

organs the basis of its symbolism; the passions its inspiring spirit."

Bloomington, Ind.

John W. Pritchard, Editor of *The Christian Nation*, says editorially, that the late Rev. Charles D. Trumbull, of Morning Sun, Iowa, once stated in his hearing that the presence of the CHRISTIAN CYNOSURE in his father's house taught him in his youth the evil of secret societies. As a result Rev. Mr. Trumbull was for many years and until his death one of the most helpful and faithful friends that the N. C. A. had in Iowa.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XIV.

Matchless Beyond Compare.

"He was a man
Who stole the livery of the court of Heaven
To serve the Devil in."

There is some danger of getting a false idea of the condition of affairs in Brandon. Reading the account of this conflict only, and that continuously, one is apt to think there was nothing in the village but strife and contention, wars and rumors of wars. This is not true. Generally, Brandon was as quiet and peaceful as any other country village. Society was not seriously disturbed. There were divisions, something like political parties. There were periodic excitements, something like political campaigns. Perhaps there was a little more feeling on this question than on merely political questions, because it involved other interests, personal, moral and religious, and also because the American party, recently organized, was deemed by some unworthy of existence.

The citizens generally were divided into four classes—Masons, antimasons, "but-masons," and what were commonly, though not classically, called "Jack-masons."

There were a few individuals who were not included in any of the above classes. These were the honest friends of the lodge, who had known something good in it, or done by it, and, while they would not oppose, would not help it until they could know the truth in regard to its character. These would, as honest men, soon belong to one of the two classes mentioned first in the list.

The first of these was composed of members. Of these there were obviously two kinds. There were those who, through respect for it as their religion, or from love of it as an advantage, or from fear of its power, were in abject slavery to the lodge; and there were a few who merely adhered to it, but would not let it stand much in the way of any known duty.

The antimasonic party included all opposed to secret societies, from the fanatics, as the leaders were called, to those who were not favorable to such associations, but were not deeply interested.

The third class was small in the village, but is large in the nation. It is composed of those who believe Masonry is wrong and injurious, but who are afraid to say so publicly, or to attack it or to defend antimasonry. Their own description of themselves in private is generally in these words: "I am no Mason, but"—, or, "I am an antimason, but"—. Among ministers there are many of these—"dumb dogs which cannot bark." They dare not preach plainly on the text "And have no fellowship with the unfruitful works of darkness, but rather reprove them;" or "Be ye not unequally yoked together with unbelievers;" or, "And thou shalt swear in truth, in righteousness and in judgment." They perhaps excuse themselves by perverting and repeating the passage, "For it is a shame even to speak of those things which are done of them in secret." They should be ashamed of their silence. And yet it would be a shame to plainly describe all that is done

in the lodge and the meaning of their symbols. Some other persons would not dare to speak their belief on this subject, because its discussion might produce a ripple on the placid surface of society, and, by speaking themselves, their popularity, or prospects for office, or their business might be injured for a few days. These all believe this or that, "but"—.

The last class is distinct from the others, and it is large. For there are many who are called men, but lacking the honesty, independence and wit of men, deserve not the name. These are ever ready to toady to any lord, demagogue, corporation or party for the sake of bread and butter, or position. And in this conflict there are some of them who, as long as they are coddled or helped by the lodge, or by a friend, or partner or employer who is a member, will deny that Masonry can be revealed, and will not only refuse to work against it, but also find fault with antimasons for doing so, saying these do not understand it, and at the same time they themselves in their admitted ignorance will favor it and work for it. These are the parasites of the order. They are not Freemasons, neither are they free men. They receive not the advantages of Masons over their fellows, but only eat the refuse. They nibble at the bait and think they are growing fat. They are like empty sacks, in three ways: First, because there is nothing in them; second, because they cannot stand alone; and third, because some one must even open and shut their mouths for them! They nod their heads wisely and say that they have made up their minds, but the truth is, some one else did it for them, and it was not a very extensive job either. One of these is to the lodge like a cobbler's wax to his thread; it sticks to it, no difference through what a small hole it must go. Has not his ALL gone before him and prepared the way? He lives under the cat's foot, and he must please her or she may scratch his smiling face. True, she may be sucking his breath, but that is not so much dreaded by one of his class as feeling for an instant the claws. These are not the few honest friends of the lodge, but those who try to curry favor from Masons by accepting all their statements and spreading them over a community, and by doing many little tricks for them which members do not like to do themselves, and who admit their ignorance of the order by claiming that it cannot be understood by those outside, and yet who talk and work for it as if they understood all about it and knew that it was a good thing. If it is wrong, because he is ignorant, for an antimason to oppose the lodge when he thinks he understands it, why is it not worse for a "Jack-mason" to favor it when he knows his ignorance?

These different classes met and conversed in a courteous manner, and carried on business without any reference to their difference of opinion on this question, except in a few cases. A few most sensitive evil Masons and some most foolish "Jack-masons" would have nothing to do with some antimasons, representing the division much greater than it was, and endeavoring in their spite to make contention sharper and feelings more bitter. But still there seemed to be a design on the part of the lodge to crush out all opposition and silence all discussion. To this end different means were used.

The effect of this spirit was plainly seen in some of the churches. In one denomination if a minister wished a fair appointment, he must not open his mouth again this order of love and charity. One brother did incautiously in his honesty, remark that he had never known a good Mason to make much spiritual progress, and had never seen a good, working church member, who was at the same time an active lodge member; and this brother, one of the most faithful, pious and talented in the conference, the next year was left "without charge." The members also must be almost as discreet, especially in Brandon, which in this conflict was somewhat in advance of other places. There the Masons, from oversensitiveness and from personal enmity, would not go to hear a minister preach should he be honest enough to speak a word against the lodge; and many antimasons from conscientious principles, believing Masonic religion inconsistent with the Christian religion, and membership in the lodge inconsistent conduct by a minister, would not attend services conducted by one known to be a Mason. For this reason Dr. Groves and his family,

since they had been thoroughly enlightened on this question, had been generally attending services at Bethel church, where the venerable Father Kemble was pastor, although, occasionally they went to hear the Rev. Dr. Dobbs, who was still pastor over their own church.

One day, after their attendance there had become very irregular, the Rev. Dr. Dobbs and the portly Deacon Moyle called and asked for Edith. She came promptly into the parlor, greeted them pleasantly, and entered into general conversation. After some little time the pompous doctor of divinity straightened up in his chair, cleared his throat, and, in more sanctimonious tones than usual, said:

"My dear young sister, as officers in our beloved church, and as your brethren in the Lord, we have called to converse with you in regard to your church relations and duties. If you are willing to answer, in order that we may better understand your intentions, we desire to ask you a few necessary questions." These sentences were drawled out slowly to give a solemn effect.

Edith answered cheerfully: "Certainly, Doctor, I am willing to answer any questions you may ask."

"Well, Sister Groves, you deeply feel your responsibility as a member of the church to be faithful and diligent in the use of the means of grace both public and private?" said the doctor very solemnly.

"I do," answered Edith seriously.

"Let me inquire if you are in the habit, morning and evening, in secret and also with the family, of offering up your devotions?"

"I am," said Edith humbly and truly.

"Well now, my young sister, we have recently noticed with deep regret your continual absence from our services, where formerly you were always punctual and regular in your attendance," said the pastor somewhat uneasily.

"I am very sorry, indeed," said Edith, "that the circumstances are such that I feel justified in attending elsewhere for the present."

"But your proper place is in your own church," Dobbs remarked more positively than was his custom.

"I admit that generally persons ought to attend their own church, and that there is too much neglect of this duty; but sometimes circumstances make a difference."

"Well," said her pastor, raising his flaxen eyebrows almost to the place there should be some hair, and speaking very pleasantly indeed, "will you please be so kind as to state the circumstances which lead you away from us, and perhaps they could be remedied by skillful hands?"

"If that were done I should be happy. I love our own church and congregation. If it were not so, I would have asked for my letter to unite elsewhere, but have waited with some hope that the cause of my difficulty would be removed."

"What is the cause of your difficulty?" asked the deacon, who thought it was time to show his authority.

"I think," answered Edith, "that I had better not name it now."

"Did you not say that you were willing to answer our questions?" asked the deacon gruffly.

"I am willing, but think it not best unless you insist," said Edith, who in her modesty did not then want to discuss the subject.

"Well, we insist," said Moyle, anxious for the encounter.

"Dr. Dobbs, shall I answer, when you both know something of the nature of my difficulty, and only want my statement which might start an unpleasant discussion?" asked Edith.

"Certainly, we must have a plain statement," was the reply.

"What is the plain question, then, if you please?" said Edith.

"Why do you not attend your own church?" asked Dr. Dobbs very solemnly.

"I am sorry to seem to reflect on any one, but you have insisted on an answer: Because the pastor is a Freemason," answered Edith plainly but meekly.

"Indeed! What difference does that make to you?" asked the deacon haughtily.

"It does me but little good to hear a Mason preach," answered Edith, who after a slight pause added, "but you understand the case, and probably we had better let it rest."

"No, it must be settled," said the doctor.

"I wish it could be," answered Edith sincerely.

"Well, answer the questions more promptly," said the official deacon. "Why does it do you no good to hear our pastor? Is your heart not right?"

"Yes, why is it?" asked the doctor, thinking perhaps they had cornered her.

"Because," answered Edith firmly but respectfully, "I have such serious objections to Masonry that I cannot listen with much confidenec in the sincerity of its members."

"What are your serious objections?" asked Dobbs very injudiciously.

"Besides its profane oaths, its profanation of Scripture and other sacred objects and its assumption of titles belonging to God only, my special objection is that it is a false religion which claims to be able to save men."

"Well," said the deacon gruffly, "if that were true, as it is not, what reason would that be for not attending church?"

"Deacon Moyle, I am surprised that you should ask me why I do not want to hear any minister on the Sabbath preach Christ as the only Savior, when he is sworn to another religion, and during the week has observed its ceremonies, and perhaps the night before, even after midnight, has worshiped the sun, or at least used the old Baal or Tammuz ritual, referred to in the eighth chapter of Ezekiel? Do you ask me why I cannot profitably be led in prayer by one who has the previous night denied or ignored the only name in which we are to pray? Do you ask why his reading of hymns seems hollow when he has been singing, 'Hail! Masonry Divine'? Doctor, I mean no disrespect toward you. I speak of any one. You have insisted, and I am answering your questions."

"Ahem—hem," said Dr. Dobbs.

"Ahum—um," said Deacon Moyle.

"My dear young sister," said the pastor, changing his manner, and with a supposed winning smile, adding, "I exceedingly regret that you hold such erroneous views of the ancient order. You do not understand it. Its beautiful and elevating, but yet secret ceremonies, cannot be revealed. If you understood Masonry you would rejoice that your pastor is a member. It is not a religion—only its handmaid."

"Doctor, did you ever read any standard author on this subject?" Edith inquired.

"Oh, yes, certainly. I have quite a library of our works and read them occasionally."

"I am sorry to hear it," replied Edith, "indeed I am. I supposed that you were ignorant of their teachings. Do you not acknowledge them to be reliable witnesses?"

"Certainly, I do," answered Dobbs. "They understand the institution and have no reason to misrepresent it, as its opponents often do."

"Why then, is it not a religion? How can you deny it? Do you not know that Webb, in his Monitor, under the word chaplain, says, 'The Master of the lodge is its priest,' and 'a meeting of the masonic lodge is a religious ceremony,' and that elsewhere he speaks of the religion of masonry being so broad?"

"Any more?" asked the deacon sneeringly.

"Yes, sir," said Edith pleasantly. "In Mackey's Manual we read in plain words, and he has no reason to misrepresent, 'Masonry is a religious institution.' Again, he teaches that 'It worships God, purifies the heart and inculcates the dogmas of a religious philosophy.' Pierson, profanely called by the lodge, 'Sovereign Grand Inspector General of the Holy Empire,' teaches that 'It was instituted as a vehicle of divine truth, and in the infancy of the world it can be identified with religion.' Others teach the same doctrine. And I remember, Doctor," added Edith with directness, "when your grand orator, on the 24th of June, repeated with emphasis, 'We have too long denied that masonry is a religion. It is a religion, the broad, the universal, the eternal religion,' that you and the deacon clapped your hands in approval."

"Well, what of it?" asked the deacon.

Dobbs blushed deeply.

"This is not all," continued Edith, seeing her opportunity to speak on a subject which they refused to hear discussed elsewhere. "The lodge has its priests, its altars, its ritual or manual of worship with its ceremonies, songs and prayers, and all that belongs to a religion and only to a religion. It dedicates its hall to a holy use. It not only professes to worship a god—which may be the god of the Chinese, or Egyptians, or Indians as well as the God of the Christian—but also to purify the heart, to subdue the passions

and, as Sickles says, 'To fit the soul for the temple not made with hands.' One writer teaches the most dangerous doctrine, that by obedience to its precepts the members will be saved. While you, perhaps, do not believe this, Doctor, there are multitudes in the lodge who do, and make it their hope of safety. Salem Town, in his book, after implying that all members will be saved, says, 'In advancing to the fourth degree, then, the Mason is assured of his election and salvation.' And every member puts the lodge above the church when he sings,

'Hail! Masonry divine,
Matchless beyond compare.'"

Edith had spoken with a warmth of earnestness. The brethren once or twice showed some impatience and would have attempted to stop her, but when she looked directly in their faces, they, knowing she was right, were shamed into silence. Evidently, however, they were both irritated, and the deacon asked contemptuously:

And is that all? Have you finished your lecture?"

Edith answered: "Is it not enough to show that Masonry is a system of false religion and therefore inconsistent with Christianity, and that a person is blameless when she neglects to hear one preach what in the pulpit he calls the only true religion and only way of salvation, and at the same time is adhering to a false religion and professes by his membership to believe its doctrines?"

"Why, my daughter, you are abusive," suggested the pastor in a fatherly manner.

"Doctor, I mean no disrespect. You urged me into this discussion, and I must answer your questions fully, if at all."

"Don't you know that Masonry is founded on the teachings of the Bible?" asked the expounder of the Word.

"I know that it is not founded on the Bible, for it ignores its central theme, and is in many ways contrary to its teachings, and in heathen lands their idolatrous books instead of the Bible are used for 'the Book of the Law.' In the Digest of Masonic Law, we read, 'Masonry has nothing to do with the Bible, that is, it is not founded on the Bible: for if it were it would not be Masonry: it would be something else.'"

"The Bible is in our lodge and used," said her pastor.

"Yes," said Edith—and who could blame her for being scarcastic?—"It is there as a symbol, like the compass and square, which, however, are placed above it. It is only 'an article of furniture,' as Mackey says; and I would add like some men who are admitted free, it is there to be used as a bait, a snare for conscientious young men."

Edith thought of one young man who had been drawn into the lodge partly by the bait sitting before her. Her feelings were at once aroused. For although Walter had written that for her sake and conscience sake, after duly considering the question by the aid of her letters and books, he had totally and forever renounced all allegiance to the lodge, yet she was vexed with the thought of him once having been entrapped in its coils. And then she knew the trouble had only begun. His father would be more bitter against him than if he had at first refused to unite with the order. Now that there was so much feeling on the subject, his brethren of Brandon lodge, to which his membership would be transferred, would be very demonstrative in their spite. She feared not only a continual storm of driving sleet and drifting snow which might block up his way to success or freeze the buds of hope and cheer, but also a sudden thunder storm in which he might be killed by some dreadful lightning stroke. She knew the danger. Not that she thought of all these things just now, but, having often thought of them, this allusion in their conversation filled her mind with mingled feelings. There were disgust for the easily manipulated tool before her—her pastor, love to Walter, anxiety for his safety, hope for their happy union and fear that it might be delayed or never come.

Miss Groves," said the doctor, with pompous authority, "we did not come to hear your foolish and fanatical abuse of an ancient and honorable institution, and of your pastor and others, your superiors. The first question is, Why have you neglected the services of the sanctuary? This you have answered by abuse. The second is, Will you repent, confess and promise to return to the faithful performance of your Christian duties?"

"I certainly intended no disrespect to you and other officers. I have only answered your questions. I have not abused Masonry, but used it as justly as I could. In regard to the latter question"—

"Answer, yes, or no," broke in the deacon out of humor, "and be done with it."

"I should be glad to return to our services if Masonry was out of the church, but as there is no hope for its speedy removal I think the best thing I can do is to ask for my letter and unite elsewhere."

"I am of the decided opinion," said Dobbs, "that the best thing for you is to confess your grievous errors and return to our fold."

"Confess my errors!"

"Yes," said the pastor.

"Yes," said the deacon.

"Pray, and what are they in this matter?"

"Neglect of ordinances, abuse of your pastor and brethren, evil speaking and manifesting a contentious disposition."

"Indeed! Where, and how, and when?"

"For three months, like you have been doing for the last hour," answered Dobbs.

"It will be impossible for us to agree in regard to what is right and duty, and in the circumstances, which I deeply regret, I ask for my certificate of membership to connect with Bethel church."

"Well, you can't have it," angrily said the deacon.

"You are not entitled to it when under charges," coolly added the pastor.

"I did not know that any charges were preferred against me," said Edith surprised.

"They are all prepared," said the deacon, "as soon as I add the specification in regard to your abuse and insubordination today."

The deacon took from his pocket a lengthy paper and, after writing a few more sentences, handed it to her. She was warned to appear in ten days before the church court to answer the charges mentioned.

"We have done what we could to urge you to repent, but, as it has all been in vain, you must appear before us for regular trial," said the doctor as they turned toward the door.

(To be continued.)

Editorial.

KNIGHTS OF COLUMBUS.

The annual report of the Knights of Columbus, read at the convention at St. Paul, shows an increase in membership of 24,784 above the 1913 report. The total membership June 30, 1914, was 326,858, of which 106,281 were insurance and 220,577 associate members. The order has 1,670 subordinate councils in 42 states and 5 territories. Forty-seven new councils were instituted last year.

MILITARIST BOY SCOUTS.

We have understood that the military element does not prevail among the newest and best boy scout organizations, and have likewise been assured that secret society methods are wholly absent. Hence we are the more startled to find plain indications that the old fashioned boy scout type persists in New England, or else is revived there. Evidence of this appears in a letter to the editor of a newspaper published in a well known city of Massachusetts, and the headline shows that the editor addressed observes the effect of the war in recruiting the local boyish company of scouts. He may have been willing to call attention to an effect of the war which, if he had spoken his mind plainly, he would have deprecated. The letter itself follows:

To the Editor of ————————:

Sir: The European war has called attention of the entire world to things military and the United States Boy Scout Armory furnishes a good proof of this fact. On each drill night a steady stream of recruits pours in, swamping the clerks on duty, and it is fully an hour after drills are over before the last application is registered. The recruits are always anxious to drill and they pay extra attention to their rifles, especially at target practice or in sham battles.

The United States Boy Scouts is a military organization that gives instructions in all branches of the service. It is known as the "Third Line of Defense" and stands for peace, but not peace with dishonor. It is not modeled after any foreign system, but is governed along lines followed in the United States army

and navy. In this country, depending as we do on our citizen soldiery or militia, little provision is made for training more than 200,000 out of an available force of 15,000,000 which might be called upon for service should the need ever arise.

The United States Boy Scout organization attempts, in a patriotic spirit, to supply in some degree this deficiency and has been successful in receiving the cooperation of the different state militias. In several cases it has been furnished equipment, instruction and given a tour of camp duty at National Guard camps. In return many trained recruits have been received from this organization.

Captain U. S. Boy Scouts.

TOO YOUNG TO JOIN.

The annual parade of Odd-Fellows in Atlantic City accompanied a sovereign grand lodge meeting which by a close vote defeated an attempt to lower the age limit of admission. We seem to remember a remark made in connection with a lodge "christening," when babies were said to be "baptized right into the order ready to grow up Odd-Fellows." How this could be managed without making unlawful reference to Christ or the Christian "sect," is what the uninitiated cannot understand. The Atlantic City proposition did not go so far; it aimed at an age, youthful indeed, yet not infantile. Not satisfied with enlarging the order by a feminine fringe, many of the members desired to bring boys into the body of the order itself.

Of course our own view of such matters precludes commiseration for these young people who must still await the slightly increased age when they can join. We cannot see clearly that the time is lost, neither does the chance that postponement will in some cases drift into permanence give us alarm. If this seems unsympathetic, we can add that our own case, when many years ago the writer having been almost prevailed upon to join the Odd-Fellows was otherwise advised, seems now not so much like defeat or loss as like rescue. We are not overwhelmed with self-pity. Perhaps the more on account of this distant memory, we are inclined to congratulate the youth not yet snared in an evil net. We feel instead as a masonic friend seemed to when, in telling about an applicant for masonic membership who was chagrined on being blackballed instead of initiated, he added, "I did not pity him."

CONVIVIAL LODGE HABITS.

The Masonic Chronicle speaks with seriousness of a feature which from early times has characterized lodge life in no creditable way. To "Go from labor to refreshment," has been common in lodge meetings, and the first masonic grand lodge was organized in a London tavern. We yield place to the organ of the order, which surely speaks with authority of present conditions and customs, having the advantage of speaking from within the lodge itself. It is not an antimasonic accusation which can be treated as due to ignorance of facts, but it is the confession made to members of the order in the columns of their own society organ, and, moreover, a confession made in order to sharpen the point of an admonition—that confession which we find in these deprecatory terms: "Lodges make morally weak characters weaker still, whereas it is their professed aim to make them stronger."

Earlier in the article the secret society editor proceeds by saying:

"It is the common experience of almost everyone addicted to the use of strong drink, that one glass leads to another and still another, and many more after that, especially when there is ample time and opportunity, as there always is after the body adjourns. Many a good brother who had no serious intention of falling under the influence of repeated potations, has gone stumbling home at an unseemly hour to the consternation, grief and mortification of the tired helpmeet there anxiously waiting for his return. Far better would it be to make abstinence, rather than temperance, a watchword unless one can be really temperate.

"This is a matter of vital importance, no matter how much it is pooh-poohed!—as, of course, it will be, for most men, and usually those who are the easiest tripped up, believe that they have absolute control of their appetites.

"The convivial habits of many lodge members is something that the lodge itself is to a great extent responsible for, because in many instances malt and spiritous liquors are provided for the refreshment of the inner man whenever there is a symposium. The writer has known young men to develop the taste for strong drink at these gatherings, and hundreds of other witnesses would no doubt be willing to testify to the same effect. It is known to every lodge worker of even limited experience. Is it any wonder that the mothers,

wives, and sisters of many brothers are so bitterly opposed to fraternal organizations? Not at all; one could not expect them to be otherwise, in view of the befuddled condition of the male members of the household when they return from the lodge. The lodge may not always be responsible for their condition, it may have adjourned hours before their return, and the liquid refreshment may have been obtained elsewhere, but there have been times when the stuff has been served to them at the lodge, and the women of the household, knowing this to be so, are not inclined to be sparing in their condemnation of fraternal organizations of every name.

"Is it not time to live up to our professions a little more closely? The lectures and charges very impressively admonish candidates to be temperate, industrious and devoted to their families, yet within an hour after listening to these admonitions, delivered with much unction, the newly-made brethren are regaled with strong drink and kept from their homes until long past midnight, rendering them unfit for business the following day.

"Some persons may argue that the brethren themselves are solely to blame if they drink more than is good for them, since they would offend no one if they did not so much as taste what is set before them. Be that as it may, it is certain that if they were not tempted they could not have yielded to it. By serving intoxicating liquors, lodges make morally weak characters, weaker still, whereas it is their professed aim to make them stronger."

CORNELL ATHLETICS.

In an address by President Schurman of Cornell university he availed himself of the results of Registrar Day's compilation of statistics which show that the general average of scholarship at Cornell is not greatly reduced, on the grand whole by athletics. Varsity athletes attain an average of 71 and three-tenths per cent; fraternity, 70 and seven-tenths; and non-fraternity, 74 and two-tenths. What the effect of athletics on scholarship in other colleges may be we cannot tell, but so far as we have been informed fraternity men fall below other students in scholarship. This result has been rather extensively shown and published.

At the same time, it can hardly be questioned that open literary societies are able to render important aid in securing results at which higher education primarily aims. Neither are they, like high school fraternities, objectionable, or indeed without great value, in preparatory schools. This has been recognized by no less an authority than Chancellor Andrews, who wrote long ago that in his student days he noticed that some of the best debaters in Brown University came there from the Connecticut Literary Institution, where they had been developed by the two literary societies. Neither of those societies had thought of such a thing as a horse-play initiation or a pledge of secrecy. Yet they had their own furnished rooms for meetings, and did not lack names or banners duly emblazoned with Latin legends. In those rooms many a speaker obtained early practice in speaking, while all his experience as a member was sufficiently in keeping with scholarly aims and ambitions.

WISE COUNSEL.

One of the useful habits which tend to culture is the habit of acquiring day by day some part of the Book of Proverbs. Merely to read its teachings is to grow in mental stature and ability, but to memorize them is to incorporate into one's mind and thought inherent power. Early in the book we find exactly the counsel that is needed when worldly men solicit our entrance into secret combination with them in organized protection of crime. Such an organization is that one which with "great swelling words" boasts of its own virtue while lending itself to the assistance of vice, an organization which makes men the servants of sin while naming them, as by a contradictory title, Freemasons.

We quote here selections from this counsel in a revised form of translation from the Hebrew. "Proverbs of Solomon, son of David, king of Israel: for knowing wisdom and instruction, for understanding sagacious words; for receiving instruction in prudence, in righteousness and justice and rectitude. The wise will hear and shall increase knowledge; and guidance the discerning will obtain. * * * My son, if sinners entice thee, do not thou consent. If they say, Go with us; * * * all precious substance we shall find, we will fill our houses with spoil: cast in the lot among us, let there be one purse for us all; my son, go not in the way with them, withhold thy foot from their path."

High masonic authority has confessed that the enticing order could not maintain its existence any length of time if secrecy were eliminated, and this is true

for at least one reason which can be stated by means of another quotation, "Surely in vain the net is spread in the sight of any bird."

"For their feet run to evil," continues the same wise counselor, and the initiatory ritual itself provides evil paths for willing feet. It leaves loopholes for immorality in what may be mistaken at first for walls of morality; and besides this negative license it provides positive obligation to share almost unlimited sin. The net is spread out of the sight of its victim; the name of Solomon himself is falsely thrown into the net as a bait; but let the young man enticed by sinners listen to that teacher's own true words, for "guidance the discerning will obtain" from them.

A COPIED NAME.

Commandery Masons have named one of their degrees after a military order which disappeared six hundred years ago, and which is variously called Knights of the Temple—Templar Knights — Knights Templar — Knights Templars—Poor Soldiers of the Temple —Red Cross Knights. This old military order was formed in the period between the first and second crusades partly for the protection of pilgrims coming to Jerusalem, where the Knights were quartered in the palace of the Latin kings, which was then called by the name Temple of Solomon. Its rules were framed by an ecclesiastical council and confirmed by a pope. Of course its original purpose to protect pilgrims no longer existed after Jerusalem was lost. Besides, in process of time the order acquired wealth and an evil reputation, and a later pope urgently called for its destruction, which was accomplished when a council dissolved it in 1312, after it had existed only two centuries.

The old name has been taken up by an organization coming into existence much later, but is not quite uniformly rendered. Pretty good authority can be cited for each of the two forms. Knights Templar and Knights Templars. We confess a personal preference for the first form, yet the second may be better authorized. Knights Templars seems an awkward double plural, while Knights of the Temple or Templar Knights smoothly harmonizes with Knights Templar.

NO GROUP CAN EXPUNGE LAW.

The great peace meeting held in Broadway Tabernacle Sunday evening, October fourth, heard a few words from Secretary Bryan which seem fitted to encourage us who cannot see all the quick results of Christian work which we can imagine. Speaking of errors committed in conducting international affairs, Mr. Bryan said that most of them "arise from failing to understand the fundamental truth that moral principles are as binding upon nations as upon individuals. A nation is but a group of individuals, and no group, however numerous, can expunge one syllable of the moral law. 'Though hand join in hand he shall not be unpunished.' No nation is great enough to trample on the smallest moral principle. * * * And gathered here today, we must remember that no question is ever settled until it is settled right. Force is impotent to fasten upon mankind a single falsehood. There is in every righteous cause an inherent power by which it is able to overcome opposition. The invisible germ of life in truth gathers nourishment from the dead things about it, and grows until it becomes an irresistible force bringing victory to those who dare to stand for it." These are heartening words for us who know that hand does join in hand to hide iniquity and abet sin. The great and boastful group of men taking the obligation of the third point of fellowship, and thus pledging themselves to conceal crime save two which comparatively few men ever commit, might find reproof in these words. They cannot "expunge one syllable of the moral law." Falsehood naturally expires; righteousness overcomes opposition. The force of truth is irresistible. Therefore take heart and keep the light shining.

DISCOURAGING SCHOOL SORORITIES.

Girls in American high schools no less than the high school system itself are practically certain to benefit because of a resolution adopted by the thirteenth congress of national Pan-Hellenic, representing 70,000 college sorority women, meeting in New York. Under the terms of this resolution any American high school girl who belongs to a Greek letter sorority and does not resign before Nov. 15 will be barred from the college sororities when she enters an institution of higher learning.

The women delegates to the congress based their sweeping action on the fact that most high school girls are too young to be members of secret organizations without receiving harm from them. It is asserted with entire truth that high school sororities foster cliques and snobbishness and give their unfortunate members a false and injurious outlook on life.

The college women have done well in thus holding up the light for the illumination of the understandings of their younger sisters.—*The Daily News* (Chicago), Oct. 17, 1914.

We are grateful for the testimony of the young women representing seventy thousand members of the college Greek letter societies, viz.: "that high school sororities foster cliques and snobbishness and give their unfortunate members a false and injurious outlook on life." We are also pleased with their action in convention in barring from college sororities high school girls who have not resigned their membership in the high school Greek letter fraternities on or before November 15th next. At the same time we are not deceived as to the causes which have led to their testimony and action which has followed several years of condemnation of such societies by teachers, school boards and legislatures throughout the country. The arguments used apply equally well against the college Greek letter fraternities, and have placed in the public mind the same condemnation on all fraternities whether of the high school or the college. Both men and women of the latter in their lodge conventions have recently passed strong resolutions taking drastic action against high school fraternities in the hope of reinstating themselves in the estimation of the public. We call attention to the following recent case of hazing in Bradley Polytechnic Institute, Peoria, Illinois. Can the high schools do worse?

FRATS INITIATE.

George Heinrich and Lou Ernst, two Peoria students at Bradley Polytechnic Institute were tarred, rolled through streets, handcuffed and blindfolded for over three hours last evening as part of the initiation into the college fraternity known as the Beta Sigma Mu. Both are members of well known Peoria, Illinois, families. Young Heinrich being the son of county clerk Oscar Heinrich.

The boys were taken into camp by about fifteen senior members of the fraternity about eight o'clock in the evening. Their hands were bound behind them and their eyes blindfolded. After marching them around the campus several times the party sojourned to an adjoining street which was being paved. Tar had been placed on the foundation as a base and the boys were rolled over the street until they clothing was covered. After this punishment was administered, the higher-ups painted their new brothers' faces with red paint.

They were then forced to propose to several young ladies on the bluff. Then the boys were taken down town and forced to carry bricks around town. It was past 11 o'clock when the initiation was finally finished and the initiates were nearly prostrated.—*Peoria Star.*

AN OPEN LETTER.

Degolia, Pa., Oct. 2d, 1914.

W. R. Dow Laws,
Moravian Falls, N. C.

Dear Sir: Permit me, a reader of *The Yellow Jacket*, to ask if you will not instruct your readers in the following matter: Compare oath with oath and teaching with teaching to show wherein Freemasonry and its progeny are favorable

to and loyal to the United States constitution and to Christianity, and wherein Romanism and its brood are not?

Respectfully yours,

J. C. YOUNG.

Seceders' Testimonies.

PYTHIAN SISTERS.

Until four years ago I was a member of the Pythian Sisters lodge. My conscience often condemned me when I stood with bowed head sanctioning a Christless prayer from unholy lips. When I thought of a preacher of the Gospel being a lodge member, it seemed that it certainly could not be wrong for me to belong. When Rev. L. S. Bowman, now of Long Beach, California, revealed the evils of the lodge, the Devil said, "Rebel against his foolish teaching," but the Lord said, "Walk in the light." After considering the matter for a short time I left the lodge and then I felt as though a great burden had been lifted from my shoulders. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36). I praise God for the freedom I have had in Jesus Christ.

Some of my friends said I would soon go back to the lodge, but He that is able to save is also able to keep. The Word says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). Lodge church members walk hand in hand with Jews who deny the Christ. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me." (John 14:6).

I praise God that one was sent into our midst who was not afraid to boldly speak the truth. I wish that there were more preachers who were not conformed to the world and who would fearlessly speak against all sin.

MRS. JOHN ABNET.

Berne, Indiana.

"A CATALOGUE OF DEVILS."

Putting the Church of Rome Where It Belongs in Scripture.

A new book by Evangelist J. Dimmick Taylor, giving a history of Satan and his work among the children of men; the seven horned beast (the Antichrist); the two horned beast, (the False Prophet); the image of the beast—who they are from a Bible standpoint. A Lodge Devil: One of the greatest enemies that the Church has to contend with to-day. This book should be in every Christian home. Price, 75 cents in cloth, 45 cents in paper. Do not send stamps. Order direct from publisher, J. D. Taylor, 246½ Yamhill Street, Portland, Oregon.

News of Our Work.

NEW YORK AND NEW JERSEY CONVENTION.

The annual New York and New Jersey State Convention is scheduled for October 26th and 27th in the Third and Second Reformed Presbyterian churches, 238 West 23rd St., and 308 West 122nd St., respectively, New York City. Dr. F. M. Foster is pastor of the Third church and Rev. A. A. Samson of the Second church. Dr. James Parker will preside, and among the speakers are Rev. J. J. Hiemenga and Rev. D. DeBeer, of Passaic, N. J. The prospects for a good convention are excellent. Friends who are interested are requested to write Rev. W. B. Stoddard, care of New Mills Hotel, 7th Avenue and 36th Street, New York City.

MICHIGAN CONVENTION.

After the October number of the CYNOSURE had been printed we received word that the officers of the Michigan State Association were unable to hold the convention in Muskegon on October 21st and 22d as planned. As soon as we know the place and the time for the convention, we will advise our readers in these columns.

ARE SECRET SOCIETIES A BLESSING?

An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

IOWA CHRISTIAN ASSOCIATION.

The treasurer of the Iowa Christian Association, Rev. A. H. Brat, of Otley, reports a balance in the treasury of $122.47, composed as follows: Balance from former Treasurer Branson, $12.71; CYNOSURE subscription, $1; from the Iowa Christian Reformed Churches, at Carnes, $7.06; Otley, $3; Pella First, $16.95; Oskaloosa, $6.43; Prairie City, $4.33; Peoria, $19.87; Galesburg, $3.32; Ireton, $8.15, and Orange City, $39.65.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

This writing finds me again at the "Hub." I find our work in this section making progress. A much needed rain has been falling to-day.

I am glad to report that the Indiana State meeting at Wakarusa met our best expectation. God favored us in the good weather and there was a large turn out of friends. The smallest attended session was on Monday forenoon and there were one hundred and two by actual count. The desire to get home took me away from the concluding session, but it was reported that the church was too small to accommodate those desiring to hear Dr. Blanchard's address on "The Antichrist." A cumulative interest was awakened by my meetings in and near New Paris, Indiana. The friends were made glad and the darkness lovers sorry because of the meetings. Our good friend, Elder W. R. Deeter, sent the invitation and made the preparation for my coming to Milford, Indiana. The lecture in the Brethren church at that place seemed very opportune. The corner stone of the new schol building being erected here was put in place by a lodge of Masons, and bears the advertisement of their lodge. It is so placed that every child upon entering the school must read their chiseled advertisement. Surely the good people who largely paid the taxes to erect this building must have been asleep to allow this misuse of their property. Suppose some denomination in Milford had requested the chiseling of an advertisement of their church upon this building where each child must see it every morning, would the other churches and the tax payers in general allow such a thing to pass without protest? Yet here is an institution of heathen origin, of anti-christian, un-American teaching, seizing upon property not their own and converting it to personal advertising purposes. The child approaching this building with inquiring mind would naturally wonder what was this institution, given such unusual privilege, and with curiosity aroused, seek admittance when age should permit. Surely "the children of this world are wiser than the children of light" (sometimes).

I gave three lectures in the Church of the Brethren and Mennonite Brethren in Christ churches in Nappanee, Indiana, that were well sustained as also were others in country churches near at hand. A sad accident resulting in the death of one of the members of the Olive Mennonite church was thought to have diminished attendance there. Some who were present subscribed for the CYNOSURE and will, I trust, aid the work in the years to come.

A country auction sale gave opportunity for canvasing and making acquaintances. Those helping in the State Convention did their work well. The entertainment was abundant and your representative was carried in an auto by a happy company to the fast train which bore him on his homeward way.

A series of lectures at Lodi and Paterson, New Jersey, including those to be held in connection with the New York and New Jersey Annual Convention, to be held in New York City, are at hand. A week spent in that great teeming metropolis of over four million people, among whom I discovered new friends, aided in our preparation for enlarged effort. At a meeting of our German Lutheran friends in district conference in Brooklyn, New York, I was favored as usual. More than twenty CYNOSURE subscriptions were gathered there and many encouraging words given. Our convention is to be held by special invitation in the two Covenanter churches. God will bless and this gathering will be a success.

If "the longest pole knocks down the persimmons" and the biggest gun demolishes the fort, we may always expect success. God and truth are on our side. We have the argument. Truth may be crushed to earth; may be obscured and

seemingly defeated, but it cannot be killed for "the eternal years of God are hers." The light must shine. Evil must be overcome. The antisecrecy cause with all others that make for righteousness will triumph and God will be glorified.

"LIZZIE WOODS' LETTER."

Argenta, Ark., Oct. 8th, 1914.

Dear CYNOSURE:

I have not been able to travel much this past month as my sister has been very ill. I thank God that she is better now.

We have had a good meeting going on here for these last two weeks and many eyes are being opened to the lodge evil. I said to the people a few nights ago that the different denominations have let secret societies in until Christ has been crowded out. Yet there are a few among them who are contending for the faith. When a church gets so that it can not bear to have the whole Gospel preached, then she has cast Christ out and it is no longer the body of Christ. (Eph. 1:23). Any religious organization that will not acknowledge Christ, practices idolatry. The Masons do not acknowledge Christ and the majority of church members have become so wrapped up in Masonry and other secret societies, that the Savior of men has left their house desolate. (Matt. 23:38). God has given you up to your own way, and not only you, my brother and sister, but this whole nation has forgotten God. He has only a remnant of the faithful left.

Jesus said to Peter, after he had acknowledged Him as the Son of the living God, "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). The gates of hell are the secret societies, the saloon, the moving picture shows and every other form of evil. The Church of Christ is not a church that will kill a man who condemns secret societies, intemperance or other forms of sin. If a man comes out boldly and condemns sin, the leaders of the church are often ready to kill him. Surely this is not the Church of Christ! "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's." (Jer. 5:9-10). "I will make my words in thy mouth fire, and this people wood and it shall devour them." (Jer. 5:14.)

The preachers are the leaders of the negro race and the people follow them, whether right or wrong. If the lodge preachers are right, the Bible is wrong for they have failed to preach the Gospel in its purity. Many of the negro preachers have dabbled in politics instead of preaching the Gospel and God had to punish them by letting the Republican party read them out of it. Now they are fighting holiness, which is taught in the Bible. What are you going to do? for the Bible is right and God has called us to holiness. (1 Thes. 4:7). Our leaders are putting their trust in Freemasonry or Odd-Fellowship and have made God's house a house of merchandise, holding church fairs, etc., every night of the week. The bootleggers are not very far off from such affairs because they find it a good place to sell whisky. May God help the negro preacher to get his eyes open to these things. If a man will preach the whole truth and will declare the whole council of God, he will be persecuted and driven from his pulpit even as Dr. Davidson has been. When a preacher, white or black, puts God aside, he will ultimately have to suffer for it, even as the nations which are now at war are suffering (Prov. 14:38).

The people are reading the Bible now for themselves. It was the common people that heard Jesus gladly. If the preachers don't preach the whole Gospel the people will leave them alone for God said, "I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed." (Jer. 23:4). The Holy Spirit is working on the hearts of the people as never before. We hold most of our meetings in a tent. We have them in a church whenever we can get in but usually the leading officers are Masons or members of some other order and they maange to keep the Gospel out, but the people are anxious to hear the whole council of God. We have large congregations of both whites and blacks. Many are being saved. Pray for us for we are determined to follow Jesus all the way.

There was a man in our meeting who was a deacon of the church, a well meaning man, who said, "I have been listening to these sermons and Bible readings for the past nine months since Mr. and Mrs. Roberson have been in charge of the work here and many times I would rebel against the truth because I did not want to give up my lodge and my tobacco and whisky, but thank God, I have made up my mind to live right and so die right. So I told my lodge brothers that they might keep the money I had put into the lodge as my soul is worth more to me than all that money. I am glad to-night that I am free from all condemnation. I did not want to give up my evil practices but the Holy Spirit said, 'You will have to give up all' and I did. I am a happy man to-night. The people read the tracts you give out and you can not tell the effect now, but in a few months you will see them giving up their lodges. I am not discouraged although I am despised by some who used to be my best friends, but I see Jesus only. He has saved me out of the mouth of the lion. I may be killed some day for this cause and if I am and thereby glorify my Savior, I shall be satisfied."

A white man said to me one day this week that the lodges are a monumental fake. He said that when they build a temple, they have what they call a "temple bar" where every man can get all the drink he wants without leaving the hall. And to think that men and even preachers will say that such an organization as that is of God! Jesus Christ has no part with unrighteousness. (2 Cor. 6:14).

There were nine saved from the lodges in this meeting. The seed was sown through the tracts and Bible lessons last winter. I see it springing up now to the glory of God. I am going to stay in the fight with brothers Stoddard and Davidson, true yokefellows, until Jesus calls us home. LIZZIE ROBERSON.

REPORT OF LOUISIANA STATE AGENT.

REV. F. J. DAVIDSON.

A very great opportunity has presented itself, since my last letter, to do some effective missionary work in the rural districts. During 1887 and 1889 I taught school in Iberville parish in the towns of Plaquemine, Seymourville and Dorseyville where I also did some very effective antisecrecy work. At that time I had the support of such able pastors as Revs. Charles Williams, John Brown, M. Dunlap and B. Dorsey, all of whom have gone to their reward, and also Rev. A. Hubbs, now of New Orleans, and Rev. G. W. Davis, now of Alexandria. At that time secret societies were not tolerated in St. John's Church, Dorseyville, and there were not more than ten lodge men in White Castle, neither were there more than half a dozen in Bayou Goula; not any in Reveilletown or Seymourville and not more than 150 in Plaquemine. Now at least sixty-five per cent of all the negroes in the entire parish are joined, root and branch, to the secret lodge.

I am glad to report that Rev. A. L. Davis, pastor of St. Paul church of White Castle and Pilgrim Church, Bayou Goula, and Vice-President of the Louisiana Baptist Missionary State Convention, has publicly declared that he stands for a whole Gospel and complete separation from world. Praise the Lord. I am stilling the batteries of satanic opposition to truth and righteousness wherever opportunity presents itself. I have put in a very busy month testifying for the Lord and His Christ. I find open doors in many places and the people ready and anxious to hear the truth but the scarcity of work, the meagerness of wages, the high cost of living and the general depression makes it very difficult to secure even traveling expenses, and yet the ground must be broken and the seed sown if any are to be saved. There is a great work to do here. The people are sadly in need of being enlightened and liberated from the bondage of lodge graft, idolatry and the unfruitful works of darkness generally. White Castle is a small town of about twelve hundred people. There are eight saloons and the town is wide open in every way—the saloons, pool rooms, vaudeville shows and all the stores are open all day Sunday.

Brethren, I think it an opportune time to hold an antisecrecy convention in New Orleans this fall or winter if friends who are able will subscribe to the expense of such a meeting. I hope that the friends will pray much over this meeting and

write Secretary Phillips what they think they can do to aid it.

Eld. John R. Daily, of the Primitive Baptist church, Indianapolis Indiana, writes: I have had for some time a copy of President Blanchard's "Modern Secret Societies." I prize the work very highly. I have a number of works issued by different secret society orders, among which are "Mackey's "Masonic Jurisprudence," "Craftsman and Freemason's Guide," and "Odd-Fellow's Text-Book." I am preparing for publication a book, which will be well bound, and I hope thereby to help open the eyes of the deceived. I received a sample copy of the CHRISTIAN CYNOSURE, for which I thank you. I expect to become a subscriber soon. I like the magazine, and am sure it is doing and has done a great deal of good.

MANY INFALLIBLE PROOFS.

BY S. C. KIMBALL.

There are some things that are incredible unless proved by extra strong evidence. I was led to investigate Freemasonry by the notice in the CYNOSURE of President Charles G. Finney's confession, published in part in the *New York Independent* in 1867. I knew of Mr. Finney's glorious work as a preacher and evangelist and that his character was entirely above reproach and that his veracity could not be successfully impugned, but was it possible that ministers of the Gospel—whom I greatly respected and loved, who had laid hands on my head and commended me as a preacher—could have taken the horrid oaths revealed by Mr. Finney? I felt compelled to investigate. I wrote to President J. Blanchard and subscribed for the CYNOSURE, which had been started about that time.

Mr. Finney's assertions were overwhelmingly supported by many witnesses such as Morgan, Stearns and Colver, but I was still a doubting Thomas. I had seen and heard my brother ministers who persisted in denying. I had read the testimony of the honest men who told the truth about Freemasonry. Hence we invited Rev. D. P. Rathbun to visit New Hampshire and tell us the truth face to face.

I had read that brother Rathbun had been mobbed by the Masons in New York state, so as soon as I met him I hastened to assure him that he was in New Hampshire and not in New York, and that he need have no fear of mob violence.

Brother Rathbun wittily replied, "I have learned something by coming to New Hampshire. I have been taught by the church that there is only one Devil. I learn from you that you have another devil." Before long, Elder J. Franklin Browne and myself were able to fully appreciate Brother Rathbun's joke. Brother Rathbun's testimony and scars thoroughly convinced me that the Christian men who for conscience sake had left Masonry and exposed its horrid oaths had told only the exact truth. For almost fifty years I have been using my utmost endeavors to persuade Freemasons, especially ministers, to see and confess their secret society wickedness.

In a minister's conference I was citing the testimony of Mr. Finney and others, when a young minister, Rev. E. P. Moulton (not a Mason) arose and said: "If what brother Kimball says is true, these Masonic ministers are hypocrites and liars." Not a Mason opened his lips.

Brother Browne and I were holding an antisecret meeting in Rochester, New York, when the usual disturbance began. Mr. Berry, the janitor, arose and said: "Young gentlemen, you are not in New Market, and the first man that interrupts Elder Browne will be pitched headlong down those stairs." There was a great calm.

We engaged one of the largest halls in the City of Dover, New Hampshire, for an antimasonic meeting. On reaching the hall, we were informed that the owners did not dare risk the costly mirrors to the violence of a mob. At New Market, New Hampshire, Brother Browne attempted to prove that Freemasonry was not in accord with Christianity by reading from Mackey's and other masonic books. His hearers created a riot, put out the lights, stole fifty dollars' worth of printed matter and evidence and threatened his life. The Masons published in a newspaper that they had befriended us.

I have no doubt that lodge men misbehaved at Humboldt, Nebraska. At Stratford, New Hampshire, at the close of one of our Christian conventions, when Rev. J. P. Stoddard was asked by the moderator to offer prayer, when a man leaped upon a bench and forbade prayer. Brother Stoddard desisted from praying, deeming it neither time nor place for Christian worship. It is hard to decide what the best course is to take in a riot.

At Gilford village, New York, where I was pastor for four years, during which fifty persons were added to the church, on Christmas eve, the superintendent of the Sabbath school called upon me to pray. The hall was crowded with people. I stepped to the stage, knelt down and prayed. A Freemason seized an ax and rushed forward, shouting, "Come, boys, let us tear down the stage." Deacon Herman Hunter and others disarmed the rioters and I prayed as usual. I trust our professed Christian Freemasons will not approve of riotous behavior.

New Market, New Hampshire.

INDIANA STATE CONVENTION.

Secretary's Report.

The Annual Convention of the Indiana Christian Association was held in the Brethren church, Wakarusa, on September 28th. Preliminary services were held on Sunday, September 27th, in the Mennonite Brethren in Christ church at South West, where Rev. W. B. Stoddard spoke in the morning to a good congregation on "Christian Light Banishing Lodge Darkness."

The Sunday evening service, which was largely attended, was held in the Mennonite Brethren in Christ church at Wakarusa. The address of welcome was given by the pastor, Eld. A. B. Yoder. The subject of the evening address was "God and Goodness Opposed to Organized Secrecy" and was to have been treated by Rev. William Dillon, D. D., President of the State Association. Dr. Dillon being unavoidedly detained, his topic was taken by Rev. Mr. Stoddard who discussed it to the evident satisfaction of the large audience.

Before the close of the evening session the following committees were appointed: on Nominations, Elders David Hygema, A. K. Ropp and M. C. Lehman; on State Work, Elders Levi Weldy, Christian Metzler and Rev. W. A. F. Grimm; on Resolutions, Elders E. D. Mast, W. W. Culp and Isaac L. Berkey, and on Finance, Eld. H. M. Schwalm, T. H. Brenneman and Rev. W. B. Stoddard.

The Monday forenoon session opened at 9:15 with Eld. Levi Weldy as chairman. After singing and the reading of the Scripture with appropriate remarks thereon, prayer was offered by Rev. A. K. Ropp, of Goshen.

Convention Letters.

Letters addressed to the Convention from the following Indiana friends were read: Wm. Dillon, D. D., Huntington; Mead A. Kelsey, Spiceland; J. H. Fike, Middlebury; Rev. G. A. Pegram, Peru; W. R. Deter, Milford; J. S. Hartzler, Isaac L. Berkey, Pres. J. E. Hartzler and Calvin A. Huber, of Goshen; Mary C. Fleming, Howe; S. F. Springer, Berne; H. P. Dannecker, Ft. Wayne; J. Kurtz, Ligonier; Prof. Moses H. Clemens, Ubee and R. A. McCoy, Princeton. Letters were also read from Rev. F. M. Foster, D. D., New York City; P. R. Lantz, Youngstown, Ohio; Pres. C. A. Blanchard, D. D., Wheaton, Ill.; Secy. Wm. I. Phillips, Chicago, Ill., and J. A. Ressler, Scottdale, Pa.

Report on State Work.

Your Committee on State Work reports that we find much to encourage in the present situation of the reform in this state. There are many churches which appreciate the need of special efforts to enlighten their members regarding the lodge evil. The response to the efforts of the Eastern Secretary during the past month has been very cheering. We have, in Indiana, several lecturers who are well qualified to present the needed truth on our line. Our State President, Rev. Wm. Dillon, D. D., has for years been lecturing and preaching with much success. His knowledge and ripe experience in the reform field makes his work especially helpful. A former lecturer of our National Association, Rev. G. A. Pegram, is at present a pastor of a Wesleyan Methodist church at Peru, Indiana. He has done effective work on the field as a lecturer, and has intimated a willingness to

respond to calls for lectures in this state and we would urge the friends who desire to secure his most efficient help to correspond with him. Your committee recommends, in view of the great need for light regarding the lodge evil, that pastors and teachers be urged to greater diligence in giving forth the antilodge truth and to avail themselves of the information and workers that can easily be obtained from the N. C. A. headquarters in Chicago.

W. A. F. GRIMM,
LEVI WELDY,
CHRISTIAN METZLER,
Committee.

Officers Elected.

The following were nominated and elected for state officers for the coming year: President, Mead A. Kelsey, Spiceland; Vice-President, D. Metzler, Nappanee; Secretary-Treasurer, T. H. Brenneman, Goshen.

Rev. W. A. F. Grimm then gave a very able address on "The Shepherd Life," basing his remarks on 2 Cor. 6:17. It was voted that Rev. Grimm be requested to prepare the substance of this inspiring address for publication in the CYNOSURE.

"The Initiation" was the subject of an address by Rev. Mr. Stoddard, which was listened to with rapt attention. The session closed after prayer by Rev. M. C. Lehman.

The afternoon session convened with Eld. H. M. Schwalm in the chair. The Scripture lesson was read and prayer was offered by Eld. W. W. Culp. The minutes of the previous sessions were read and approved. Eld. M. C. Lehman, a missionary to India, home on a furlough, addressed the convention on "The Eastern Caste System and the Lodge." Brother Lehman's intensely interesting address showed the analogy between the eastern caste system and that of the western lodge. Eld. Lehman was requested to furnish the substance of his address for publication in the CYNOSURE.

After a collection had been received, Rev. Mr. Stoddard continued his talk on "The Initiation," which was appreciated by all.

Resolutions.

The Committee on Resolutions presented the following which were adopted:

Whereas, evil organized and under cover is the most destructive, and whereas, we find in the secret lodge system an enemy of all that is good, therefore, be it resolved, First, the danger that threatens church, family and state in the system of organized secrecy as it exists in this country should call forth not only a protest, but an active opposition on the part of all who love righteousness. Second, we believe that a person can not be an intelligent worshiper at a lodge altar and at the same time retain true Christian integrity. Third, no lodge oath is binding on the initiate. Fourth, no one can be loyal to the church as God instituted it, and at the same time be loyal to a secret lodge. Fifth, no man can be loyal to his family and conduct himself according to lodge requirements. Sixth, while the Masonic lodge and the Catholic church quarrel with each other, they are both seeking the cover of secrecy for evil deeds, and should be opposed by all Christians. Seventh, in the settlement of labor troubles, a public knowledge of conditions should be given as justice is more likely to be secured by an open consideration of all the facts. Eighth, as one can not "take fire into your bosom and your clothes not be burned," neither can one have fellowship with the Elks, Owls, Moose, and the like, without great spiritual injury. Ninth, in the noble efforts being put forth by the N. C. A. for the enlightenment of mankind regarding a most destructive sin, we recognize a strong force for righteousness and pledge to it our prayers and hearty cooperation. Tenth, a vote of thanks is hereby given to the friends of Wakarusa who have so generously provided hospitality to aid this work. We pray God's blessing to rest upon the churches who stand by the antilodge truth.

E. D. MAST,
W. W. CULP,
Committee.

After singing, the session closed with the benediction by Eld. A. B. Yoder.

The evening session was called to order by Eld. A. B. Yoder, chairman. After singing, the Scripture lesson was read by the chairman and prayer was offered by Eld. David Yoder.

The Antichrist.

The house was crowded with an eager audience to hear President C. A. Blanchard, D. D., of Wheaton College, on "The Antichrist." Brother Blanchard is a veteran warrior in the cause of anti-secrecy for more than forty years. His address showed conclusively that, while the secret lodge is not the Antichrist which is to appear, it is, nevertheless, an antichrist (i. e. against Christ), and hence is antichristian. He showed that the lodge system is a religious system but it is not that of the Christian religion of which Christ is the "chief corner stone." This being true, their promises of salvation which are held out to their members are a delusion and a snare.

The Convention closed with one of the beautiful songs of Zion and the benediction by Pres. Blanchard.

All the friends of the cause seemed to feel and many said that it was good to be there. We pray that the influence for good upon this community may be felt for many years to come.

The Treasurer's report shows that the balance on hand from last year together with the contributions and collections taken at the Convention amount to $48.51, and that the expenses of the meeting amounted to $27.00, leaving a balance in the treasury of $21.51.

T. H. BRENNEMAN,
Secy.-Treas.

CONVENTION IMPRESSIONS.

The indefatigable Rev. W. B. Stoddard again proved that he was the right man in the right place in working up the splendid convention at Wakarusa. He held meetings in New Paris, Milford, Nappanee and in various Brethren and Mennonite churches in the vicinity of Wakarusa, in all of which he stirred up interest in our cause. Brother Stoddard has many friends in Elkhart County who heartily bid him Godspeed and always welcome him in the community.

The people of Wakarusa and vicinity, since the Convention are better able to give an intelligent answer to the oft repeated question, "What are your objections to secret societies?" The many beautiful automobiles that lined the streets in the vicinity of the church where the Convention was held, testified to the interest that was being taken in our cause as well as to the temporal prosperity with which the Lord has blessed the people.

T. H. BRENNEMAN.

CONVENTION LETTERS.

Lima, Ind., Sept. 23d, 1914.

I would be glad to attend the Convention but my health will not permit. I will remember you in prayer. I enjoy reading the CYNOSURE; I could not do without it. I trust that this will be your very best Convention and hope that the dear Lord will give you success and be with you always, is my prayer.

(Mrs.) MARY C. FLEMING.

Milford, Ind., Sept. 2d, 1914.

Milford is a lodge ridden town and needs to have the lodge evil revealed and I have announced a meeting for you in our church for next Friday night. On account of other arrangements I am afraid that I can not attend the Convention, which I would like very much to do.

(Eld.) W. R. DEETER.

Spiceland, Ind., Sept. 16th, 1914.

My greatest concern is for the young who have not been ensnared and to these I direct most of my energy. Prevention is better than cure, although we must not neglect the latter.

MEAD A. KELSEY.

Goshen, Ind., Sept. 23rd, 1914.

I am indeed sorry that I am not able to attend the Convention. The program gives promise of many good things. May I assure you and the Convention that you have my hearty support and best wishes for an effective Convention. May the God of light and love be with you.

(Pres.) J. E. HARTZLER.
Goshen College.

Ft. Wayne, Ind., Sept. 22d, 1914.

I am glad to know that you are still swatting the lodges. Whenever you find an opening, swat them one for me also.

(Rev.) H. P. DANNECKER.

Goshen, Ind., Sept. 20th, 1914.

To-day was our special annual thanksgiving service. There was a very large attendance and I announced the Convention. I hope there may be a good representation from Goshen.

(Eld.) C. A. HUBER.

Ligonier, Ind., Sept. 25th, 1914.

I am sure I would like to be present but I do not know whether I can or not. I have often heard of the good work you are doing. J. KURTZ.

Princeton, Ind., Sept. 27th, 1914.

I cannot be with you in body but I am with you in spirit. I am sure our risen Lord will be with you, and that the Holy Spirit will guide you in all your work. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12). "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32.) R. A. McCOY.

Berne, Ind., Sept. 23d, 1914.

I wish God's rich blessing on all the work. May it help to keep out of the lodges those who are not in yet and lead those to come out who are in.

(Rev.) S. F. SPRUNGER.

Peru, Ind., Sept. 19, 1914.

I have always been a lover of openness and fairness, and it grows on me rather than decreases. The N. C. A. work stands for fairness and justice. Fair play for all, should be our motto. Right is bound to win sooner or later. The King of kings said that "every plant which my heavenly Father hath not planted, shall be rooted up." And none of us believe that he planted this upas tree.

Part of our hope of success is in the fact of the great number of secret societies. They have to prey upon one another to hold their own. Moreover the two great systems of secrecy, Masonry and Catholicism are opposing one another. Just now they are fighting one another more bitterly than we are fighting either of them. Then again, I see signs that even men of the world are becoming satiated with secrecy. Worldly things cloy the appetite more than divine things. Not that men will soon become free from a lodge appetite, but that enjoyment of such worldly institutions will sooner or later wane; and in many places it is waning now, and if it were not for the encouragement of their papers and officers, many a lodge would go to pieces; yea, some have already, and more will follow.

But whether we win or not, remember that God has not called us to any particular victory, but to be faithful to Him and to His cause; to warn men whether they will hear or whether they will forbear. Thank the Lord, He rewards us for faithfulness rather than success. "Well done, good and faithful servant; enter into the joy of thy Lord." But brethren, if we would all work at it and work together, we shall have a great deal more success than we do. While in West Virginia two years ago, my use of Woodman's Rituals completely broke up one lodge, and my three Bible lectures entirely broke up another and almost ended another; and my sermons at one place finally caused such a dropping of membership that the Maccabees and Gleaners could scarcely get a quorum. At another place the distribution of literature kept thirty-six of forty-five men who were pledged to join the Odd-Fellows from going in. Work does pay. Will you pay the price; run the risk and suffer some to save a soul? According to your faith be it unto you—and according to your works too. Oh yes it costs some. I lost one charge and $1,500 in salary on account of it. But is it lost? No, it is only exchanged for heaven's better coin, because whatever is given up for Jesus sake will be given back a hundred fold. But if you are afraid of losing salary or position, are you not simply following Christ for loaves and fishes? If so, that is all the reward you will get. Let us be faithful, pay the price and expect success.

(Rev.) G. A. PEGRAM.

Ubee, Ind., Sept. 21st, 1914.

It is very evident to me that the people everywhere are in need of such information as is disseminated by the National Christian Association.

I do not get about much but I make use of my pen to some extent in correspondence and in this way, endeavor to compel some men to think upon these things. Here is a quotation from a letter written to me by a medical man in an Ontario, Canada, town: "This society business is becoming one of the

worst influences against Christianity of anything the world has ever seen, at least so I see it. It is undermining the very foundation of Christ's teachings."

A Church of England clergyman of Saskatchewan, Canada, betrays some ignorance in his letter: "As to secret societies, in as much as the 'secret' element is not to cover up anything objectionable, but only for purpose of identification and instruction, I see no objection to any on that score."

In reply to an offer to discuss the secret lodge system, with a 32d degree Mason and preacher of our city, he replied: "I am praying for the life of Christ within me and I am sure that a debate with you on the topic you suggest would not make either of us the sweeter in disposition, purer in heart, or stronger in the essential qualities of a real Christian life. I never go near a lodge room save to preach Christ—that is my life mission." [Does he ever go near a lodge?]

The President of the Otterbein University, located at Westerville, Ohio, writes: "Personally I am not a member of any secret society and have never been able to bring myself into fullest sympathy with the principle of fraternities which are in any sense secret. * * * At the same time I would not for a minute say that they are damaging to a man's character and I seek no occasion to criticize or condemn secret organizations."

Truly, there is great need of instruction upon the subject of organized secrecy. The light of truth and of love will win. (Prof.) MOSES H. CLEMENS.

Central College.

A Word to Bible Students

I do sincerely hope to be instrumental under God in saving some young men, and especially students in the Christian ministry, from entanglements with what I consider to be a great delusion, to plead with them to separate themselves from the whole system [the secret lodge] as I would plead with them about any other moral or spiritual counterfeits of which I speak. I plead with them to separate themselves from it because it is contrary to the Word of God; because it is dishonoring to Jesus Christ; because it is hurtful to the truest interests of the soul; because it has the stamp of the dragon upon it.

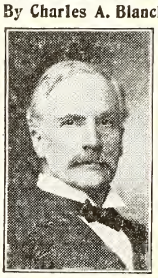
As my friend, the late A. J. Gordon of Boston, said: "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels, where he belongs by his new birth; he also becomes secularized. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.—**Rev. J. M. Gray, D. D., Dean of the Moody Bible Institute.**

Those who fear God rightly, seldom fear anything else.

God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two.—Dwight L. Moody.

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



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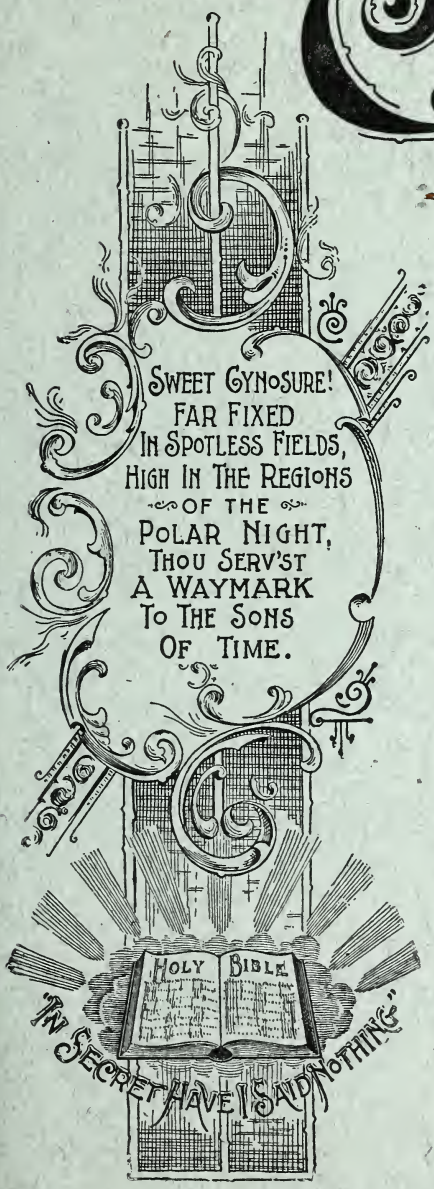

However dark and profitless, however painful and weary existence may have become, life is not done and our Christian character is not won so long as God has anything left for us to suffer or anything left for us to do.

—Robertson.

You are seeking your own will, my daughter. You are seeking some good other than the law you are bound to obey. But how will you find good? It is not a thing of choice; it is a river that flows from the foot of the invisible throne, and flows by the path of obedience.

—George Eliot.

If we wish to overcome evil we must overcome it by good. There are doubtless many ways of overcoming the evil in our own hearts, but the simplest, easiest, most universal, is to overcome it by active occupation in some good word or work.

—Stanley.

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CONTENTS

*Gov. West vs. Gov. Johnson.....233
Retain Power of Speech.....233
"Saving One's Bacon"—*Washington Herald* 234
Annual Meeting at Moody.....234
Knights of Columbus' Ritual Approved by Freemasons—*The Fortnightly Review*..236
Interesting Times in Florida—*The Repairer* 236
The "Guardians of Liberty"—*American Lutheran Survey* 238
Mennonites Moving in Right Direction...238
"The Holy Royal Arch," by Pres. C. A. Blanchard 240
Editorial:
A Big Pile of Duties.....238
*Wheaton Royal Arch Chapter.....245
Law, Medicine and Crime.....245
A Tribute 246
Wholesale Blackmailing 246
Memorable Dates 246
Masonic Mexicans 247
Surely a Snare.....247
New England Christian Association.....247
The Coming Conflict, by Edwin Brown Graham (continued) 249
News of Our Work:
Board Meeting 253
Report of Eastern Secretary, Rev. W. B. Stoddard 254
Report of Southern Agent, Rev. F. J. Davidson 255
"Lizzie Woods' Letter".....256
Persecution of a Seceder, by J. J. Burce.258
*A California Worker.....258
New York-New Jersey Convention—
Secretary's Report 259
Officers Elected 260
Resolutions 261
Advertisements 261, 262

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, DECEMBER, 1914. Number 8.

The recent defeat of Gov. West, of Oregon, and the re-election of Gov. Johnson of California, reminds us of the position of these two Governors on bills introduced in their respective states to make it unlawful to sell or even possess exposés of lodge rituals. Gov. West, it will be remembered, signed such a bill for Oregon notwithstanding many petitioned him not to do so, while Gov. Johnson vetoed a similar bill for California. We reprint herewith the five reasons submitted by Gov. Johnson for vetoing the bill as they reach the heart of the matter:

"First, it contravenes Section 9 of Article 1 of the Constitution, that every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press.

"Secondly, the bill is wholly indefinite in making it a crime to publish or have any writing purporting to be an exposé or statement of the secret work of any society. What might purport to be such a statement, it is difficult to understand.

"Thirdly, there may be secret societies whose work ought to be exposed, and, of course, the bill, to be general in character, makes no discrimination between good and bad secret societes. There have, in the past, been many secret societies whose rituals, oaths and the like were inimical to the government and subversive to society. I would not make it a crime to expose the secrets of such organizations.

"Fourthly, the law would be difficult if not impossible of execution. There might be a book or writing purporting to give the secrets of some society, and to convict of the crime, it would have to be held either that the fact of the work itself furnished the evidence, which alone would be admissible to prove the offense, or by comparison with the real secret work or by oral declaration of that work, in conjunction with the publication purporting to disclose the secrets, the proof would have to be made. The former method of demonstration would be held legally insufficient and the latter method would do the very thing that the bill is designed to prevent.

"Lastly, the policy of the law in endeavoring to protect something about which the law can do nothing, is one of which I do not approve."

RETAIN POWER OF SPEECH.

John Jay Chapman gave a graduating class of boys advice of the utmost value when he said:

"When I was asked to make this address I wondered what I had to say to you boys who are graduating. And I think I have one thing to say. If you wish to be useful, never take a course that will silence you. Refuse to learn anything that you cannot proclaim. Refuse to accept anything that implies collusion, whether it be a clerkship or a

curacy, a legal fee or a post in a university. Retain the power of speech, no matter what other power you lose. If you can, take this course, and in so far as you take it, you will bless this country. In so far as you depart from this course you become dampers, mutes, and hooded executioners. As for your own private character it will be preserved by such a course. Crime you cannot commit, for crime gags you. Collusion gags you. As a practical matter a mere failure to speak out upon occasions where no opinion is asked or expected of you, and when the utterance of an uncalled-for suspicion is odious, will often hold you to a concurrence in palpable iniquity. It will bind and gag you and lay you dumb and in shackles like the veriest serf in Russia. I give you this one rule of conduct. Do what you will, but speak out always. Be shunned, be hated, be ridiculed, be scared, be in doubt, but don't be gagged."

"SAVING ONE'S BACON."

Steps taken by the three sororities of George Washington University to shatter the sororities of the Washington, D. C., high schools and scatter the pieces to the four winds were characterized as purely defensive measures at the university recently.

Prof. McNemar, the member of the faculty supervising the activites of the various societies, himself a fraternity man, who attended a recent national fraternity convention as a delegate, spoke on behalf of the fraternity men at the university, and Miss Polly Hull, secretary of the National Pan-Hellenic Association, which is leading the fight against the high school organizations, spoke for three university sororities, Chi Omega, Sigma Kappa and Pi Beta Pi, which are co-operating with the Pan-Hellenic Association.

The arguments presented at the university are that there is a total dissimilarity between high school "frats" and sororities, and the college organizations, the former being organized for purely social purposes and among girls and boys of an age when snobbishness is a frequent result of such organization. This reputation of the high school societies has caused such general prejudice against all fraternities and sororities that many states are legislating or have legislated with a view toward complete annihilation of all such organizations.

Would Bar School Members.

Therefore, according to Miss Hull, it has been found necessary to take steps toward the abolition of the unimportant high school organizations for the sake of the valuable nation-wide organizations. This is the reason given for the letters sent to the principals of the five local high schools, explaining that after September 1, 1915, no members or alumni of high school sororities will be admitted to membership in any of the Greek letter college organizations unless they forego all connection with the high school sorority, giving up their pins and having their names crossed from the sorority lists.

More Useful Occupation.

Allan Davis, principal of Business High School, declares that it has always been the plan at that institution to give the pupils more useful occupations than the forming of purely social organizations:

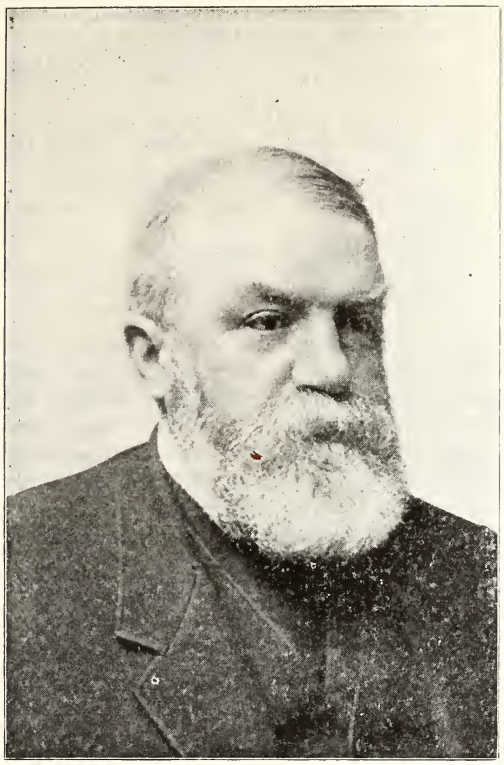
"We have our bank," he says, "and our school paper, our dramatic societies and debating societies, and I have never noticed a tendency toward sororities. There are none at Business that I know of."—*Washington Herald.*

ANNUAL MEETING AT MOODY.

At the annual meeting of the Moody Bible Institute, held last month, the reports from the various departments showed that there was an enrollment of 2,486 in the day and evening classes and the correspondence department. The resident students represent thirty different denominations and have come from thirty-eight states of the union and thirty different foreign countries.

In its practical work course during the summer, through its open air work 518 separate meetings were held, reaching over 130,000 people.

A pastor in Dayton, Ohio, asks for a donation of our tracts which have been sent to him. He writes, "I have many lodge men in my congregation who make use of *Sunday* for their lodge meeting."



CHARLES G. FINNEY.

President Charles G. Finney died in 1875, at the age of eighty-three years. He began his public lifs as a lawyer and a Freemason; he closed it as one of the greatest evangelists this country and Europe had ever known; as an author and theological teacher of renown; as president of a great college, which had grown up under his administration. He was widely known as an abolitionist and as a seceding Mason.

"The Church of Christ knows Masonry through these books. [Bernard's "Light on Masonry," Morgan's "Freemasonry." etc.]. No one, therefore, has ever undertaken, and for the plainest reasons none will undertake, to defend Freemasonry as it is revealed in these books. Freemasons do not pretend that Freemasonry, as revealed in these books, is compatible with Christianity. Their arguments are threats, calumny, persecution and assassination."—"Character and Claims of Freemasonry," by C. G. Finney.

MR. MOODY'S LIFE.

1837 Feb. 5, born in Northfield, Mass.
1856 Joined Mt. Vernon Congregational Church, Boston.
1856 Settled in Chicago.
1862 Married Emma C. Revell.
1867 First visit to England.
1873 First extended English campaign.
1875—1895 Evangelistic campaigns in America.
1879 Northfield Seminary founded.
1880 First Conference for Christian Workers in Northfield.
1881 Mt. Herman School founded.
1881 Second English campaign.
1887 First Students' Conference at Northfield.
1889 Bible Institute founded (Chicago).
1891 Last English visit.
1892 Trip to Holy Land.
1893 World's Fair campaign.
1898 Spanish War work.
1899 Dec. 22, died in Northfield, Mass.

"Be ye not unequally yoked together with unbelievers." 2 Cor. vi:14.

"Some of you may be hit by what I have to say on this text. But I pray God to help me to tell you the truth. Some of you that are saying 'amen' may get hit. 'Be ye not unequally yoked together with unbelievers.' Some of you would give up your connection with secret societies if you would obey that text. Believers and unbelievers are together in these, and Christians are thus unequally yoked."—*United Presbyterian Worker,* Philadelphia, April, 1876.

KNIGHTS OF COLUMBUS RITUAL APPROVED BY FREEMASONS.

We notice from *The Tidings*, the official organ of the diocese of Los Angeles (edition of October 16), that the Knights of Columbus have obtained the formal approbation of a committee of California Freemasons for their "work, ceremonies and pledges," which, if we understand the phrase rightly, means their famous ritual that has hitherto been kept so secret. It is not quite clear from *The Tidings'* account why the ritual was divulged to the Masons; but the official approbation of the masonic committee speaks for itself and is such an interesting document that we give its text in full:

"We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we carefully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath-bound organization, and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order and whether, if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its ritual, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order. We can find nothing in the entire ceremonials of the Order that to our minds could be objected to by any person.

MOTLEY HEWES FLINT, 33°,
Past Grand Master of Masons of California.

DANA REID WELLER, 32°,
Past Grand Master of Masons of California.

WM. RHODES HERVEY, 33°,
Past Master and Master of Scottish Rite Lodge.

SAMUEL E. BURKE, 32°,
Past Master and Inspector of Masonic District."

We have held back this remarkable document in order to see how the Catholic press would comment on it. But the Catholic press as a whole has been strangely silent. The only comment we have noticed is this by the *Sacred Heart Review* (Vol. 52, No. 21):

"Of course Catholics did not require at the hands of Freemasons any testimony as to the innocence of the Knights of Columbus of the foul charge leveled against them; and so the republication of this incident and the reproduction of these findings in a Catholic paper will seem rather superfluous. But the *Sacred Heart Review*, in common with most Catholic papers, goes into the offices of Protestant newspapers and magazines, and it is with the hope that this striking refutation of the bogus oath (which so many of our Protestant contemporaries have referred to, and in the genuineness of which several of them have expressed their belief) may be seen and possibly copied, that we reproduce it here."

—*The Fortnightly Review.*

The truthfulness of the above action of California Masons is vouched for by a leading Mason of Chicago.

INTERESTING TIMES IN FLORIDA.

We clip the following from an editorial in *The Repairer*, of Atlanta, Georgia, of April, 1914:

"We have just closed a good tent meeting in Wauchula, Florida (a new part of the state) where we organized a class and expect to build a church. This, of course, stirred hell and a certain element of the city. It was on this wise: Rev. W. S. Gardner, our pastor at Lakeland, was assisting in this meeting. A man who was under conviction was about to take a degree as a Mason. Brother Gardner, who was formerly a Mason himself,

wrote on a slip of paper the password and handed it to him, whereupon he took it to the lodge room and immediately the same old murderous spirit that abducted and killed Morgan, became eager for blood.

"A mob of men in four automobiles stealthily drove up to the small tent where Brothers Gardner and Harris had retired for the night. In an undertone they were told to get up, that there was a warrant for them. Brother Gardner demanded to hear the warrant read, but the request was refused. At this, Brother Harris slipped out at the other side of the tent, declaring he was going to call the marshal. Some of the mob tried to intercept him, but he was too nimble. Now was their opportunity, and three men seized Brother Gardner, hustled him into an auto and off to the woods they sped a distance of eight miles. The other part of the gang, failing to get Brother Harris, followed.

"At last they stopped and began to discuss how to proceed in their deadly work. Meanwhile Brother Gardner was praying when it was revealed to him what to say. There were two things that saved his life. He told them it would never do to kill him as Brother Harris had already alarmed the town and it would all come out on them. They hooted at this, saying that Harris would be dealt with. When Brother Gardner undertook to make a noise he was promptly hushed up, by men reaching for their revolvers. He was asked if he knew the penalty of revealing the secrets of Masonry in the third degree, viz.: 'Binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation of a Master Mason. So help me, God, and keep me steadfast in the due performance of the same.'

"When he told them he had not taken that degree, but had simply read the oath, some of them left off demanding his death. Others insisted, but they finally agreed to take him back provided he leave and say nothing about it. Moreover, he must prevent Harris from breathing it. This was on Saturday night and it had been announced that on Sunday at 3:00 p. m., Brother Harris would tell the reasons why we as a Church, do not admit secret societes. Of course, the Prince of Darkness wanted to head off that service, but instead a large crowd gathered while the brave little man told all that had occurred the night before, giving this as one of the reasons why we could not be affiliated with the dark deeds of secrecy. The Devil overshot his mark for the incident stirred the town and the Baptist preacher and others came around desiring information and literature on the subject of Masonry.

"It is hard for anyone to picture the scene on Sunday morning, when these two brethren met, each supposing that the other had been slain the night before. It is a good thing to be always ready."

THE "GUARDIANS OF LIBERTY."

"Persons calling themselves the 'Guardians of Liberty,'" says the New York *Times,* "have put before Governor Glynn the question evidently intended to determine to what extent, if to any extent, his religious convictions would influence him in the performance of his executive duties." * * *

Politics, as the expression of social need, are essentially religious. A man going to the booths to cast his vote should realize religiously the social import of his act. In this sense of the word we wish there were a great deal more true religion in all our politics; but the conception of liberty that Catholics shall be discriminated against in politics and in every walk of life is utterly false. That conception is abhorrent to American ideals. The "Guardians of Liberty" is a secret, oath-bound organization which devotes itself exclusively to an anti-Catholic propaganda. The oath they take when they become members of a secret anti-Catholic organization leaves them no choice. They are pledged in advance to vote against any candidate for political office who is a Catholic. His personal character and ability to discharge the duties of the office for which he is a candidate do not count. The fact that he is a Catholic is to the "Guardians

of Liberty" a good and sufficient reason why he should be defeated at the polls.

With this attitude we have no sympathy whatever. Let the field of politics be a free-for-all game. Let each man stand upon his own merits. If it is found that he abuses his office or diverts it to the use of any particular church organization by some overt act, then the time is come to get after him, either through the courts or at the next election. It is a mistaken policy to attempt by underhanded means or by any other means for that matter, to prevent a free-born American citizen of whatever race, nationality or faith, from having the same right to seek office and to hold office as any other free-born American citizen, and while we commend the zeal and determination that this government shall not be used as an instrumentality for the furtherance of the Roman Catholic or any other church, we still believe that all such efforts of the "Guardians of Liberty" and other organizations to prevent the nomination and election of an American citizen on account of his Catholic faith, are out of place and will prove a boomerang that will come back upon the perpetrators of such acts. Wrong methods have a way of punishing the men who use them. Sooner or later they will realize that they have overstepped the lines of true Americanism, and instead of gaining sympathy they will lose out and, like the ancient Know-Nothings, will find themselves discredited by a fair-minded and justice-loving people. — *American Lutheran Survey*, November 2, 1914.

MENNONITES MOVING IN RIGHT DIRECTION.

The General Conference of the Mennonite Churches which met at Meno, Oklahoma, September 2 to 7, 1914, received an application for membership in the denomination which read as follows: Resolved, that the Zoar church of Goltry desires to unite with the General Conference, provided it receives the assurance that the churches of the Conference are free from lodge members. Our delegates are authorized to interpose this condition.

The following resolution was presented: Resolved, that in reference to the condition which the Zoar church of Oklahoma names relative to its joining the General Conference, the General Conference states that it can give no other assurance concerning its being free from churches having members of secret societies than that all the General Conference churches, through their accepting the Constitution, have declared themselves against secret societies and that no method is arranged by the Conference by which it may ascertain whether the churches have so successfully carried out their opposition to secret societies that no lodge members are included in their membership. The Conference hopes that the Zoar congregation will show the same confidence in the declarations of the individual congregations in reference to the position they take toward secret societies as the Conference itself does, and that it will identify itself with the Conference.

After considerable discussion, the following resolution was adopted: Resolved, that the President name a committee of five to draft a plan by which the Conference churches may be freed of lodge members.

The persons named on this committee were: H. H. Ewert, H. R. Voth, S. M. Grubb, P. R. Aeschliman.

A BIG PILE OF DUTIES.

There is a woman in Chicago who has arrived at a decision between home duties and club work. It is also reported that her health has been wrecked by multiplied club membership. Color is given to this report by her own assertion that club duties have often kept her at work until two or three o'clock in the morning. No one would suspect exaggeration after knowing that she is an officer of eight organizations, a regular attendant at the meetings of twelve, and a member of twenty-one. The home duties to which she refers must have been a last straw.

Whom God would greatly exalt He first greatly humbles, and when He has an especialy bright crown for a soul He first imparts an equally heavy cross.

JOHN QUINCY ADAMS.

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."—*J. Q. Adams' Letter to Edward Livingston.*

He wrote of his father, John Adams, second president of the United States: "There was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of Masons, Jeremy Gridley; and such have I repeatedly heard my father say was the reason why he never joined the lodge. *The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name.*"

"THE HOLY ROYAL ARCH."

CHARLES A. BLANCHARD, D. D., PRESIDENT, WHEATON COLLEGE.

There has been much discussion respecting the various so-called rites in Freemasonry. Originally there was but a single degree for what is now Blue Lodge masonry. This degree was finally split up into three so that the Entered Apprentice, Fellow Craft and Master Mason's degrees were separately conferred, each having its own special obligation.

Like many Christless religions, it had an immediate and widespread popularity. This is one of the mysteries of paganism, that it so speedily takes possession of the human mind. The reason is obvious when we reflect: "Man is incurably religious," but man is not naturally Christian. Man naturally fears if he does not hope that there is a God. He naturally anticipates the life beyond the grave with desire and anxiety, but he does not naturally repent, confess and forsake sin, and he does not naturally accept Jesus Christ as the Saviour from the guilt and power of sin. This is the explanation of the slow progress which Christianity has made, and of the speed with which false faiths have taken possession of the world.

The first three degrees in masonry, that strange compound of Judaism and paganism, having obtained widespread popularity, the evil spirits and the imperfect men who were interested proceeded to invent other degrees. The second masonic body, a part of which is now called the York rite in Europe and the American rite in this country, was the Royal Arch Chapter. It consists of four degrees: The Mark Master, Past Master, Most Excellent Master, and Royal Arch.

The fourth, or Mark Master's degree, is based on the ridiculous falsehood that Freemasonry originated at the building of King Solomon's Temple. In the initiations to this degree the candidate pretends to be a workman and he is taught to receive wages with the other workmen. Of course the whole story is a falsehood like the story of the third degree, of the second degree, and of the first degree, but it serves its purpose.

Passages of Scripture are read, one from 1st Peter 2:5, in which the name of Jesus Christ occurs. True to the masonic hatred of the Saviour of the world, this name is left out and Mackey, in speaking of this mutilation of the Word of God by striking out the name of the Saviour, calls it *"a slight but necessary modification."*

The Past Master's degree was originally an honorary degree conferred on the newly elected Masters of the lodge. It is now, however, conferred upon other persons indiscriminately. Instead of having the play of the degree based on the building of King Solomon's Temple, it is founded on the relations of the Master of the lodge to his home and his lodge.

When the lodge is assembled and business is about to begin a letter is handed in for the Master, saying that some member of his family is sick, or other imperative reason for his return home exists, and he is requested to come. He wishes to go. The other officials say that as the degree ought to be conferred he should stay, and finally the candidate is elected Master to go forward and confer the degrees. Having thus been elected, he is taught how to perform the ceremonies of the degree and is obligated.

There is considerable variety in the make-up of this degree and lodge men may carry it through in almost any way, provided it makes the candidate ridiculous and ends by obligating him either in a longer or a shorter form.

The Most Excellent Master's degree

returns for its story to the building of King Solomon's Temple and is founded on the fiction that Freemasonry then existed and that modern Freemasonry is the continuation of the organization which, under the guidance of Solomon, Hiram of Tyre, and Hiram Abiff the son of a widow, erected that structure. The ceremony of initiation is short. Of course there is more swearing and there is another penalty and this degree having been received the candidate is now ready for the Royal Arch or seventh degree, a degree which is sometimes called the

Holy Royal Arch.

This degree, like all preceding degrees in Chapter and Blue Lodge excepting the Past Master's degree, is part of the Solomonic falsehood to which I have repeatedly referred. The officers of the Royal Arch Chapter are: The High Priest, the King and Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain and the three Grand Master of the Veils.

The High Priest is the presiding officer, the King represents Zerubabel, and the Scribe represents Haggai. These three officers constitute the Grand Council of the Chapter. The Captain of the Host represents the leader of the Jewish troops who returned from Babylon guarding the Israelites. The Principal Sojourner represents the spokesman and leader of a small party of Israelites who had sojourned in Babylon after the departure of the main body of Israelites but subsequently came to Jerusalem. The Masters of the Three Veils represent the attendant on the Tabernacle. They sit at the entrance of their respective veils and wear robes and caps of different colors.

It is obvious from this statement that the legend of this degree has to do with the return of the Jews from the Babylonian captivity. Of course this is, in no sense of the word, historic. The men who invented this degree and peddled it out to those who were willing to buy, simply appropriated that historic event and in this way deceived ignorant persons who thought that because a Bible event was mentioned the order itself must be Christian.

Another "Slight But Necessary Modification."

I have previously referred to the fact that one of the Scripture readings in the Mark Master's degree is from the first letter of Peter, second chapter and fifth verse, that in the Testament this Scripture contains the name of Jesus Christ, whereas in the Chapter reading that name is exluded.

In the Scripture reading for the Royal Arch degree which is taken from the second letter to the Thessalonians the third chapter, from the sixth to the sixteenth verses, the words "In the name of our Lord Jesus Christ" twice occur, each time they are omitted yet the entire passage is marked with the reference as if it were a literal transcription of the Bible words. So far as I am informed, there has never been an organization except the masonic from the beginning of the world until now which has thus mutilated the Word of God. How Christian ministers and professed Christians can take part in the ceremonies of an order which thus puts public and perpetual dishonor upon the Saviour of men, I cannot understand. The omission of Christ's name from the prayers, the omission of His name from the creeds, the selection of passages which do not contain His name, all these things though they would be hard for a sensitive Christian to bear, might be in some way or other explained away, but what does a Christian man, above all a Christian minister, do with an organization which deliberately quotes from the New Testament passages con-

taining the name of Jesus and strikes that name out, leaving everything else exactly as it is. It is an unspeakable insult and I do not hesitate to say that the soul of any man who knowingly shares in that exclusion of the name of Jesus Christ from the Word of God is in danger of a death eternal. Once more I solemnly urge my brethren who are professed Christians, who are sharing in this wicked mutilation of the Word of God, to stop and repent before they are beyond the point where repentance is possible.

The Oath of the Royal Arch Degree.

I began my meditations on this masonic organization with the thought of the oath and I wish to state as clearly as possible before my readers the character of this oath and its relation to the conscience of a Christian man. I have written what precedes in order that we may get a view of the general situation, a background for the obligation to which I now call attention. There are some eleven or twelve separate and distinct sections in this oath in which the candidate swears, as he does in preceding degrees, to secrecy and obedience. These are the two things which the order perpetually insists on. The Mason must conceal masonry. He is not sworn not to lie about masonry, he is sworn not to tell the truth about masonry. It is pitiful to observe how worthy men, who have taken this degree, struggle between their desire to be truthful as men and their desire to conceal as Masons. I had quite an extended conversation with one of these men recently. He is a confessed Christian. He has the language of the church fairly in hand. He was a well dressed gentleman in appearance and has been in mercantile pursuits for years. He is the sort of a man who desires to retain his own self respect. He does not wish to lie nor to think of himself as a liar, yet when we were talking about his obligations as a Mason it was evidently most difficult for him to avoid falsehood. He went to the very verge of falsehood once and again. So far as words are concerned, he did not lie. His effort to keep his masonic oath by concealing the character of the organization was obvious. I pitied him from my heart.

Apart from this obligation to secrecy and obedience, which is common to masonic obligations, there is the obligation to obey signs and summons, the obligation not to strike a Royal Arch Mason in anger so as to draw blood, nor permit others to do this; the obligation to assist a companion Royal Arch Mason engaged in difficulty and to espouse his cause so far as to extricate him from same, whether he be right or wrong; the promise to conceal all the secrets of a companion Royal Arch Mason communicated to him as such without exception; the promise not to cheat, wrong or defraud a Chapter of Royal Arch Masons or a companion Royal Arch Mason, etc., etc.

Progress in Evil.

Now I desire my readers to specially compare two obligations in the Master Mason's degree with the corresponding sections of the Royal Arch degree.

In the Master's degree the Master Mason swears that he will fly to the relief of a worthy brother in distress, who has given the grand hailing sign of distress, should there be a greater probability of saving the life of his brother than of losing his own. This obligation has its companion in the one to which I have above referred—"I furthermore promise and swear that I will assist a companion Royal Arch Mason when engaged in any difficulty and will espouse his cause so far as to extricate him from the same whether he be right or wrong."

It is true that some Royal Arch Masons deny that this section of their oath

is always conferred in this manner, but that this is the original and authorized form and that the oath is conferred in this manner, except in cases where there is a fear that the candidate will not take the obligation thus phrased, there is no doubt. It is a fact that the oaths of Freemasonry were proved before committees of state legislatures and that the Royal Arch oath, as sworn to before those committees contains the expression above referred to.

Now note that the Master Mason swears simply to aid and assist a brother Master Mason in distress, to fly to his relief if there is a greater probability of saving the life of his brother than losing his own, while the Royal Arch Mason swears that he will espouse the cause of a companion Royal Arch Mason engaged in any difficulty so far as to extricate him from the same whether he be right or wrong. This clearly indicates that the further one goes in Freemasonry the more evil he is required to be.

There is no doubt but what the Master's oath has delivered many a murderer, thief, counterfeiter and robber from the just penalty of his crime, but the duty of helping under the circumstances is to be inferred and is not expressly indicated. In the Royal Arch Chapter, on the other hand, this duty is clearly expressed. Whether the Royal Arch Mason is right or wrong, if he is engaged in any difficulty his companions are sworn to assist him and deliver him. In this same connection and to the same effect is the progress indicated in the two obligations respecting the secrets of a brother Mason. The Master Mason swears that he will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by him as such, murder and treason excepted. The Royal Arch Mason swears that he will keep **all the secrets of a companion Royal Arch Mason,** communicated to him as such, without exception.

In some Chapters the degree is conferred in express terms, murder and treason not excepted. All other crimes are covered by the Master Mason's oath so that when the man has sworn the Royal Arch Mason's oath he is doubly obligated to conceal and keep inviolate all secrets of brother Master Masons and companion Royal Arch Masons, no matter what crimes they may concern.

A Worthy Brother Mason.

Some persons, who having been entrapped by the lodges and wishing to find some way of harmonizing these horrible obligations with self respect and a Christian profession, sometimes say that they are to assist these brethren and companions and to keep the secrets of these brethren and companions only **when they are worthy.** The question therefore arises: Who is a worthy brother? Who is a worthy companion? Do these expressions mean worthy men, who are brethren or companions, or do they mean men who are not under lodge censure in any way. Beyond doubt the latter is the proper interpretation. A worthy Mason is a man who is worthy masonically, not otherwise. He may be worthy in other respects, but the phrase has to do with Masonry. He is a worthy Mason who is not under lodge censure in any way. He is an unworthy Mason who is under lodge censure.

No man could say, for example, that a drunken, licentious or dishonest man was, because of those facts, an unworthy member of a Royal Arch Chapter of a masonic lodge. One might be guilty of all those crimes and many others and at the same time keep faith with the order, pay his dues, conceal the secrets, obey the signs, summon and tokens. If he does these latter things he is then a worthy brother, a worthy companion.

That he is not a worthy man is very true, but Freemasonry is not based upon manhood nor upon Christianity but upon the obligations. One who lives up to all the obligations which he assumes as a member of lodge or chapter is a worthy member of the body in question.

We see then the terrible character of the Royal Arch oath. It binds the worthy man who has ignorantly fallen into its clutches to be the companion, defender and friend of all members of the order—those whom he knows, those whom he does not know, no matter what shames or crimes they may have committed.

No doubt persons reading these words will say, as such men have often said to me: "Well, I would not do anything of that kind," and I am very glad to believe that many of my lodge friends are better than the lodges to which they belong. The question, however, is not what sort of men lodge men are nor whether they will keep the obligations which they have assumed or not. The question is, What is the character of the order? What are the terms of the obligations? Here there is no chance for discussion among honest and truthful men. We know what the obligations are, we know what they bind men to do, and we know that no honorable man, to say nothing of a Christian, has any moral right to assume obligations of this character.

Penalties After Penalties.

My readers are familiar with the penalties of the first three degrees. They know that in the Entered Apprentice degree the man swears under penalty of having his throat cut across, his tongue torn out and buried in the rough sands of the sea; that the Fellow Craft Mason swears under penalty of having his heart and vitals taken out and thrown out to be food for the beasts of the field and birds of the air; that the Master Mason swears under penalty of having his body severed in two in the midst, his bowels burned to ashes in the center and these ashes scattered to the four winds of heaven. Going forward in the Chapter the same sort of work is continued. The Mark Master swears under no less penalty than that of having his right ear smitten off and his right hand struck off as the penalty of an impostor should he ever violate his Mark Master's obligation. The Past Master swears under no less penalty than that of having his tongue split from tip to root and suffering the inflictions of all his former penalties, that is the penalties of the first four degrees, should he ever knowingly violate his Past Master's obligation. The Most Excellent Master swears under no less penalty than that of having his breast torn open, his heart taken out and exposed to rot on a dung hill; while the Royal Arch Mason swears under no less penalty than that of having the top of his skull smitten off and his brains exposed to the scorching rays of the meridian sun should he ever knowingly violate his Royal Arch Mason's obligation.

I often feel like apologizing for relating these sickening penalties, at the same time they are the essence of the order. They reveal its spirit and they are a principal means of terrorizing members so that no matter what their conscience may require they will be true to this great demon inspired, and demon possessed organization.

I suppose some of my readers will say, as many friends have said to me, I do not see how a Christian minister, above all persons under the sun, can have fellowship with such an organization as this. No more do I but that certain of them do is an unquestioned fact.

I said to this masonic friend with whom I was talking recently, "Christ told you not to swear by your head. In your very first obligation you swore un-

der penalty of having your throat cut across and your tongue torn out by the roots. What will you say when Christ calls you to account for this?" Like the man at the feast who had not on a wedding garment, he was speechless.

I entreat all Christian men who have assumed the miserable obligations of Royal Arch Masonry to consider the same question. What will you do when God calls you to account for these wicked and un-Christian obligations? And I also entreat all men who have not yet come into the slavery of the lodge, who have not yet bound themselves to keep secrets which they cannot keep without falsehood and obey rules and regulations of which they know nothing, to consider that God requires them to swear not in ignorance, but in knowledge and in judgment.

I am more and more impressed by the fact that our time is short and that before we know, at such a time as we think not, the Lord will be here. God grant that each one who reads these words may be ready to meet Him without shame or fear.

Editorial.

Chapter number 242 Royal Arch Masons was constituted in Wheaton, Illinois, Friday, October 30th. There are said to be twenty-nine Royal Arch Masons living in and about Wheaton. Twenty-four "were exalted" on the evening of the organization of this chapter. It is said that there are twenty-seven other candidates waiting for this degree. The invocation at the banquet which followed the organization of the chapter was made by Rev. Mr. Holt, pastor of the Methodist Episcopal church at Wheaton, to whom, doubtless, much credit should be given for strengthening the lodge in that city, especially by the numbers of young men of his own church who have become members of the lodge since he became pastor there. May we not hope that President Blanchard's article in this number shall be generally read by the young men of our country that they may be saved from entering the "Holy Royal Arch"?

LAW, MEDICINE AND CRIME.

Two persons were speaking of a physician of whom both had long known, and who was now under arrest for a crime which had resulted in the death of a young woman. Both remembered that this was not his first indictment for the identical crime, but one admitted that he could not distinctly remember the full outcome of the earlier trial. Instantly the other responded, "His lodges cleared him." The person to whom this answer was made, happening to be familiar with lodge matters, did not reject the explanation as impossible or even improbable. Others to whom such matters are unknown, might regard such an answer as absurd. Even if cases were cited to show that lodge men have been extricated where others could not have escaped, the citations could be met with denial. It would hardly surprise one familiar with the ways of lodge partizans to hear a man affirm that no Mason was ever hung, and then in almost the same breath deny that the doctor would gain the slightest favor as a Mason. Nevertheless, if he has taken the Royal Arch degree there remains another side from which his alleged escape can be observed. That degree always retains an obligation the essential nature and real effect of which are unvaried and invariable. It has been given in the following authentic form. "I furthermore promise and swear that I will aid and assist a Companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within my power—whether he be right or wrong." What more could the doctor need?

To have much money often means to have much misery, yet even the fear of the latter does not save most men from a strenuous chase of the former.

A TRIBUTE.

[The following tribute to one who has "fought the good fight" for many years and who has been a good friend to this cause from the beginning came too late for insertion in our November issue but we are very glad to give it to our readers at this time.—Ed.]

October 19, 1914.

Dear Brother Phillips:

My train is passing through the Connecticut hills. Arrayed in autumn beauty, they never appeared more resplendent in their glory than now. I have just come from the delightful home in Willimantic, Connecticut, of our aged father J. A. Conant, whom I found in comfortable health in his eighty-fifth year. Had I doubted whether godliness was profitable, my doubts would have disappeared after this visit with one whose life of consecration was so well known to our workers of other years. Father Conant's face beamed with delight as we conversed of things pertaining to years that are gone and prospects that are future. He had no closer earthly friend than my beloved father. The gates of the Eternal City will swing open one of these days and they will be together again. From Prospect Street, in Willimantic, the prospect to me seems bright for the aged pilgrim.

W. B. Stoddard.

WHOLESALE BLACKMAILING.

A congress of college secret societies representing eighteen sororities and their 20,000 members, held a meeting in New York, October 15, which passed the following resolution:

"No society represented in the National Pan-Hellenic Congress shall bid a girl who has been a member of a so-called sorority or other secret society of similar nature existing in a high school or other school of equivalent standing, whether such society exists openly or secretly. This rule to apply to any person who shall accept or retain membership in such society after September, 1915."

This action is adapted to relieve school authorities of a portion of that care which secret societies in high schools have often caused. The kind of girl who craves membership in callow societies, may acquire college ambitions which will quiet her present inclination.

Although the wish to remain eligible to later secret society membership cannot be approved as a restraining motive, it may notwithstanding its lack of merit act for the time being as a practical check, while still leaving open the way to advocacy of motives better worth regard.

MEMORABLE DATES.

Historical and biographical dates are not the easiest things to remember though sometimes a date is hard to forget, especially when attached by easy association to some other one. For instance, it is a natural association which connects July 4, 1826, the day when the second and third presidents of the United States died, with the date of the Declaration of Independence of which one was the principal author and both were signers. It is easy to bear in mind that they survived precisely half a century, and that the day they died was Independence day.

It is of interest to us that we need think of no date when these great men were, like some others, drawn into secret snares. Yet it is true that Mr. Adams did come so near as to ask advice about becoming a Mason, making the inquiry of the Masonic grand master of his own state. This officer happened to be Jeremy Gridley, an eminent lawyer, for whose opinions Adams felt the highest regard. Knowing his questioner well and cherishing sincere interest in his career and his personal welfare, this grand master assured him that Masonry contained nothing for which he would care. Mr. Adams thereupon quietly abandoned all thoughts of joining the order; but his son, ex-president John Quincy Adams, became one of the most outspoken as well as one of the most powerful antagonists that this foe of civil and divine law ever encountered.

Like the date of the death of the second and third in the presidential line, that of the very first of all should be easily remembered, for he died at the end of the century which saw the birth of the country which calls him its father. At the middle of the last month in the year and the century, came the fatal fourteenth day. So naturally is Washington associated with dates and persons already mentioned, that without going

aside from the line of ideas we can associate four with fourteen which includes four. Too numerous are the evidences provided by what Washington wrote or said, and by the testimony of others, to be recounted here in showing that the first three presidents were alike in being mainly free from masonic associations, even though one was initiated when twenty years old. None of them were real lodge men.

MASONIC MEXICANS.

On the third of November it became generally known in the city of Mexico that the Washington authorities had not set a date for the evacuation of Vera Cruz. This was not according to the request of the Mexican foreign office, which had asked that the date be made definite by the United States government. It seems obvious that to name an exact date would have been venturesome, or perhaps imprudent and impolitic. It was at least unnecessary. As soon, however, as this inaction became known throughout the Mexican capital, Mexican Scottish Rite Masons issued before the end of the same day thousands of printed copies of a proclamation calling upon citizens to arm themselves and drive the invading foreigners from the shores of Mexico. Whether this political and virtually militant action of the masonic order indicates the attitude of its mind toward governmental relations and activities in that country or elsewhere is a question easily asked, but perhaps it will not be uniformly or reliably answered. At all events, here is a fact reported as accredited news.

SURELY A SNARE.

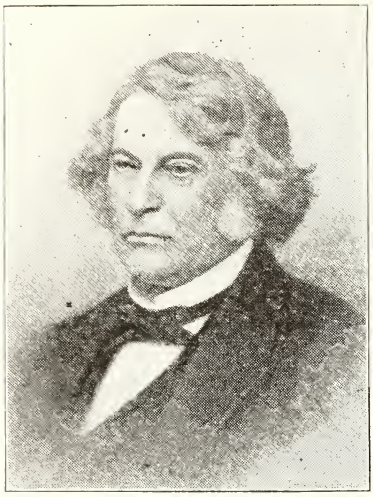
In the regular course of daily Bible reading we arrived again at the twenty-third chapter of Exodus, when on reaching the end of the chapter we were freshly impressed by the two final sentences. These relate to the inhabitants of the land which was to pass into the possession of Israel, and concerning these people it was said: "Thou shalt not make a covenant with them nor with their gods. They shall not dwell in thy land, lest they cause thee to sin against me; for if thou serve their gods it will surely be a snare to thee."

A permanent general principle to guide human conduct lies within this more special law. Always and everywhere do "evil companionships corrupt good morals." In every land the admonition which says: "Walk with the wise and become wise; but a companion of fools shall come to harm," directs only to safe paths. Neither of those paths will lead one to the secret haunts of those who make foolish or wicked covenants with other misguided men. "They shall not dwell in thy land, lest they cause thee to sin against me," says the beneficent law; yet irreligious and even grossly ungodly men dwell in secret lodges where, nevertheless, Christians venture to hope that they themselves can abide uncontaminated by evil companionships. Certainly, an order which boasts universal membership including Jews, Mohammedans, and all manner of Pagans, together with men of no religious affiliation; an order which worships no one true God alone, a jealous God who has said "Thou shalt have no other gods before me"; can provide no secure sanctuary for a Christian. Covenanted fellowship with its ungodly and superstitious membership, "will surely be a snare."

NEW ENGLAND CHRISTIAN ASSOCIATION.

The annual meeting of the New England Christian Association was held at their headquarters, 560 Columbus Ave., Boston, on Wednesday, October 7th. The Corresponding Secretary gave a synposis of the work accomplished during the year, but as it has not been published, we are unable to state what it was.

The same officers were re-elected, except the name of Rev. Kenneth M. Munro to fill the vacancy caused by the death of Mr. Lincoln: President, Rev. S. MacNaugher; Vice-President, Mrs. Ella A. Gleason; Recording Secretary, Mrs. A. G. Robinson; Corresponding Secretary, Mrs. Anna E. Stoddard; Treasurer, E. D. Conant; Board of Directors, Rev. E. D. Mallory, Rev. M. D. Kneeland, Rev. J. M. Foster, Rev. Kenneth M. Munro, Mr. Fred L. Fischer, Mrs. Sara Plumer, Mrs. Harriette D. Walker.



CHARLES SUMNER,

Eminent American Statesman, Senator and Orator.

Charles Sumner, in a letter to Samuel D. Greene, Chelsea, Mass., wrote "I find two powers here in Washington in harmony, and both are antagonistical to free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

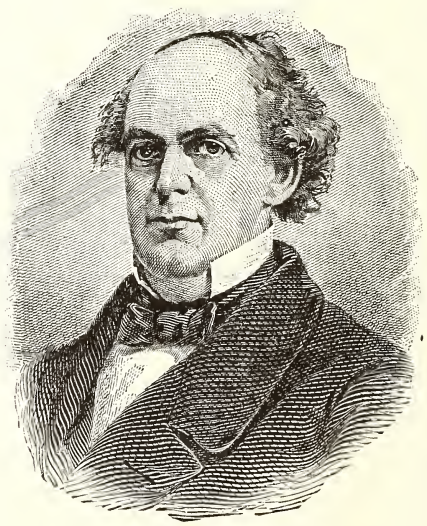
ULYSSES S. GRANT,

Eighteenth President of the United States.

General U. S. Grant, in his autobiography: "All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

S. P. Chase was 18 years old when Morgan was murdered, and Masonry revealed as the foe of popular government.

The Chicago Inter-Ocean (Nov. 6, 1884) uttered the verdict of the nation in the words: "Salmon P. Chase was one of the greatest men that America has produced." His friend, Jonathan Blanchard, as truly said of him: "He was a star of the first magnitude in the constellation which God brought into conjunction in our zenith during our great national agony. Lincoln, Chase, Seward, Stevens, Stanton, Sumner and Adams, with a host of others shining in the American horizon, were all believers in the true God, and haters of the demon worship of the lodge."



SALMON P. CHASE,

Secretary of the Treasury Under Lincoln.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XIV.

(Continued.)

Matchless Beyond Compare.

Edith was astonished, shocked, that she should be arraigned before a church court for trial, and especially on such charges. She soon found her parents and told them the whole story. They had some time previous received their letters, intending to unite elsewhere. Edith had thought best to wait a little longer to see if there would not be some change in the administration in her congregation, and not altogether without hope that their highest church court might pay some respectful attention to a petition which she knew would be presented, asking it for a deliverance on the subject of Masonry. But that court, although a majority composing it were members of the lodge, answered that it did not know and could not learn anything about the institution, for it was a secret society! The affair at home had not changed for the better. Since the discussion began, Dr. Dobbs had received into membership and made officers of two Masons. They professed the new birth, but as they did not leave the lodge Groves called them "still-born Christians." The church now seemed to be controlled for the benefit of "the handmaid of religion."

Mrs. Groves was indignant when she heard the account of the pastoral visit. She could talk much faster than Edith; and if the sanctimonious officers had heard the mother's opinion in the case they would have thought the daughter remarkably mild. She made several rapid inquiries. "Didn't you tell them that Masonry was to blame for all the trouble? Have not you as good a right to worship in another church as they have to worship in the lodge? Did you ask them about the malicious falsehoods against your father and others. Did you ask the Rev. Dr. Dobbs why he was absent from church and dismissed services even, the Sabbath old Haines the whisky dealer was buried with the honors of the craft and sent to the Grand Lodge below? Did you ask the pious old deacon why he was absent the Sabbath after the exposition? Did you ask him if he was a Baptist preacher when he was immersing Martin in Pierce Lake?"

Dr. Groves did not manifest much excitement. He said: "It is a serious matter to be obliged to find fault with the church. The world notices the inconsistent action of one member more than the consistent conduct of the many. I regret to say a word against the ministry, for no class of men stand so high. They are so high in the estimation of the world that when one falls, or errs, or is suspected, the fact is announced in the papers with exclamation points. Leave out masonic ministers, and there is no class of men with so fair a record."

"But what about my trial?" asked Edith. "What shall I do? O dear! It seems terrible to be brought up in this way."

"'Persecuted for r i g h t e o u s n e s s' sake,'" suggested her father by way of comfort.

"But what shall I do?" persisted Edith.

"I would rest easy, attend the trial and let them decide the matter to suit themselves. I am afraid, however, that the trial will be only a farce, and yet if it were not for my experience and observation of the past year I would not believe that the lodge could so nearly control a church and thwart justice."

The days soon passed. Edith, in company with her father, met in the church its officers. The Rev. Theophilus Dobbs, D. D., pastor, was the presiding judge. Pious Deacon Moyle was prosecutor. Dr. Slim, two other Masons, one "but-mason" and one "jack-mason" were jurymen. All were witnesses.

The charges were read. Edith pleaded "not guilty."

The trial was conducted in a manner consistent with the proceedings on the day that the notice was given to the defendant. Edith admitted all the facts in the case, but attempted to show to the jury that the specifications did not prove the charges and that her conduct was justifiable. But, when in her defense she began to read a paper setting forth the relation of the lodge to the church, she was silenced. It was her only plea, but she must not make it. Dr. Slim cried out:

"What need we further witness? for we ourselves have heard of her own mouth."

The case went to the jury. There the "jack-mason," with about as happy a quotation of Scripture as Slim's, declared that the person who "come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law," ought to be banished, and as Edith had done this, she was guilt of "stirring up strife and contention," and should be cast out of the synagogue. They all agreed to this. The "but-mason" did not really think this fair, but—but said nothing in opposition to it. It might make matters worse, he feared.

Edith was found guilty of all the charges and suspended from the church until she should confess and give public evidence of penitence. She did not break down and cry, as they supposed she would. It was what she expected. She had submitted to a trial to be satisfied of the extent of masonic influence and to give no ground for the charge of insubordination. She would give the church, or the lodge, a chance to show its justice. She deeply regretted the whole affair. She felt mortified by the publicity of the case. She felt as any modest Christian lady would feel in like circumstances; but she felt not in the least guilty. She resolved to have her name erased from the roll entirely and be received into Bethel Church as one from the world. While she was serious in regard to the serious part of the case, she saw something ridiculous in it, as is evident from the following extract of a letter to Walter:

And now, my dear Walter, how will you dare to marry me when a competent jury (competent to do such a thing) has found me guilty of "evil speaking and contention"? "It is better to dwell in the wilderness than with a contentious and an angry woman." You may often have to hie to the corner of the housetop for fear of my tongue, the unruly evil which no man can tame. You should have heard the pompous judge deliver authoritatively his wise decisions of the law, and the mild and peaceable speeches of the meek and lowly deacon who was setting an example, showing the young and wayward sister how to speak of others. Surely the brethren should have worn during the trial their lambskin aprons, so that we could have been reminded of their child-like innocence. How you would have laughted to have seen the jury squirm and object to the question when Mr. Rollins asked me how I knew what Masonry is, and I commenced to answer. He should have been better instructed by his masters. But as he says he cannot learn what the lodge is, perhaps he is not capable of being taught.

Mr. Backless, the "but-mason," as the boys call him, poor little soul, I feel sorry for him. He would not offend the least of his brethren —the jury. He meant to be fair. He would have spoken as he believed, "but—but it isn't safe," perhaps he thought. If it were not so serious a matter, a shame and a disgrace, it would be only ludicrous. But I am guilty. I suppose I have neglected the ordinances; for in three months I have enjoyed only twenty-five public services, thirteen prayer meetings, twelve sessions of Sabbath school, one pastoral visit and one church trial. I have spoken evil, for I have shown what the lodge is. I am contentious, for I contend for the truth. Yes, indeed, I'm guilty. I'll confess to you and promise to reform if you say so.

But what shall I say of our old pastor and others like him?

"I'm not the thing I should be;
Nor am I even the thing I could be;
But twenty times I rather would be
An atheist clean,
Than under gospel colors hid be
Just for a screen."

CHAPTER XV.

Imperium In Imperio.

"Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee."

Dr. Groves had become, unknown to himself, quite a politician. He had been chosen the committee-man, or the leader, of the republican party in his township, and consequently had considerable power in the conventions. The anti-secret element had been steadily gaining in influence, so that it could now make its voice heard. It added much strength to any candidate for office to secure the support of Groves and those associated with him. The convention to nominate a congress-

man to represent their district had been called to meet in August. Several candidates were in the field and were nearly evenly divided in strength. The delegation from Brandon township would probably hold the balance of power in the county convention, and the delegation from the county would probably hold the balance of power in the district convention. This was known to John Bates, one of the most sagacious of the candidates. He at once set his stakes to capture the Brandon delegation. He had an uncle in the bounds of the district, who was a personal friend of Groves. Here was his chance. He suggested to his uncle to write a letter to Groves, and the following was sent:

Princeton, May 6th, 18——.

My Dear Doctor: I am too busy to pay you a visit, as I should like to do, and hence drop you a note to ask a favor. I wish you would carefully consider the propriety of the nomination of my nephew, John Bates, for member of congress from our district. I suppose you know his name has been mentioned, and as it has gone so far we are anxious that he should be nominated. You are somewhat acquainted with him and his history, and therefore I hope that you will feel favorable toward him and assist him all you can. Will you be so kind as to let me know your own opinion of the matter and the prospects for John in your precinct?

Respects to your family. Yours,

N. R. Dover.

After due inquiry and reflection Groves sent to Mr. Dover the following answer:

Brandon, May 18th, 18——.

My Dear Friend: I have delayed a reply to your note in order that I might be able to answer both your questions fully and with some degree of certainty.

I am glad to be able to say that I am personally acquainted with your nephew and that I highly esteem him. I have consulted several influential men in our village, and we all agree in our opinion of Bates and his prospects in this precinct. So I can answer both of your questions together and use the plurals "we" and "our" instead of showing you my opinion alone.

We believe Bates to be the best candidate in the field as yet, and it is possible that he will have our hearty support.

We are not altogether satisfied with any of our candidates; but we do not expect to find one that will suit us in every particular. We may consistently support a person and yet have some objections to him. So in regard to Bates. We have one serious objection to him, but whether that will be in our way of supporting him depends on circumstances. I suppose you want a plain statement of the whole matter rather than any uncertain and flattering promises, and I will not be kept back by fear of offending you, or by a desire for office or popularity, from stating clearly our objection to Bates and the circumstances in which he may probably expect our support.

We do not object to his abilities, moral character, republicanism, relatives or general fitness for the place. We appreciate him for all these. Our only objection to him is that by certain and numerous oaths, which he considers binding (we do not, however), he has pledged his support to a monopoly which is more powerful and dangerous than those which he professes to oppose, and has sworn his allegiance to a government which claims supremacy over all other authority, whether of church or state. In a word, as we are informed, Mr. Bates is a Freemason.

Now we know that everyone who enters the lodge swears "to support the constitution of the grand lodge of the state, and to conform to the laws of any lodge of which he shall be a member, and also to obey all regular signs, summons or tokens from any Mason or body of Masons." Now whatever he may be told before taking his oath, after he does so he is taught that the authority of the lodge is absolute, the covenant is irrevocable, and its obligations are supreme.

In "General Ahiman Rezon; or, Freemason's Guide," we read:

"The candidate, entering the lodge, is on the point of binding himself voluntarily, absolutely and without reservation forever."

Webb's Monitor says:

"The covenant is irrevocable. Even though a Mason can be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant. No law of the land can affect it; no anathema of the church can weaken it. It is irrevocable."

Although it takes much space in my letter, let me give you more testimony, with the names of the witnesses, who are all eminent members of the order and high in authority and some of whose works are in nearly every lodge, and necessarily have some effect on the members:

"That this surrender of free will to masonic authority is absolute (within the scope of the landmarks of the order), and perpetual, may be inferred from an examination of the emblem (the Shoe or Sandal) which is used to enforce this lesson of resignation."—Morris "Dictionary of Freemasonry."

"Disobedience is so subversive of the ground work of Masonry, in which obedience is so strongly inculcated, that the Mason who disobeys subjects himself to severe penalties."—Ibid.

"A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeals in all masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore,

completely despotic. While a Grand Lodge exists its edicts must be respected and obeyed without examination by its subordinate lodges." —Mackey's "Lexicon of Freemasonry."

"Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country he cannot be masonically punished; and notwithstanding his treason or rebellion his relation to the lodge, to use the language of the old charges, remains indefeasible."—Mackey's "Masonic Jurisprudence," page 510.

"There is no duty more forcibly enjoined in Masonry than that of warning a brother of danger impending to his person or interests. To neglect this is a positive violation of obligation, and destroys any person's claim to be entitled a Mason."—Morris' "Dictionary of Freemasonry," page 325.

"'Once a Mason, always a Mason—once a Mason, everywhere a Mason. However independent either as individuals or as lodges, whether grand or subordinate—and we are each and all truly free and uncontrolled by anything save our ancient laws and constitution—yet no Mason can be a foreigner to another Mason. We are all equal citizens of one common government, having equal rights, equal privileges and equal duties, and in which government, thank God, the majority does not govern. For our order in its very constitution strikes at the root of that which is the very basis of popular government. It proclaims and practices not that the will of the masses is wise and good, and as such to be obeyed; not that the majority shall govern; but that the law [above mentioned ancient law] shall govern. Our tenet is not only that no single man but that no body of men (however wise or numerous) can change in any degree one single landmark of our ancient institutions. Our law is strictly organic; it cannot be changed without being destroyed. You may take a man to pieces, and you may take a watch to pieces, but you cannot alter his organs and put him together again as you do the time keeper. Masonry is the living man, and all other forms of government mere convenient machines, made by clever mechanics, for regulating the affairs of state. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike we are foreigners; and this form of government is neither pontifical, autocratic, monarchial, republican, democratic nor despotic; it is a government per se, and that government is masonic. We have nothing to do with forms of government, forms of religion, or forms of social life. We are a nation of men only bound to each other by masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world beside.'

"The above is a masonic address in a nutshell; it is the compressed essence of masonic life."—Missouri Grand Lodge Report for 1867.

What a remarkable array of masonic testimony! And yet the half has not been told. I might go on almost indefinitely showing its foul, treasonable and antirepublican nature, as legibly portrayed under these extracts from standard masonic publications. The above sentences are complete quotations and not garbled. They are concise and plain. The language is authoritative. Masonic superiors never argue with subordinates. They dictate.

No wonder a most prominent member admits the following:

"There is no charge more frequently made against Freemasonry than that of its tendency to revolution and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of government."—Mackey's "Mystic Tie of Freemasonry," page 43.

Remember, my friend Dover, that I am not speaking of your nephew's personal views of the supremacy of the lodge, nor saying what he would do if he should find that some of the laws, summons or other orders of the lodge should conflict with his duties to the government, but merely showing you that the lodge, according to its standard authors, claims, and what every Mason has sworn to perform. If Mr. Bates should go to Congress and then find in some cases that he must violate either his official oath or masonic obligation, I do not say which he would consider binding; but I do say, for I know, that the lodge by its writers, its lecturers and its decrees declares that its obligations are supreme, its authority above all civil authority, and obedience to his superiors the first duty of every Mason. If eminent members know and tell the truth about their own order, if Grand Lodge reports can be believed, there can be no doubt on this point. Please read again carefully what these have said—yes, dared to print—and you will see our objection to sending Bates to Congress, or electing him or any Mason to any office until he renounces his allegiance to the lodge. Do you think that we demand too much? Every other foreigner before he is allowed even to vote must renounce his allegiance to the government under which he was born, and to which perhaps he has never sworn or acknowledged obedience. We require of him, and properly, the following obligation:

"I do declare on oath that it is bona fide my intention to become a citizen of the United States, and to renounce and abjure forever all allegiance and fidelity to all and every foreign prince, potentate, state and sovereign, and particularly ————————, of whom I am a subject."

Is it then right for free citizens of this country to vote into any office a person who has sworn and still lives under and acknowledges allegiance to another—a monarchial and a despotic government? Has not the Grand Lodge of one state, in consistency with the general teaching of Masonry, declared that all its members are foreigners to our government? Let us then consider them as such; and our government also should consider them as such and forbid them to hold office, sit on the jury, or

even to vote until they take the oath prescribed for other foreigners.

When I tell you that the "Most Puissant Sovereign Grand Commander" of the United States, of whom every Mason in the country is a sworn subject, is an ex-confederate general, whose rebel hands are deeply dyed by the crimson blood of loyal citizens, and who at one battle of the late war led a brigade of Indians against the boys in blue, who by these cruel savages were murdered, scalped and mutilated in a manner too barbarous for description, you will see more force in this argument. And why was not the arch traitor, the leader of the rebellion, hung when captured? He and the president of the United States and many congressmen and judges were Royal Arch Masons, and had each sworn to the following:

"Furthermore, do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether it be right or wrong."

Is it not reasonable then to suppose that these men, who had sworn to fulfill their duties as civil officers, chose rather to obey masonic obligations and extricate a rebel from his difficulty? This is the only explanation of this strange event which is worthy of any consideration. And it is made more certain when we remember that, according to Mackey's Jurisprudence, "Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by the lodge."

These facts concerning the oaths and teachings of the lodge will explain many other strange things in the history of our country. They will often explain why some improper person is nominated and elected to some office, or the illegal contestant is given the seat, or a criminal is acquitted or pardoned, and perhaps promoted. Why was our present representative, who you say has not brains enough to be a pettifogging lawyer and who is notoriously dishonest, sent to Congress? Why was he nominated by our party? In answer to this question *The Wasp,* whose editor is an anti-monopolist, but also inconsistently a Mason, says: "Because, as the superintendent of our main railway told a prominent man before the convention which nominated him, the present incumbent was this company's most available candidate because he was high up in Masonry." Thus he admits that the lodge is used for the purpose of securing improper nominations and electing to office unworthy men, and certainly implies that it is used to control them while in office. So you see our objection to any Mason going to Congress, and our only objection to the nomination of Mr. Bates. The one condition on which we will give him our united and hearty support is that he goes before the clerk of the United States court and takes the oath required of all foreigners, inserting the word Freemasonry in the blank.

I have given you freely and honestly a lengthy statement of this case; but if there is anything further you desire to know I would be glad to answer your inquiries. I should be glad to receive a visit from you at any time.

Yours,

WARREN GROVES.

N. R. DOVER,
Princeton.

(To be continued.)

News of Our Work.

BOARD MEETING.

The regular meeting of the Board of Directors of the National Christian Association took place on November 2nd last. Among the items of business, it was voted to hold the next annual convention of the association on May 1st and 2nd, 1915, at Flora, Indiana. Secretary W. I. Phillips, Rev. William Stuart and Eld. I. C. Snavely were appointed a committee on this convention with power. It was also voted to hold the annual meeting of the corporate body for the election of officers, etc., in the latter part of next May in the Carpenter building, 850 West Madison street, Chicago.

Plans were laid for the visiting of southern institutions of learning during the months of January and February, by our eastern secretary, Rev. W. B. Stoddard. It is hoped to reach a large number of students during those two months with important facts concerning secret societies.

Since the preceding meeting of the board there have been distributed from the free literature fund some twelve thousand pages of tracts, and "Modern Secret Societies," and "College Secret Societies," and fifty copies "Moody Church Testimonies," thirty-six copies "Thirteen Reasons Why a Christian Should Not be a Freemason," thirty-five copies "Folly, Expense and Danger of Secret Societies," and also a library of bound books to the Bible Institute of Los Angeles, the Dean of which is Rev. R. A. Torrey, D. D.

The board hoped that Secretary Stoddard would be able to assist our southern agent, Rev. F. J. Davidson, in his convention to be held in New Orleans in the near future.

The next meeting of the board will be held on January 4th, 1915.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

The past month like those preceding it is going all to quickly to accomplish the work in hand. The New York-New Jersey Convention was helpful. It was not attended as it should have been, but it was, nevertheless, a force for righteousness. I learned of two young men who came all the distance from Passaic, N. J., to New York that they might get light regarding the lodge question. They testified that they had received what they sought and if they carry to their fellow employes who are lodge men what they obtained, was not the Convention worth all it cost? There were reasons of course why the attendance at such a convention in a city of nearly five million people should be less than in a country town in Indiana or Ohio.

When in Paterson, New Jersey, my attention was called to *The Call*, a local paper of October twentieth, containing a tribute to an ex-mayor of that city who had contributed to the building of a Jewish Masonic Hospital. At the dedication there was evidently quite a masonic parade. *The Call* says: "City and state officials, doctors, and Rabbis, lodgemen and civilians, Jews and gentiles, all were high in their praise. * * * It will be the second Jewish hospital in the state. * * * As the corner stone laying was in charge of the masonic orders in which ex-mayor Barnert has attained the highest degrees, the grand lodge of the state was represented." A. D. Mason was grand marshal and everything was in grand masonic Jewish style. The grand "noise maker," one Marere, handled things in general and is reported to have said, among other things, "This is a gift to the people of Paterson without respect to race, color, creed or religion by our much respected citizen and brother Mason, a man and a Mason in all that word implies. * * * Gentile and Jew worshiping in the same synagogue. * * * We all look forward to the same habitat beyond the grave, where there will be no distinction of race or religion. All shall be known as children of one Father, God. * * * The scope of Freemasonry has been broadened in comparatively recent years so that to-day members of the Craft are engaged in building honor, character, integrity and righteous living into the human structure to the elevation and enrichment of our species. * * * Kindness and condescension, faith, hope and charity, boundless as the universe, we inculcate." George Washington was referred to as Father of his Country, and a Past Grand Master. These and many like statements were calculated to deceive those in attendance, who knew not the truth.

My time was fully taken in meetings and canvassing for the CYNOSURE, prior to the New York-New Jersey Convention. A delightful service was held in the Free Gospel Mission Chapel, Corona, L. I., N. Y. At Lodi, N. J., preparation was made for my coming and a generous offering given by the friends in the Christian Reformed church of that place. We got along well considering that the Holland tongue was usually spoken in their church services. Our good brethren of the Christian Reformed churches of Passaic did us splendid service at the New York Convention. I wished those who listened to the "Great Grand Mason" at Paterson could have listened to the facts as clearly set forth by brethren DeBeer and Hiemenga. No help was more appreciated than that of Dr. Foster. President Parker spoke as one having authority and not as the Masons.

A Sabbath spent with the Church of the Brethren, Brooklyn, New York, gave opportunity to reach several who had not listened to our antilodge message and also acquaintances of other years. November seventh was spent with our Free Methodist friends at Percy, Pennsylvania, to our mutual profit. A meeting of a Free Methodist district conference in Pittsburgh, Pennsylvania, gave opportunity for words of cheer and spiritual profit.

My trip down to Nokesville and Manassas, Virginia, happened on the day the county schools had their parade and speeches. I gathered some new CYNOSURE subscriptions, shook hands with President I. N. H. Beahm and heard some fine music by the students of the Nokesville Brethren school. I like the spirit of the Virginians for they have so much sunshine and good cheer in their lives. I

am to speak, God willing, at a Mennonite Bible conference at Dale Enterprise near Harrisonburg, Virginia, November 27th. Other appointments to follow in Covenanter churches in Pittsburgh and New Alexandria, Pennsylvania, are anticipated with pleasure. Preaching services, in which I presented antisecrecy truths at the Union Chapel, Fallston, and at New Brighton, Pennsylvania, Free Methodist Church, on Sabbath November sixteenth, were well attended. My chart lecture is to be included as part of a revival meeting in the Evangelical church, Beaver Falls, Pennsylvania, Monday evening, November twenty-third.

The passing of our good friends, Robert Speer of New Castle, Pennsylvania, Rev. A. S. Aitken, Airville, Pennsylvania, and Mrs. Mary A. Strone of Reynoldsburg, Ohio, should have more mention than I can here give. They were faithful unto death, and rejoice in the assurance of the promise. Our day to work is here. We need no Knight Templar "In Hoc Signo Vinces" to inspire to service. We need the mighty Jehovah. In His name, and by His spirit we conquer.

REPORT OF LOUISIANA STATE AGENT.

REV. F. J. DAVIDSON.

Both Mrs. Davidson and myself have been quite indisposed, but praise God our Father for strength to continue pressing forward. I have been busy in this sin smitten rural district. The sugar mills began operations two weeks ago and now grinding is in full blast throughout this section, but wages are very low. The sawmills about here are running only three days in the week and at reduced wages, but notwithstanding the scarcity of work and meagre wages the secret lodge system is flourishing and feasting upon the fat of the land. The saloons also come in for their share. Many negro parents here will not even pay the small sum of 50 cents a month to educate their children, claiming they are unable, but at the same time spend more than $1.00 a week for tobacco and alcoholic beverages, and many of them belong to two to four secret lodges paying from $1.50 to $3.00 per month for dues. Oh! God how long will the people love darkness rather than light?

Since my last letter there was a negro church fair here where beer was as freely dispensed as were the necessary edibles. It is amazing to see the ignorance and superstition displayed here under the guise of religion.

Rev. J. M. Martin of Lake Charles conducted a series of revival meetings at the Progressive Baptist church. He preached the whole gospel, and fifteen all told made a profession of faith in the Lord Jesus Christ. Rev. Martin explained the Scripture necessity of salvation by faith; an immediate turning away from sin; the full acceptance of Christ as a personal Savior, and obedience to the Word. He also spoke several times against the wickedness of secret societies and made plain that although he had been a prominent secretist, he rejoiced to bear his testimony that the secret orders are doing great injury to the home, the Church and the state. Some became offended at that plain preaching of the Word and left the meeting and persuaded as many others as they could to stay away, by making many false statements about the services. Of the fifteen who made profession of faith only one united with the church, the remaining fourteen were led to believe that, except they dreamed dreams or saw visions of hell and heaven and a little white man leading them, they were not saved. Many of those hell and heaven dreamers are living in open sin against the laws of God and of man. They freely patronize the saloon and come to church smelling of strong drink. With their lips they talk of heaven, but their lives are an open shame. One can readily see how much a true missionary is needed in these parts to bombard these forts of iniquity. The man or woman who dares to speak out in condemnation of these monsters of iniquity receives little support or encouragement.

I have done considerable house to house missionary work and some preaching and lecturing against the unfruitful works of darkness. I have been able to secure only a few CYNOSURE readers and the amount of cash donations has been small. I leave for points further south this week.

I had a conversation with a very high lodge woman recently who said, "I am in the lodge and am at the head of them, but I tell you, I wish I had never joined one. I am a Christian and I believe God and His Word. We are bound and chained to all kinds of people in the lodge and we are compelled to associate with all of them. I have paid out a great deal of money to the lodges and I do hate to lose it all. They pay me a good salary to work for them." She has subscribed for the CYNOSURE and promises to read it prayerfully. May God bless you on your mission of light to open the eyes of the blind.

Pray for Mrs. Davidson and me that our faith fail not, and that He may provide for us that we may continue the work in His name.

"LIZZIE WOODS' LETTER."

Argenta, Ark., Nov. 10, 1914.

Dear CYNOSURE:

We have just returned from Marvell, Arkansas, where we were helping Brother Crockett in a ten days' meeting. We taught Bible lessons every night for twelve nights and made house to house visits in the day time. I met some of my *Hope* readers and they were glad to see me.

I spent one day at Poplar Grove with one of our old friends who was a steward in the Methodist church eight years ago, and who wanted to help kill me then for exposing Masonry. He tried to keep me from speaking at their church, but I did speak and organized a Bible band at that church. He is an invalid now, and has been sick for two years. He got behind with his dues after he lost his health and his niece is taking care of him. He was very glad to hear the Bible lesson. He was a good man when I was there eight years ago, but Masonry made him think that he was doing right in trying to defend the sinful business. He said, "I see now I was blind. I did the best I could at that time for I did not as yet know the Word of God. I have learned to-day more than I ever knew about God's Word and how we ought to live." I said, Yes, God offers to every man spiritual life, peace, joy and contentment, but man thinks he can find all these things for himself. He thinks easy living makes peace, and selfish gratification makes joy, but he finds himself mistaken. These things will not bring contentment. He replied, "Yes, I have tried all these things, Sister Roberson, and none of them made me happy. When my wife was living I was worth $2,500.00 and had many cattle and I raised hogs. I had a nice home but now I have nothing but this little home and my only niece to take care of me. I am not so very old, but I have lost my health." I said, God offers you all you need. (Phil. 4:19). He said, "I cannot read and I did not know that God had so much in store for His children. Mrs. Roberson, you have known me for twenty-eight years and you know I served the beast as God. I listened to the preacher and tried to do all that he taught me." I said, Yes, I know you were doing the best you could, being ignorant of the way of life. Sister Moore found me in the same trouble. I can now bear persecution for Jesus' sake. You have done the best you could, now let Christ come in and He will help you live the life of faith (Gal. 2:20). Give up your own way now and take His Word. Faith comes by hearing and hearing by the Word of God (Roman 10:17). I read James 5:13-18, and said, Have you faith in the Word? "Yes," he said. Well, I replied, I am going to ask the Lord to let you put down that stick and make you walk without it. So we prayed together and when we got up off our knees he started out the door with his stick. I said, Put down your stick, and he did, and went out and down the high steps from his back porch and came back without the stick and praising the Lord. He said, "I would listen to the Bible all day long and how my heart burned within me. I wish you would stay in Poplar Grove that I might get these lessons from God. I am so much better right now than I have been for months. I did not know about lodges. I learned many things about them since you were here. Our preachers have failed to teach and preach the Word of God." I said, Man can refuse to hear God, but he cannot find anything to take His place. When we are thirsty we may try to drink something instead of water, but we cannot conquer our thirst on anything else. It

is just so with the thirst of our souls; it cannot be quenched by the foolish things of this world but by the water of life. (Rev. 22:17). "Thank God," he said, "for your visit today." I replied, Yes, I thank God for letting me come to see you and read His Word to you.

My friend said, "Our people have a new lodge called the Royal Circle, and the man that got it up lives in Helena, Arkansas. He is 'king,' and when he dies his son will be king, and the circle will stay in the family. No one can put him out. All the money is in the family, and his sister is the treasurer. They are getting rich off from the poor people, who, as I once did, think it came from the Bible. The preacher and all are in it, and are telling their people to go into it." I said, That is why the nations are at war today, because they have left off following God and have gods of their own. "Blessed is the nation whose God is the Lord." (Ps. 33:12.) "Sin is a reproach to any people" (Prov. 14:34). He said, "I see it plainly now." So I left him blessing and thanking God for my visit in his home.

We stirred the little town of Marvell with the Word of God, the Spirit leading. Brother Crockett was holding the meeting in the Hall, so while we were there the members of two different lodges both men and women met and held their meeting right up over our heads. Some of the lodge preachers were the cause of it for they were up there with them when they first met. They had a woman before them for getting money under false pretenses. She had told the lodge that her sister was dead and drew her policy, and the sister was not much sick. I don't know how the matter was decided but we heard them sing a well known hymn, and after that they began rolling balls over the floor. We went on with our meeting. The room was packed and the congregation sang till we could not hear the noise above any more. They soon came downstairs and a good many of them staid to our services. In our Bible lesson we condemned all sin, including their idol worship in this same Hall and no one said anything against us to our faces, but they made threats against us on the outside.

A few nights later they had another meeting, but this one was of men only. I saw them going up the steps, preachers, bootleggers, gamblers and all. They sang a hymn and prayed, but we had such a crowd downstairs that they soon came down and took their seats in the congregation. One of their preachers tried to hinder us by asking some questions, which we answered with the Word of God. Then his crowd began to interrupt the service, and the janitor made them all get out. The Lord got the glory and many believed in Him.

I met a lady who said, "Sister Roberson, we are still taking Sister Moore's paper, *Hope*, and we have our Bible lesson. The Word of God is right." Another sister said, "If the Bible is right, then we are all wrong, and I know the Bible is right. We cannot have a meeting without the bootleggers coming right on the ground, selling whisky and beer to the people. A good many of the preachers drink with them. We had a baptismal service not long ago and there were men standing down under the bank where we were baptizing, selling cigars and whisky. What will become of the negro race?" I replied, What will become of these negroes and the white folks? The nations that forget God will be turned into Hell. (Ps. 9:17.) My father will chastise Christian America for forgetting God like the nations that are at war, and if He does, she will have to go down. God help the rulers of these people to see that the government of the nation is on Christ's shoulders. (Isa. 6:9.) All power is given to Him. (Matt. 28:18.) Men have taken the government and will not heed the Christ that brings peace on earth and good will to men. (Luke 2:14.)

God bless the work of the N. C. A. and the faithful sister in the fireside school work at Nashville. God is sealing His own in the Holy Spirit.

Yours in Him.

LIZZIE ROBERSON.

For every one of the millions who have never crowned Him King, Christ wore a crown of thorns—and counted their souls worth Calvary. What do you count these millions worth?

PERSECUTION OF A SECEDER.

BY J. J. BRUCE.

In 1900 I issued a folder recognizing Masonry as speculative sodomy, and later another folder, "Who Built Solomon's Temple?" These were distributed through the mail and Masons sought to suppress them so I had to send them under seal. As it is sixteen years since I have fellowshiped with either lodges or churches I found it a good time to study God's Word and learn where we were. I have raised eight sons—three of them are Masons and all are more or less lodge members—who often importune me, through their mother to stop writing against the lodge. My only son-in-law is a prominent Odd-Fellow, and with the importunings of old lodge friends to return to the lodge and from church friends too, I have had a strenuous time. Masons have been after me politically, financially and criminally from 1872 until August, 1898, and only succeeded in convicting me of libel by making forgeries in public records and by perjury.

The publication in 1899 of "Can I Be a Freemason and a Christian?" led to inquiries by nonmasons as to why a man they had known as their friend for more than a quarter of a century should be prosecuted for doing his duty as an official. The judge-elect, who had procured my indictment for libel, left the district until after the publication of the pamphlet. He then came home and resigned under the pretense that other legal and financial business forbade his serving as judge. The County Treasurer, the change in whose bond was the cause of my libel suit, went insane and in his ejaculations implicated others. He was sent to the asylum where he died. The congressman who was present and interested in my trial, went west seeking health and died in Arizona on the train. The County Auditor, who had charge of the records when the forgeries were made, died in the spring of 1911. The deaf Deputy Auditor, whom the Masons ran through the three degrees, and who testified in my trial that he had made the list of bondsmen (which was exactly as I had stated in my alleged libel), soon left this part of the state and died. The printer who printed my folders—always under a pledge of secrecy from me—became demented when the principal conspirator in my troubles died, and is now in the insane asylum. The claims against the estate of the man whom the insane treasurer declared had the money, showed $220,000.00 due to one man.

Now the people say, "Bruce is right," and the Masons are silent. The effects of all this upon myself were, first, impatience at the delay in being vindicated; then I felt pity for the families of the departed, but during that time I never reached that mental state where I could love my enemies. I became less impatient and succeeded in finally taking the beam out of my own eyes so that I could better see how to cast the moat out of my brother's eye. I met with surprises all along the way as God revealed the truth from time to time: that from November 14, 1857, until September 3, 1898, I had been worshiping Satan as God according to 2 Thes. 2:1-4, and Rev. 13:7-8.

Rolfe, Iowa.

Charles G. Britton, of Oakland, California, writes: "I have nearly completed distributing the bundles of tracts where I thought they would do the most good in opening the eyes of the uninitiated and I believe the seed has not fallen on barren ground. For a time I was somewhat perplexed to know what to do with the little circulars advertising the Christian Worker's Tracts and Modern Secret Societies, by Dr. Blanchard. I took a good quantity of them with me when I canvassed the Napa valley, and with a small bottle of paste, I solved the difficulty by blazing a white trail up one street and down another, sticking the little white squares on telephone poles, sides of buildings, store windows and even on secret society mail boxes and bill boards within their hallways. I visited Vallejo, Napa, Saint Helena and Calistoga. At Richmond and Point Richmond I disposed of some tracts. I also visited the town of San Rafael. In the evening I went to make a call, and on my return, before going to my room, I walked up one side of the main street and down the other, and with my paste bottle and circulars I left another white

trail. In the morning I noticed men reading the advertisements. In some places the address on the circular was defaced and in others it was almost obliterated. I also left some tracts with a lady whose husband is thinking of joining the Masons. They are church people and I hope the tracts will do them good."

NEW YORK-NEW JERSEY CONVENTION.

Secretary's Report.

The New York and New Jersey Christian Association held their convention in the second and third Reformed Presbyterian churches, in New York City, October 26th and 27th, 1914. Rev. F. M. Foster, Ph. D., of the third church, called the convention to order in his church, Monday evening, October 27th. Devotional services were conducted by Rev. D. C. Stanton. The president of the convention, James Parker, Ph. D., took the chair, and read the forty-sixth Psalm. Dr. Foster delivered an address of welcome not only in his own behalf but in behalf of his church, because the cause represented is unpopular and many churches do not deem it wise to invite such a convention to meet with them because they are more or less embarrassed by lodge influence among their people. The Covenanter church stands for the principles that are held by this body. He welcomed the meeting because the issue against secretism is right and we ought to stand by it no matter how few there may be that were willing to stand with us. "He who builds for God builds for eternity; he that builds for this life, builds on a burning, wrecked world."

The people who are agitating this reform are educating the people regarding a very important truth. If the people will repent, God will pour out His Spirit. If they do not repent He will visit them in judgment. "The curse causeless shall not come." Dr. Foster welcomed the meeting because of the work that is being done to lead men out into the light.

Rev. James Parker, Ph. D., made a most excellent response to Dr. Foster's address of welcome. He congratulated the church that does not put trammels on its ministry. It is in line with the life and teachings of Jesus Christ to espouse unpopular moral questions. Christ was not popular and his truths are not popular now. Dr. Parker stated his belief some day the conviction that is native to human hearts would culminate in a manner to sweep secretism out of existence. Every plant that God has not planted shall be rooted up, and we know that secretism is not of God.

The president of the convention introduced Rev. D. De Beer, of Passaic, New Jersey, who addressed the meeting on "How to Counteract Lodge Influence." He said that when he was a pastor in the country he had given but little attention to this question because he had seen but little of its evil workings, but since coming to the city he had come to see something of the evils of secretism and had identified himself more fully with this unpopular cause. He said that the lodge, like a submarine, is secretly working to blow up the church and also the nation. He who joins the lodge swears that he will "always hail, ever conceal and never reveal," and that he will obey all its laws, before he knows what its laws are. He has sworn away his freedom. If the lodge should decide upon something that is detrimental to his soul, he is at the mercy of the order. The lodge is detrimental to the family. At one time, when living near a lodge room, the weather was warm and the windows were raised, and he frequently heard them singing lewd songs and saw young men drinking what, according to their actions, he judged to be intoxicating liquors. The lodge, he said, is a secret government ready, if need be, to lay a torpedo under our national government itself. The lodge is an enemy to the church, as both Freemasons and the United Order of American Mechanics teach that no member of their fraternities can be lost. The name of Jesus Christ does not appear in the Masonic prayers found in the ritual, and they claim to save people without belief on Christ. We must turn on the searchlight—the Holy Scriptures—and expose the false doctrines of the lodge. There is salvation in no other name than the name of Christ. If he deliberately decides to be lost, then let him be lost, but we must let the light shine

so that he may be saved if he so desires. No secretist ought to be received as a member of the church. It would be as great a crime for a captain of a British cruiser to purposely let a German submarine approach unhindered to the side of his ship as it is to permit a member of a secret society to join the church. The pulpit of the church would soon be muzzled.

To counteract the influence of the lodge, the church must do its full duty in charitable work. The lodge does not do the work of the church, for their gifts are restricted to their own membership. The "blind, the halt, the lame, the maimed—young men in nonage, old men in their dotage," are denied membership. The church must and is commanded to "do good to all men."

Rev. W. B. Stoddard addressed the convention on "The Church or the Lodge." He said that the question is whether we will serve God in His appointed way or in some other way. The church is of divine origin. The religion of the lodge is a false religion. He quoted from Joseph Cook that there are lodges that are gilt-edged and some that are guilty-edged, yet they are of one spirit. If you speak against one secret society they all think you mean them. When you hit the snake's head the tail wiggles. He spoke of some hunters that had an agreement that whatever each caught in hunting should be put in one kettle for the supper. One got a squirrel. He put that in. Another got a duck and still another a pigeon. They put those in. But another got a skunk and he put that in. The good things did not make the bad good, but the bad had spoiled the good. Where lodge men are permitted to join the chruch they injure the church.

Officers Elected.

On motion the following officers were elected for the ensuing year: President, Rev. A. A. Samson, pastor of the Second Reformed Presbyterian church, New York City; vice-president, Rev. D. De Beer, pastor Christian Reformed Church, Passaic, New Jersey; treasurer, Mr. Charles A. Lagville of the Free Gospel Mission, Corrona, L. I., New York; secretary, Rev. D. C. Stanton, pastor Free Methodist church, 76 Hooper street, Brooklyn, New York.

The second session was held in the Second Reformed Presbyterian church, New York, at 8 o'clock p. m., October 27, 1914, and was called to order by the president, Rev. A. A. Samson.

After the devotional exercises, Rev. Mr. Samson introduced Rev. J. J. Hiemenga of Passaic, New Jersey, who addressed the convention on "Lodge Religion." Mr. Hiemenga stated that there are any number of lodge men who believed the lodge had nothing whatever to do with religion, and he thought that they were honest in their opinions, but were mistaken. He then proceeded to show from the rituals and works of Masonry, Odd-Fellowship and the Elks that these secret fraternities are religious institutions, and he further showed conclusively that the religion of the lodge is a false religion—a religion that acknowledges God but rejects Jesus Christ. Jesus Christ is the "only true God," and since there is no true God aside from Him, the lodge religion is, therefore, not only a Christless religion, but it is a religion without the true God. Their god is a heathen imaginary god. The god of the lodge is a myth. To pray to such a nonexistent shadow is a sin. Moreover, only a part of the Bible is read in the lodge room, portions of it being purposely expunged. He advised all lodge men and all who might be contemplating joining the lodge to read the Bible, for if they make a careful and prayerful investigation they will find that the lodge is opposed to Christianity.

Rev. W. B. Stoddard gave a most excellent address on "Christian Light and Lodge Darkness." He reviewed the old threadbare argument that the lodge must be good because there are good men connected with it, and showed that many good men err in judgment. Only Jesus Christ is infallible. He referred to a man in Philadelphia, for years a chaplain in the masonic lodge, who when he found that he could not pray to Jesus Christ left the lodge. It had taken him years to discover this fact. Rev. Mr. Stoddard refuted the claim that the lodge is charitable, for they reject the worthy destitute, and give alms only to

those of their own fraternity. The Samaritan was truly charitable, for he helped his racial enemy. "The love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind." Christians need to hold up Christ as "the Light of the world." Christ is infinitely better than the lodge. Christ wants to light up this dark world by lighting up men's hearts.

We were cheered to learn that there are some thirty denominations that are opposed to secret societies.

Mr. Samson then read the resolutions, which were unanimously adopted.

Treasurer's Report.

The treasurer's report showed that the receipts from all sources amounted to $14.20 and the expenses for stationery, printing, speakers, etc., were $13.59, leaving a balance in the treasury of 61 cents.

D. C. STANTON, Secretary.

RESOLUTIONS.

Resolutions presented at the New York and New Jersey convention of the National Christian Association held in New York City on October 26 and 27, 1914:

WHEREAS, Lodges of oath-bound secrecy mar the liberties of their members in speech and action; and

WHEREAS, They interfere with family life by their requirements of time, money and secrecy; and

WHEREAS, They are detrimental to our country by administering extra-judicial oaths, by defeating the process of justice and by encouraging lawlessness; and

WHEREAS, They seek to rival the Christian church by offering another way of salvation than through faith in Jesus Christ; and

WHEREAS, They are essentially selfish in aim and unneighborly in practice, and contrary to the spirit and teaching of our Lord Jesus Christ,

Be it resolved—

1st. That we counsel all earnest Christians to refrain from lodge relations.

2nd. That we will be diligent in our efforts to proclaim the unpopular truth of the lodge evil.

3rd. That we will faithfully endeavor to present the Gospel of Christ to those who trust in lodge religion.

4th. That we call upon the Church of Christ in all her branches to sever relations with the secret empire.

5th. That we bid God-speed to the National Christian Association and all of its workers, who are zealously proclaiming the Gospel of the open life.

(Signed) ARTHUR A. SAMSON.

The latest secret society that has come to our notice is the "Exalted Order of Big Dogs," which recently held its fourth "Annual Conclave" in Des Moines, Ia. Its branches are called Kennels, its administrative council the Royal Kennel. In connection with their annual meeting the Big Dogs quite appropriately held a "Bone Fest." As we find this information in Vol. 13, No. 10, of the *International Musician*, which is the "Official Organ of the American Federation of Musicians," we presume the Exalted Order of Big Dogs is an association of musicians. *Cave canes!*

Pains today mean pleasures tomorrow and crosses now may mean crowns soon and a Joseph in jail at present may be in process of preparation for a throne in the future.

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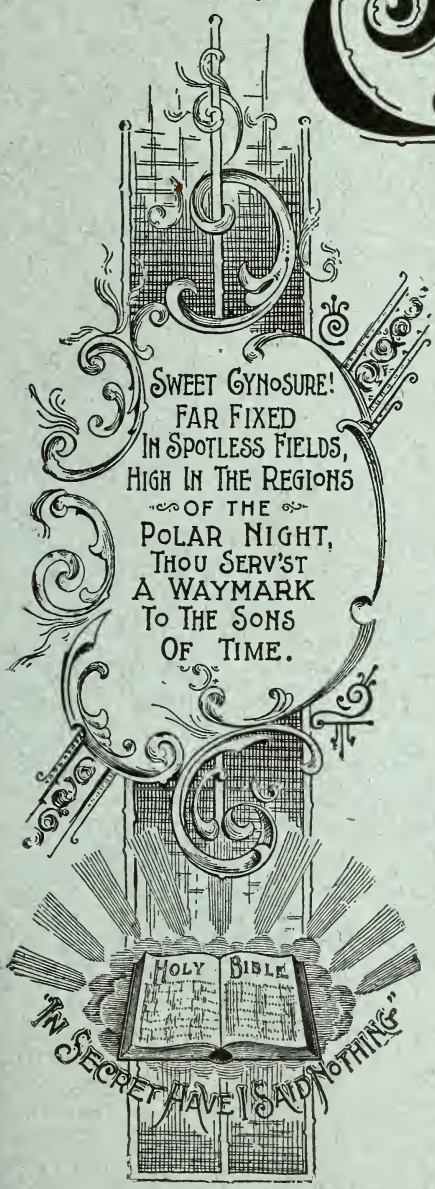

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full of joy and peace. Let us renew our vows of allegiance to the Lord Jesus Christ and receive a new filling of the Holy Spirit by faith that we may continue an uncompromising war upon the lodge and every other system that seeks to dethrone Christ as Lord and Savior, to set aside His law and disintegrate and destroy His Church.

¶ "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His Holiness."

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CONTENTS

William Jennings Bryan.....265
"Watch Your Step".....265
How a Philosophy Works—*The Bible Record* 266
Rebels Defeated 266
Anti-Catholic Papers and Magazines.....266
Alexander Campbell—His Estimate of Lodges 267
Masonic Mutilation and Perversion of the Bible, by Rev. G. A. Edgar.....270
Visit to Abdul Hamid—*Chicago Daily News* 275
Above the Civil Law.....275
Out of Their Own Mouths, by Pres. C. A. Blanchard 275
Continues Consistently Criminal—Masons Aid Murderer to Escape.....279
Kansas Wesleyan Methodists on Moral Reform—*The Wesleyan Methodist*.....280
New Snakes Hibernate—*Columbus Dispatch* 280
The Coming Conflict, by Edwin Brown Graham, continued 281
Waring Rulers Not Masons.....295
History of a Tract 295
Editorial:
Stoddard's Southern Campaign.....285
The Man Had Courage.....285
Eminent Evangelists 286
A Court of Appeal 287
Precious Few Remaining 288
News of Our Work:
A Debate 289
Church Persecution 289
Evangelist Davis' Good Work.....290
A Helpful Worker 290
Report of Eastern Secretary, Rev. W. B. Stoddard 291
A Good Confession 292
"Lizzie Woods' Letter".....293
Report of Southern Agent, Rev. F. J. Davidson 294

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, JANUARY, 1915. Number 9.

WILLIAM JENNINGS BRYAN.

"Turn, O backsliding children, saith the Lord." Jer. iii, 14.

Since W. J. Bryan became politically prominent he has also become prominent as a joiner of lodges. His position on secret societies held in his early manhood is related by him in an address published in *The Modern Woodmen* of August, 1907.

"I confess there was a time when I was prejudiced against secret fraternities. I remember, when I was courting the lady who afterwards was foolish enough to become my wife, I told her that, while she might not find me perfect in all things, I could not be reproached for belonging to any secret societies; that she would not have to complain of my staying out nights at lodge. I do not recall at this time that I gave this statement any particular emphasis; yet I don't think that anything I ever said made a deeper impression upon her, because she remembered it and talked about it when I joined my first secret society."

"WATCH YOUR STEP."

Neither give place to the Devil. Eph. 4:27.

Abolitionism, like all reforms, was carried by a war of ideas; and some rare and excellent natures went down in the fight; actually lost their mental balance, and "concerning the faith, made shipwreck." I think it was Macauley who wrote to Robert Hall, after that great man had recovered from a period of mental aberration, delicately suggesting that Hall's mind had, perhaps, temporarily given way, under "the friction between things as they ought to be and things as they are."

Satan evermore pushes good men in the direction of their virtues. And some of the most morose and crabbed come-outers of the anti-slavery movement, when they entered it were among the most gentle and genial of men.

There is a chameleon trait in men, which makes us become like the objects we contemplate. We reformers should beware of this, and while we look carefully at the errors and crimes of the lodge, we should, as did David, "Set the Lord always before our face," and thus be continually beholding "the Lamb of God who takes away the sins of the world." Every reformer should have on one side of his shield in the thickest of the fight, "The battle is not yours but God's"; and on the other side, "The wrath of men worketh not the righteousness of God."

If any people on earth ought to be cheerful and happy members of the family and the church of Christ, it is those who have escaped the crimes and corruptions of the lodge, and even that pity which

"Sheds tears feelingly and fast"

over the sins and abominations of the land, should, all the time, convey comfort and satisfaction to the heart.

HOW A PHILOSOPHY WORKS.

Every observant student of the times must have noted the popularity of the philosophy of Friedrich Nietzsche. Like most philosophies it was for a time the possession of a few. Then by degrees it began to affect the teaching of class rooms, the tone of editorials, and the character of books widely read among the people. Inspiring though some of its aphorisms sound, its logical outcome in

life is that of a remorseless selfishness. The true Nietzschian must complete his own development at whatever cost. All sacrificial attention to the rights of others, especially any halting by life's wayside to help the weak, impairs strength and therefore is to be abjured by him who would live greatly.

This gospel can be applied equally to an individual, a system of culture—philosophy, ethics, or religion—and a nation. If the Nietzschian assumes or claims superiority for a national culture, he being the final judge, and if the growth, expansion, and domination of that culture depends upon its forced acceptance by unwilling peoples, the Nietzschian teaching insists that the forcing process be carried through. The "supersystem," like Nietzsche's "superman," must without ruth supersede any other which seems to stand in its way. Similarly with a nation. The "supernation" must crush any and all that dare oppose, irrespective even of its own pledged word. It calls for universal homage; refusal to render this is "disloyalty," and by that very disloyalty becomes moral wrong. A new standard of ethics—the needs of the superman, supersystem, supernation—supplants alike Mosaic law, human statutes, the general good, and the Golden Rule.

The human heart falls an easy prey to such reasoning as this unless it be fortified by faith, hope, and love. Within the last twenty years German, Scandinavian, and even English literatures show how receptive a world awaited it. But it remained for the war party in Germany to found a great public policy upon it and to develop a practical apostle in the person of General von Bernhardi. He has boldly maintained that Germany must fight. Her peace-loving millions must be converted or shocked into belligerency. She must deliberately plan for a war of conquest. All arbitration treaties and peace propaganda must be discountenanced. Where opportunity for war might open it must be seized, and no so-called rights of lesser people need stand for a moment in the way.

This is the gospel according to Nietzsche, and possibly a tremendous war was needed in order to prove its fitness or unfitness to rule the world. It is the gospel of Ishmael and Attila which raises more unrest than its sword, even when victorious, can ever allay. The man whose work it is to preach the Christian gospel of peace among men of good will, of succor to the poor and outcast, and of respect for the rights of others is likely to find a new hunger for its wholesome food when the surfeit of this gospel of selfishness has done its work.—*The Bible Record.*

REBELS DEFEATED.

The Chicago Board of Education had another campaign at the close of last year against the Greek letter fraternities. The war began because of a serious scandal at the home of a fraternity scholar during the absence of his parents. The fraternities were defeated and again driven out of the Chicago schools.

There should be some adequate punishment of these law breakers and contemners of school authorities, for the cost in the time of teachers, superintendents and school boards, occasioned by their rebellion. The parents are often as culpable as their children and for this reason should be heavily fined. All citizens are taxed to support the schools and they suffer loss in consequence of these interruptions in the proper life of the school. Their children are entitled to such a standing in the school and its activities as their attainments and character merit, but which it is impossible for them to receive where fraternities hold sway. It is to be hoped that the school boards will devise some way of dealing with the situation so that fraternities will be effectively eliminated from school life.

ANTI-CATHOLIC

Papers.

The Menace, The Accuser, The Lash, The Patriot, The Peril, The Yellow Jacket, The Beacon Light, The Good Citizen, The Jeffersonian, The Liberator, The Sentinel of Liberty, The Woman's Witness, The Silverton Journal, The Mankato Journal, The American Citizen, The Danger Signal.

Magazines.

The Melting Pot, The Rip Saw, The Truth Seeker, The Burning Bush, Watson's Magazine, The Converted Catholic.

ALEXANDER CAMPBELL
At the age of thirty.

ALEXANDER CAMPBELL.

Alexander Campbell was born in the county of Antrim, Ireland, Sept. 12, 1788. His father, Thomas Campbell, was of Scotch ancestry and descended from the famous Campbells of Argyle, who covered themselves with glory in Scotland's struggles for her political and religious rights. His mother, Jane Carneigle, was a descendant of the French Huguenots, who fled from their native land on the revocation of the edict of Nantes by Louis XIV., and found refuge in Scotland, but afterward moved to Ireland.

On account of ill health, Thomas Campbell was advised to take a sea voyage, and hence, in 1807, he sailed for America, determined, if pleased, to make his home there. Alexander, who was now nineteen years of age, followed his father in the fall of 1808, but the vessel was wrecked and it seemed that all would be lost. Signals of distress were unanswered, and every one momentarily expected death. "It was in the intense anguish of this awful hour," says Grafton, "that the future of Alexander Campbell was forged." But help unexpectedly came and all were saved. What the lightning stroke, which struck down his companion by his side, was to Luther, this shipwreck was to Campbell.

In the new home in the village of Washington, Pa., the Campbell family was again happily reunited, and Alexander, under the guidance of his father, began anew the study of the Scriptures.

On the 12th day of March, 1811, he took to himself a wife of the Presbyterian connexion, and on the 25th of the same month became a resident in Virginia, and continued a citizen of that state for many years.

Alexander Campbell was licensed as a preacher of the Church of Christ, Brush Run, Virginia, on January 1st, 1812. He became the leader of the Church which has since been nicknamed the Campbellite Church.

Campbell's Estimate of Lodges.

[In 1823 Mr. Campbell commenced editing *The Christian Baptist,* which he changed later to the *Millennial Harbinger,* from which his writings on the lodge are taken.—Editor.]

"Time was when it might have appeared highly expedient to Jews, Mohammedans, skeptics and various religionists, to form new leagues, offensive and defensive, for their own safety and aggrandizement; or to enter into pre-existent, secret, symbolic, or benevolent associations, for the promotion of their individual interest, honor, or happiness; but why Christians in the nineteenth century should, after they had tasted the sweet influences and blessings of the kingdom of heaven, seek admission, through all the pledges, oaths, and obligations of secrecy, into the societies of Freemason and Odd-fellows, is rather a difficult and perplexing problem."—*Millennial Harbinger,* 1842, p. 557.

"This subject must be discussed. Thousands call for it. All these confederations among Christians with Turks, Jews and atheists are, in our opinion, anathematized by heaven, and are just as useless to the church as to the state—fit only for darker times—for ages of knight-errantry, witchcraft, and the *Abracadabra.*"—*Harbinger,* 1845, p. 135.

Heart Cannot Be Halved.

"Of the impropriety of Christian men joining any nominally moral society but the Christian church, we have many very instructive and alarming proofs. Their affections are very apt in all cases to be divided; and if the rival claims of the two associations happen to conflict, they are generally apt to cleave to the human rather than to the divine institution; or to show more respect for the brotherhood of the human than for the brotherhood of the divine fraternity."—*Harbinger,* 1845, p. 313.

"I contend, and will contend, that it dishonors a Christian man to desire any connection with any such association. He has a nobler, holier and more dignified alliance. A king might more honorably seek admission into the humblest caste of a village sporting club, than a Christian knock at the door of a Masonic or Odd-fellowship hall for the sake of admission into the secrets of their dark assemblies." "But what have the sons of God to do with the sons of men in such associations—bow the knee together—carry a Bible in concert—celebrate a *Saint* John's day—join in the chorus of a merry night—and shed a Masonic or Odd-fellows tear over a brother Mason who died a Turk, a Jew, an infidel, or an apostate Christian of the mystic tie! Tell it not in Siam! Publish it not in Memphis, lest the pagans rejoice and the idolaters triumph!"—*Harbinger,* 1845, p. 317.

How Answer Jesus Christ?

"Nor can I well understand how any Christian man will answer Jesus Christ the question why he preferred to have his charities entered in the name and to the honor of a mystic Mason, rather than in the name and to the honor of Jesus Christ. But of one thing I am certain, that when any man amongst us does all the deeds of benevolence which the Lord expects of him he will not have a dollar to spend in the name and to the honor of the seven mysteries of Freemasonry, or even Odd-fellowship."—*Harbinger,* 1845, p. 452.

"For if the Christian church require *auxiliaries* in works of humanity, benevolence and mercy, she is, most unquestionably, a defective and imperfect institution; and on the assumption that her Founder was, and is, the supreme *Philanthropist,* how can this idea be entertained by any one believing in him? A person must become in fact, if not in theory, an infidel before he can entertain for a moment the opinion that the Christian church needs any auxiliary in any one of the objects or purposes for which she was instituted by her Founder."—*Harbinger,* 1848, p. 350.

To His Ministerial Brethren.

"If, then, you, as our brethren, pleading for a return to primitive Christianity, do leave our community to join Odd-fellows, Sons of Temperance, or Freemasons, for the sake of doing a new species of good that we are neglecting, you are guilty—first, for not testifying to us that we are neglecting to do our duty in that particular; or if you have testified to us that we are neglecting to do our duty, and we will not do it, then you ought rather to leave us and join some other church doing its duty in those particulars, but by no means to complain of us should we withdraw our fellowship from you, since, on your showing, you ought not to continue with us. We conclude, then, that on any reasonable, common-sense view of the premises, which either you or we can take, you are censurable for uniting with any one of these societies so long as you profess your faith and regard in the church of Jesus Christ as both a religious and moral institution. But you are censurable, in the second place, for continuing with us, and yet uniting with any of these institutions; because you are, in so doing, rendering it

more difficult for us to honor our profession by that variety of doing good to which you now profess to have devoted yourself in joining such society. Instead of putting it in the church's power to do that good, you weaken her power just as much as you give of your time, your means, or your favor to these institutions."—*Idem.*

Breaking Down Wall of Partition.

"But 'the man of sin' and the spirit that inspires him, have always plead for a church and state amalgamation, and for bringing the whole unregenerate world into the forms and under the name of a Christian people. Hence the middle wall of partition being broken down, not between Jew and Gentile, but between Christ's church and the world, Christian people are prepared to intermarry, if not to commit adultery, with any institution that may be got up under the show of some public good that may do honor to them before the world. One would think the world had ceased to be, as in old times, under Satan. John spoke in a very impolite, unsocial, uncharitable style, when he said, 'We are of God, little children, and the whole world lieth under the devil.' All mixed communion in religion with the world, under any pretense whatever, is spiritual adultery or fornication, according to my Bible."—*Harbinger*, 1848, p. 409.

"The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God. Out of Christ's church 'the whole world lieth under the wicked one.'" "I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world, and the world heareth them.' Christians though *in* the world are not *of* it. Any union, then, for moral purposes with the world, that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ, and cannot be either favorable to the church or to the world."—*Harbinger*, 1848, p. 511.

"And that a Christian man could enter into, or seek membership in an institution intentionally or avowedly composed of everything in this world of a fair exterior, Turk, Jew, infidel or skeptic, in the hope of helping the cause of Christianity, or of building up the church, is one of the most palpable evidences of the bewildering influence of the present apostasy that has fallen under my observation."—*Harbinger*, 1848, p. 689.

The Christian's Duty.

"I simply affirm that no Christian man is under any sort of obligation to join any of them; nay, that he cannot, as a Christian, become a member of any one of them without dishonoring the church of Jesus Christ, or himself and the Founder of it; and that his connection with them, as such, in any act of Christian worship, is a departure from both the doctrine and practice of the first Christians."—*Harbinger*, 1849, p. 36.

"There seems to be a very general conviction that, however useful some of these institutions may have been, or are, as *worldly* institutions for worldly men, Christians have no business with them as aids, or auxiliaries, or as means of their holiness, happiness or usefulness. Nay, indeed, the conviction grows deeper that Christians dishonor rather than honor the church and its Founder by accepting of membership in any one of the three fraternities. [Masons, Odd-fellows and Sons of Temperance.]—*Harbinger*, 1849, p. 116.

A pastor of a Methodist Episcopal church in Iowa writes: "A few days ago I received a pamphlet entitled 'Modern Prophets of Baal.' This is truly a fourteen inch shell."

MASONIC MUTILATION AND PERVERSION OF THE BIBLE.

BY REV. G. A. EDGAR.

The Bible as a book figures prominently in both the secret and public ceremonies of Masonry. As a rule for Masonic conduct, however, it is not the volume of sacred truth that the Christian is taught to revere and obey. This is evident from the standard works of masonic authors.

The Masonic Bible Contains no Decalogue.

Masonry professes to have great respect for the moral law, but it is not that law revealed in the Scriptures. Mackey's "Encyclopaedia of Freemasonry," page 508, informs us that "A Mason is obliged by his tenure to obey the moral law. Now this moral law is not to be considered as confined to the Decalog of Moses, within which narrow limits the ecclesiastical writers restrain it, but rather as alluding to what is called the law of nature. This law of nature has been defined by an able but not recent writer on this subject to be the will of God relating to human actions grounded on the moral difference of things and, because discovered by natural light, obligatory on all mankind."

Hence, the moral law to a Mason is not the rule of conduct which God reveals in His Word, but rather the rule which a Mason is able to discover in the nature of things.

Again, Mackey's Encyclopaedia, under the subject, Decalog: "The Ten Commandments of the Mosaic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolite, and can not require its members to give their adhesion to any religious dogmas or precepts, excepting those which express a belief in the existence of God and the immortality of the soul."

When we remember that every one of the precepts of the Decalog is reiterated, explained and applied in the New Testament in some form or other, to cut out the Decalog from the Bible as not binding on the masonic conscience, is to cut out not only seventeen verses of the twentieth chapter of Exodus, but vastly more.

The Ten Commandments, in the estimation of the masonic order, is a "partial law" designed to regulate the conduct of only a portion of mankind to which the Mason, as such, does not belong, and consequently they are of no force on the masonic conscience. The only moral law that masonry recognizes is the will of God in so far as it may be discovered by the light of nature—not to the extent that it is supernaturally revealed in the Bible.

The Masonic Bible Leaves Out the Divine Plan of Salvation.

Mackey's "Encyclopaedia of Freemasonry" says: "Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree and no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption from sin."

Here we are told that Freemasonry is a religion not founded upon the Scriptures, but on nature by some primitive revelation that antedates the Holy Writ. It is a "general one. * * * in which all men may agree and no men can differ."

The Bible therefore can be received by the Mason only in so far as it harmonizes with this "general" religion. It must be pared of all excresences. Among other things which must go are the doctrines of man's sin and his need of an atonement. These must be expurgated, for they are the very things upon which

all men do not agree. These teachings of the Bible are a stone of stumbling and a rock of offence to every Jew, Moslem, Buddhist, Parsee and infidel in the masonic order.

If Masonry reveres the Bible as it professes to do, calling it "the great light of Masonry," and yet acknowledges, as Mackey does, that Masonry supplies "no scheme of redemption from sin," it must be because it has cut the very heart out of the Book of books whose first, great, glorious and, I may say, only purpose is to supply to a lost race a "scheme of redemption from sin."

J. W. S. Mitchell in his "History of Freemasonry and Masonic Digest" (Vol. 2, page 254), speaking of the place of the Bible in the lodge, says: "No degree can be legally conferred unless the candidate be in a peculiar manner persuaded to take the holy volume as the rule and guide to his faith."

That sounds very well, but the masonic import of these words is something very different from what the Christian would suppose. To the Mason, the "will of God" or the "law of God" is only so much of the divine mind as the Mason may discover by the light of nature. Whatever in the Bible coincides with this "law of nature" and *that only* constitutes masonic moral law. This is the "peculiar manner" in which the candidate is "persuaded to take the holy volume as the rule and guide to his faith."

Belief in the Lord Jesus Christ is not a duty discoverable by the light of nature and therefore, though included in the Scripture, it is not considered obligatory upon the Mason as such. When men asked our Savior, What shall we do that we may work the works of God? Jesus answered, "This is the work of God, that ye believe on Him whom He hath sent." In 1 John 3:21-23 we read, "Beloved * * * this is His commandment, that we should believe on the name of His Son Jesus Christ and love one another as He gave us commandment." Thus speaks the Word of God, but Masonry declares (Mackey's Ritualist, page 34): "The Holy Bible is given us as the rule and guide of our faith," but does not require compliance with this all important demand of its "rule and guide," which expunged from the Christian's Bible, makes the Masonic Bible.

The Masonic Bible Omits the Name and Authority of Jesus Christ.

Masonry claims to inculcate the practice of virtue and it quotes the Scripture in support of its exhortations and commands but in so doing it shows no reverence for the name and authority of Jesus Christ as a motive for the virtue it inculcates.

Having discarded the Decalog as not binding on the masonic conscience, the order has supplied one of its own which will be found on page 17 of Pike's "Morals and Dogma." It is much too long to recite here, but at its close Pike says: "The great commandment of Masonry is this, A new commandment I give unto you: that ye love another. He that saith he is in the light and hateth his brother remaineth still in the darkness." The punctuation intimates that the words are a quotation from the Bible. The first part of it is a literal quotation from John 13:34 but the Christ-standard of love and self-sacrifice is omitted, "as I have loved you." The "great commandment" of Masonry is "that ye love one another" within the membership of the lodge. But the commandment of Jesus is "that ye love one another (of the human race) *as I have loved you.*"

In Mackey's "Masonic Ritualist," pages 271, 272, we have another example of the way in which Freemasonry mutilates the Word of God. The verses there

quoted in connection with some masonic ceremony are, as Mackey says, "taken with slight but *necessary* modification from the second chapter of First Peter and the twenty-eighth chapter of Isaiah." They are too long to insert here. Suffice it to say that the "*slight* but *necessary* modifications" are two: the first is the omission of the name of Jesus wherever it occurs in the verses and of all phraseology that unmistakably refers to Him. This omission is all the more glaring inasmuch as the passage as written by the Apostle is written especially of Christ and can not truthfully be applied to any other person. The other "slight but necessary modification" is the expunging from the heart of the passage the charge forbidding the indulgence of certain sensual pleasures. Another instance is where the lodge uses the words of Paul in 2 Thes. 3:12, to teach the virtues of honesty and industry. The passage from the sixth to the thirteenth verse is read at the opening of the Royal Arch degree but the name of Christ is omitted wherever it occurs. They do not do things in the lodge, nor as lodge men, out of respect to that worthy name. They take His Holy Word and modify it to suit their purpose and pare it down to conform to that measure of morality "in which all men may agree and no men can differ," while claiming its divine sanction for their human system. The morals of the lodge system are not Christian morality; and the Bible of the lodge is not the Christian's Bible.

Masonry Perverts the Bible.

First, by degrading it from its supreme position as The Book of books to a level with the so-called sacred books of the heathen.

Speaking of the "Book of the Law," Mackey says: "Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God. Thus to the Christian Mason the Book of the Law is the Old and New Testament; to the Jew, the Old Testament; to the Musselman, the Koran; to the Brahman, the Vedas; to the Parsee, the Zendavesta."

For masonic purposes, these so-called sacred books of false religions are just as good as the Holy Scriptures, and our Bible is no better than any other.

Again, Mackey says in his "Masonic Ritualist": "To every Mason, whatever be his peculiar creed, that revelation of Deity which is recognized by his religion becomes his trestle-board."

Thus Masonry assumes that the Koran, the Vedas, the Zendavesta or the Book of Mormon is as much a "revelation of deity" as the Scriptures of the Old and New Testament. Moreover, these several so-called revelations of God, no matter how diverse from the Bible revelation of God they may be, become to those Masons who accept them the "trestle-board" or rule of moral conduct.

The "trestle-board," Mackey informs us, was, in the days of operative Masonry, the board on which the master inscribed the design by which the craftsmen were to be directed in their labors. So now, he says, it symbolizes "the precepts and commands laid down by the Great Architect of the Universe in those great books of nature and revelation, which constitute the spiritual trestle-board of every Freemason." Masonry, therefore, recognizes these sacred books, so called, of heathen peoples as marking out for them the "rule and design, the precepts and commands" of the Lord of all the earth, and in masonic estimation, the life patterned after the teachings of the Koran or the Book of Mormon is just as much in accord with the will of God as the one that is modeled after the Bible.

What becomes, then, of the Mason's vaunted reverence for the Bible? Mackey says it is the "inestimable gift of God to man" and in the same breath declares that the Vedas are of equal value. He says that the Bible is "the roll of God's revealed will" and "it will light the path of the Mason's duty to God," but he declares the very same thing about the Zendavesta or the Koran, which know nothing of the way of life and are the Devil's counterfeits of Divine revelation.

Pagan Interpretation of the Bible.

In the second place, Masonry perverts the Bible by the pagan rule of interpreting its teachings. "The Holy Bible," says Mitchell, "is always lying open in the lodge room." "To close it," says Mackey, "would be to intercept the rays of light which emanate from it; hence it is spread open to indicate that the lodge is not in darkness, but under the influences of its illuminating power." He also tells us that it is not opened at random, but at certain passages supposed to be appropriate to the ceremony in hand, and then he adds, "To give these passages their due masonic importance, it is essential that they should be covered by the square and compass. The Bible, square and compass are significant symbols of Masonry." The square and compass "are said to allude to the peculiar characteristics of our ancient Grand Masters * * *. In any view of them they become instructive and inseparably connected portions of the true masonic ritual which to be understood must be studied together." The square and compass are symbols drawn from the ancient worship of the procreative organs of pagan gods, we are informed by Mackey himself. It is evident, then, that in the lodge, the Bible, in order to be understood, must be read through the significance of these symbols as only in this way can the portions read be given their due Masonic significance. The masonic use of the passage, already referred to from the second chapter of First Peter, is an example of such interpretation. This pagan symbolism is the masonic rule of permeneutics and he receives the Bible only as interpreted in this light. Is it any wonder that the meaning of the sacred text is perverted? How could the Scripture be otherwise than perverted when read through such a medium? "The natural man receiveth not the things of the Spirit of God, neither can know them, for they are spiritually discerned."

False Application of Scripture.

The Scriptures are perverted by applying the meaning of passages to persons or things not originally intended.

The candidate for masonic membership is conducted to the lodge room by a rope known in masonic nomenclature as a "cable-tow," fastened about his person. A recent issue of *The Missouri Freemason*, discussing the origin and meaning of the term, says: "Many suppose the cable-tow to have been only a physical means of controlling the candidate. This conclusion was erroneously arrived at from its use in the Entered Apprentice degree; but such is not the case, for it symbolizes the covenant by which all Masons are tied, and is beautifully and forcefully expressed in Hosea 11:4, 'I drew them with cords of a man, with bands of love.'" Thus the words which the Spirit of God employs to express His gracious, tender dealings with his wandering people are perverted to give divine sanction to the sworn obligations that bind infidel, Jew, Mohammedan, heathen and professing Christian in bonds of masonic brotherhood.

The candidate, seeking admission, comes to the door of the lodge with three raps, which he is instructed is in compliance with the Savior's command, "Ask and ye shall receive; seek and ye shall

find; knock and it shall be opened unto you." This is another profane use of the Holy Writ, for Jesus was speaking of the disciples' approach to the throne of divine grace—not to the door of a lodge.

The Entered Apprentice candidate comes to the lodge blindfolded. He is told that the darkness is a symbol of his spiritual state and that it is the province of Masonry to create light in his benighted soul, and, as the bandage is removed, these words are repeated to him: "And God said, Let there be light." These solemn words spoken by the Almighty, descriptive of His creative act, are applied in mimicry by men who sacrilegiously assume to themselves the power to create intellectual light in the soul of the candidate seeking masonic secrets.

The Forbidden Priesthood.

The use that is made of the seventh chapter of Hebrews, in connection with the installation into office of the masonic High Priest is nothing short of blasphemous. The passage of Scripture used is descriptive of the endless priesthood of our blessed Lord, but Masonry appropriates it to describe its man-made priest as he is inducted into an office which is a travesty upon the holy functions which belong only to the Son of God. The words from the first to the sixth verse of this chapter are read; those from the seventh to the sixteenth are omitted; then the seventeenth, twentieth and twenty-first verses are joined together so as to read: "For he testifieth, Thou art a priest forever after the order of Melchisedec." "And inasmuch as not without an oath he was made priest: for those priests (under the Levitical law) were made without an oath: but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest after the order of Melchisedec." It is bad enough to deliberately misquote and misapply the words of man, but it is the most glaring profaning of the Word of God for Masons to take the oath of Almighty God which he sware concerning His only begotten Son, and apply it so as to give moral sanction and dignity to the creation of an office, which He has strictly forbidden men to assume.

—St. Louis, Missouri.

An eastern correspondent has seceded from the Knights of Pythias and writes that our K. of P. ritual is almost perfect. "The grips are a little different." In his little city there are between two and three dozen lodges. The pro lodge sentiment is so strong that one has to be exceedingly circumspect in what he says or does. "I am clear of the lodges," he writes, but before he becomes openly prominent, he wishes to be better able to give a reason for the change he has made and hence the value to him of our Association as a source for information.

LOVE'S CONFESSION.

MISS SUSAN F. HINMAN, OBERLIN, OHIO.

This booklet of thirty-six pages with a very attractive cover is only **twenty-five cents.**

Miss Hinman is well known to the readers of this magazine and we assure them that her brochure will be a gift both dainty and exceedingly interesting. It is the imagined life of the Mother of our Lord with a most beautiful tribute to Joseph, her husband. Address the author, Miss S. F. Hinman, 199 West College Street, Oberlin, Ohio.

He who is willing and anxious to honor God will some day have the opportunity even if it takes a lions' den or a fiery furnace to help him out.

The Sunday School Times states that three Buddhist magazines are published on the Pacific coast.

"There is no grievance that is a fit subject to redress by mob law."

VISIT TO ABDUL HAMID.

Alexandria, Egypt, Dec. 14, 1914.—Owing to the uncertainty as to the whereabouts and even as to the existence of Abdul Hamid importance attaches to the information contained in a recent letter from an Ottoman high official to a relative, who showed it to me. Writing from Constantinople in the middle of October, the official says:

"A few days ago I got a permit to visit Abdul. He asked me if I recollected that I had always thwarted him. 'They call me a fanatic,' said Abdul, 'but do you not think they are a thousand times worse? See what they have done to my empire. They have torn it to pieces. Not yet content, they accuse me of selling Turkey to Emperor William, but as a matter of fact I was wily and hoodwinked William, for I knew he wanted my downfall.

" 'You and your Freemasons ought to be held responsible for the evil days on which we have fallen. You do not know my country, nor above all that, the Turks of the new generation are rotten.' "

—*Chicago Daily News.*

ABOVE THE CIVIL LAW.

Just before the Morgan murder the Masons felt themselves so very powerful that they feared neither public nor private opposition.

On June 24, 1825, W. F. Brainard, before the Union lodge, New London, Conn., said: "What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes in the community, to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another, so powerful, indeed, is it at this time that it fears nothing from violence, either public or private, for it has every means to learn it in season to counteract, defeat and punish."

OUT OF THEIR OWN MOUTHS.

CHARLES A. BLANCHARD, D. D., PRESIDENT WHEATON COLLEGE.

From time to time some friends, lodge men or others, I do not always know whom, are good enough to send me copies of masonic publications. I recently received one of these magazines. It is entitled *The Masonic Observer,* and is published in Minneapolis, Minn. It is entitled an "Anniversary Number." I believe it celebrates the sixteenth birthday of the publication.

One is continually surprised to find in prints of this character confirmations of all the charges that those who are opposed to secret societies have made against the organizations. This magazine is no exception to the rule.

It would be incredible if it were not fully proven and with all so common as it is, that persons interested in these orders should print the things which we find here.

The Greatest and Best Men.

In the first place we find the usual boasting of the great men who have been members of the order. One is particularly mentioned and very highly praised. He is the one of whom Wendell Phillips said, speaking of nations calling the roll of their great advocates: "Here comes ....., for whose welfare murderers pray and concerning the state of whose health thieves inquire before they begin to steal." Then there are lists of soldiers and statesmen who are said to have been lodge men. Of course, there is no proof furnished in any of the cases, simply the affirmation. In many instances probably the claim is correct and the men named are or were actually lodge men, in others there is every reason to believe that there is no truth in the claim at all. No intelligent person at the present time accepts the statement of a lodge publication concerning the membership of lodge men in the order. It is clearly shown in the booklet, "Was Washington a Freemason?" that the Masons actually claimed to have received

communications from men as Masons who were not connected with the order and who were yet alive. If lodges will do this nobody need be surprised at anything which they do.

It should also be said in this connection that the whole method of advertising the lodge by way of its supposed members is in itself a mistake. If the principles of the lodge are right it is a good institution whether its members are great or small, good or bad. If the principles are wrong the institution is to be condemned and it is high time that this fundamental fact should be recognized by all advocates of the orders.

Fun, Fun, More Fun.

It is one of the characteristics of our age that men love pleasure more than they love God. Children and men, who are intellectually and spiritually in the child state, desire sport, pleasure, play; generally they call it fun. This magazine, *The Masonic Observer,* printed on good paper and profusely illustrated, is a proof of the fact above stated.

We have a picture of a grown man carrying a pail marked Camel's Milk, and a dipper, and underneath these words: Noble George Rentz, who is a candidate for alderman in the 13th ward, in his world famous act of watering the camels at Zuhrah Ceremonial, September 9th." It is evident that this refers to the Nobles of the Mystic Shrine. These Nobles are shoemakers, drygoods clerks, preachers, saloon-keepers, etc., etc.

On another page there is what is called "The Shriner's Ode." It runs as follows:

Who wouldn't be a novice,
And with the novice stand,
A bathing suit upon his back
And a rope within his hand?

Who wouldn't be a Shriner
And smack his lips with glee,
When remembering that costly camel's milk
Is to the faithful—free?

Who wouldn't be a Moslem
And live in that good land
Where suffragettes don't bother
And the male sex has command?

Who wouldn't be an Arab
And whet his appetite
On Voegeli, Rahn and Crilly
And other toothsome mites?

Who wouldn't be a Shriner
And join the crowd so hot
When they tango o'er the desert
With the unregenerate lot?

Who wouldn't be a Shriner
And with the Moslems make
The pilgrimage to Mecca,
Where the faithful congregate?

Then, come and join our happy band—
The fee is seventy-five.
You may never have another chance;
So, hi there, be alive.

Of course there are references here to the initiatory proceedings, etc. What a sad thing to find grown men busying themselves with things of this kind, but Satan, who is willing that men should do anything except repent of their sins, believe in God and perform their duties, is greatly interested in fun. Lodges are purveyors of this sort of thing. They eat and dance and joke and so hasten on to judgment.

Physical Qualifications.

Another fact which we have kept before the public for now more than forty years is that it is an unspeakable hypocrisy to call an organization charitable or benevolent and then bar out all the people in the world who are likely to need assistance, to shut out the halt and the maimed and the blind, women and children and aged persons, the sick and needy of every sort and then talk of benevolence and charity, etc., etc.

The publication under notice confirms everything that we have said on this subject. I am sorry I cannot give the pages, but the magazine is not paged and therefore I must do as well as I can. Toward the latter part of the publication, for example, we find the following:

"Too Much Physical Perfection."

The Masonic Trowel says that too much stress is laid on physical qualifications in some of our lodges, and in this opinion we are in full accord with Brother Thornburgh.

"He says that an honest one-eyed man is preferable to a mean two-eyed man; that a cork-legged, honest, sober gentleman is worth to Masonry a half dozen able-bodied whiskey bloats or dirty-mouthed swearers. *Think on these things, brethren."*

If a statement of this kind had gone out from this office Masons would have

charged us with abusive intimation. It is difficult to see how we can be blamed for calling attention to the facts which were evidently in the mind of the writer of the above.

Earlier in the same magazine we have another article on the same subject in which there is the following paragraph:

"There are many excellent men in the world who, because of some slight physical defect, are debarred from the privileges of Masonry. Many of them would be a credit to the craft, *particularly inasmuch as we have an abundance of moral cripples.* As Freemasonry advances it must grow more liberal in its views, and it is only a question of time when the law in reference to physical qualifications will be changed."

It is difficult to see how this law can be changed in accordance with the land marks of Masonry, but the doctrine that they cannot be changed is shot all to pieces already and we have no doubt that if the agitation setting forth the actual character of lodgism is continued the modification indicated above will certainly be made. Of course, it ought to be made if the organization is to continue its pretense. If these were abandoned and the order should publicly acknowledge itself to be selfish and mercenary from beginning to end, that would be different.

Lodgism and Public Office.

This special issue is full of political advertisements. I have not counted the number of pictures of men who are said to be candidates for sheriff, for coroner, for justice of the Supreme Court, for clerk of the Supreme Court, for alderman, for judge of Probate, for county treasurer, for pretty much all elective offices.

I remember when, many years ago, we were insisting that the lodges were distinctly political organizations, seeking to secure the offices of cities, counties, states and the nation itself for lodge men, and that these lodge men, having been elected by lodge influences to official situations, were expected to pay for their honors in service to their brother lodge men—over and again we were blamed and contradicted. Men were saying that they would not do anything of the kind, that the lodges had nothing to do with politics or religion and that it was not true that they were seeking to secure the election of their comrades to these positions of honor, trust and profit. Of course all fairly intelligent members of the orders knew then that the lodges were doing precisely what this magazine shows them to be doing now, that is, making appeals, which they hope will be effective, to their brother lodge men to secure official positions for them.

It may be said that there is no objection to this, that lodge men have a right to be candidates for public office and have a right to get their brethren to help them secure the positions desired if they can, and we reply: Yes, but they have no right to **do** this and **deny** that they do it. That lodge men have been obtaining positions, which they could never have secured without the aid of the lodges for all the years since lodges existed, every well informed man knows, yet all this time lodge men have been claiming that this was not the fact. It is time that the lying pretense was put aside and that the facts were admitted. In the face of such advertising as we have here it is difficult to see how any man will continue to make such statements as are above referred to.

Interference With Law.

Of course it will be claimed by those who put in these advertisements and those who published them that free persons have right to aspire to public offices and that they have a right to secure it in any legitimate way if they can. Here we must raise a question. A man who occupies a public position is under obligation to be in a position where he can equally execute justice to all men. For example no judge would have a right to sit in trial of an important case where his brother was a party. No self respecting judge would wish to sit on such a case. He would at once call some judge not thus related to preside at the trial. If he had not sufficient self respect to do this of his own accord he would be undoubtedly compelled to do it by the common sense of the bar and the community. It is obvious that a lodge brother is far more disqualified to sit or act in cases where lodge brothers are interested than a blood brother would be, for while a blood

brother would be naturally prejudiced, a lodge brother is sworn to be; and the fact that his oath is secret, that the penalties are not known to the public, that he does not usually advertise the relation which he sustains to them by a badge or a sign portends a great increase of probability that he will use the power, which he possesses by gift of the whole people, for the benefit of his lodge brethren and not for the benefit of the community.

Cases in Point.

I have scarcely ever delivered an address on lodge obligations showing the fact above stated, that public officials are bound to be in a position of indifference regarding all citizens so that all may hope for fair dealing, without being told of local cases where the lodges have interfered with the administration of justice and these instances have gone all the way from cases of petty stealing on the part of lodge men to cases of arson and murder. If any of my readers have doubt regarding this fact, all they will require to do will be to confer with a few fairly intelligent and fairly honest men who know the course of criminal jurisprudence in their vicinity for the last ten years.

Widows and orphans have been robbed by lodge men with the consent and assistance of lodge officials; thieves and murderers by scores have been delivered from the legitimate consequences of their crimes by lodge brethren who are judges, sheriffs, witnesses or jurors. Of course most of these cases are secret, that is the advantage of a secret society that such things can be done in secret, but many of them have become known and all such instances simply illustrate the obligations which lodge men assume. When a lodge man swears that he will conceal the secrets of a brother or a companion lodge man it is understood by all fairly intelligent people that these secrets have to do with crimes.

The Case of Treason.

I have often wondered that lodge men take the trouble to deny the obvious facts above stated when they know that a traitor to a government is not thereby disqualified from membership in an order. In this same magazine from which I have repeatedly quoted there is a picture and a laudatory notice of General Albert Pike. He lived for many years after the close of the war of the Rebellion in the city of Washington. He was an eminent Freemason before the opening of the war and continued to be during and after it. He was an open and fighting traitor, and he was not only an open and fighting traitor but he actually introduced Indians into the strife.

At the battle of Pea Ridge he brought these savages into action and it was alleged, I have never seen it doubted or denied, that they scalped our northern soldiers as they lay wounded on the field.

I think it was this same Albert Pike, though I am not certain it was he, who said: "During the heat of the conflict there were some Masons so blinded by the heat of battle that they refused to recognize the signs of their brother Masons on the battlefield." Of course any intelligent person knows what such a transaction would do. Here are two armies fighting. There are Freemasons on both sides. As soldiers they are sworn to do the best they can for the government which has sent them into the field. As lodge men they are sworn to favor, aid and assist their lodge brethren, and this eminent lodge man says that a lodge soldier on field of battle ought to obey his lodge oath rather than his military oath.

What effect would that sort of a thing have on the conduct of the war? Of course it would lengthen it and if it did so, what would the result be. The money cost of the struggle would be increased; the number of killed and wounded men whould be increased; the number of widows and orphans would be increased; the amount of money required for pensions would be increased —in other words for the sake of maintaining the lodge oath, houses and cities are to be burned, battles are to be fought, hundreds of men, thousands of men are to be wounded or killed and hundreds and thousands of widows and orphans are to be made, and generations unborn are to be taxed to pay the bills contracted because these lodge men are favoring one another.

If this be the doctrine of lodgism what is the use of dealing with detail. Wars

are a wholesale repeal of all the virtues and a wholesale justification for all the crimes. There was never a war fought yet which did not include every evil thing which can be named or thought of and lodgism is by its own claims to stand in between the contesting parties and try to secure for itself advantages from each. This is a confession on the part of the order that every evil thing that can be wrought among men may be freely done if only the order gains thereby.

What should be the position of a decent man to say nothing about a Pastor or a Christian, respecting an organization of this kind? Once more I repeat what I have said so often before: Orders of this sort ought to be mended or ended. And good men who have been trapped by them should break their chains and go free.

CONTINUES CONSISTENTLY CRIMINAL.

In 1826, Capt. William Morgan suffered the penalty of death at the hands of Masons for breaking his masonic obligation.

In 1851, Judge Daniel H. Whitney, Worshipful Master of Belvidere Lodge, Illinois, No. 60, was condemned for unmasonic conduct in bringing a brother Mason, Samuel L. Keith, to justice for the murder of Ellen Slade.

In 1896, Dr. Frederick C. Jackson, of Hartford, Connecticut, was expelled from his lodge for unmasonic conduct in testifying under oath in court to the truth in a case of arson in which a brother Mason was guilty.

Between the above dates there were other cases where consistency to lodge oath was civil and moral unrighteousness. In 1914 there was in Canada an illuminating example of an effort to aid and assist a worthy distressed brother Master Mason.

Masons Aid Murderer to Escape.

(Canadian Press Dispatch, 1914.)

Winnipeg, Man., July 9, 1914.—John Krafchenko, convicted of murder, was hanged at 6:59 this morning in the Provincial jail. He died, as he had lived, a man of iron nerve and went to his death unflinching.

Sensational Career.—The curtain thus falls over the most sensational criminal career in recent Canadian history, the career of a man who, within the last six months of his existence, violently took one life, was indirectly responsible for the loss of two others, sent three men behind jail walls and cast a blight over many innocent women and children.

H. M. Arnold was murdered on December 3, 1913, at high noon, at Plum Coulee, a small town of southern Manitoba. He died within a few minutes, and his murderer fled in a waiting automobile, driven by William Dyck, a liveryman, who later was the star witness in the Crown's fight to fasten upon John Krafchenko the identity of the hold-up man.

Posed as Professor.—It was exactly a week after the murder was committed that Krafchenko was arrested, the city and Provincial police unearthing him at a College avenue house in Winnipeg, where he was posing as a college professor. He offered no resistance and was placed in the Provincial jail on December 10, and given a preliminary hearing, which resulted in his committal for trial on a charge of murder. On January 10, exactly a month after his arrest, and the day following his committal, he escaped from the police station and disappeared.

The escape was effected with the connivance and assistance of Robert Reid, a city constable, one of his two guards, and of Percy E. Hagel, his lawyer, John Westlake and John H. Buxton. Of these four, only Buxton escaped legal punishment by turning King's evidence to secure his immunity.

Krafchenko Recaptured. — Krafchenko was recaptured on January 18, 1914, rewards totalling $12,000 having been offered by civic and Provincial authorities, as well as the bank, for his capture. He was caught by the Winnipeg police in an apartment block.

Winnipeg, Jan. 28, 1914.—A new turn was given today to the evidence before the Royal Commission inquiring into the escape of John Krafchenko when John Westlake, charged with aiding in the escape, declared that J. H. Buxton had told him that Krafchenko was a Mason, and that he (Buxton) was a high Mason, and for that reason Krafchenko was be-

ing aided to effect his freedom. Masons, Buxton told Westlake, did not believe in the noose, and for that reason he was working to save the desperado from the gallows. Buxton also told Westlake that he represented the upper stratum of Krafchenko's friends, but that the bandit had plenty of friends in the underworld.

—*The Toronto Globe*, Toronto, Can., January 29, 1914.

Fellow Craft Obligation.

"Furthermore, that I will aid and assist all worthy distressed brother Fellow Crafts.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under a no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air should I ever knowingly violate this my solemn obligation of a Fellow Craft Mason. So help me God and keep me steadfast in the due performance of the same."

Master Mason's Obligation.

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons.

"To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

History seems to teach that prosperity is harder to overcome than adversity.

KANSAS WESLEYAN METHODISTS ON MORAL REFORM.

The Kansas Conference of the Wesleyan Methodist church adopted the following statement of their position on moral reforms:

"We look back with great pleasure to the fact that the Wesleyan Methodist church had its origin because men like O. Scott, J. Horton, L. R. Sunderland, Luther Lee, L. C. Matlack and other grand and noble men of God refused to remain associated in church fellowship with those who trafficked in the bodies and souls of their fellow men. This reason for their separation no longer exists, but it is just as important that we, their successors, separate ourselves from the evils of our day as it was that they should come out from among them and touch no unclean thing. Therefore we desire to renewedly pledge ourselves to keep absolutely free from every form of worldliness that would entangle our feet and hinder us in the race for eternal life.

* * *

"We reaffirm the position taken in our Discipline that we will not extend membership in our churches to those holding membership in any secret society. We believe that such association is incompatible with our highest service to God and our best service to men, therefore we admonish our pastors and members to keep absolutely free from every form of secrecy, and to guard the door of the church faithfully, that none of them creep in unawares among us."

—*The Wesleyan Methodist.*

NEW SNAKES HIBERNATE.

Service Director George A. Borden was one of fifty candidates that were initiated into the Ancient Order of Snakes, Friday night, at the East Side market hall. A vaudeville program followed the initiation and a boxing match between "Young" Martin of Columbus and "Kid" Wilson of Dennison, was pulled off.—*Columbus Dispatch* (Ohio), Dec. 5, 1914.

Giving a "million" is not as great as giving the life for the service of humanity.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XVI.

A Dream of Peace.

"And he is oft the wisest man,
Who is not wise at all."

Walter completed his post-graduate course in London with high honors, and at once left for his native land. What could detain him? He thought to reach home and, claiming Edith as his own, to begin at once the practice of his profession. He remembered the stormy voyage as he first crossed the sea, and this one, which he had hoped would be calm and pleasant, was almost the counterpart. Perhaps the sea was not quite so boisterous; perhaps his mind was not quite so troubled; but still there were storms without and storms within. His mind was settled in regard to the lodge and to Edith, and he had her loving, joyous answer, and so there was some peace. But he had not yet told his father and learned what would be his course of action. Walter had always been a dutiful son, and had never deliberately disobeyed his father's command. He felt under special obligations of filial gratitude for the care and expense of his thorough education. He also supposed that his mother, hearing only his father's views of Masonry, would be grieved at his renunciation of the order. He had not yet learned that a vast majority of Mason's wives are in their hearts opposed to secret societies, and grieve over their husband's membership.

True, some are partially satisfied by the insulting device of ladies' degrees, which were organized merely to silence them; but some, through respect or fear of their husbands, only conceal their objections and their grief. Walter supposed he knew what his mother thought of the lodge, but he had no idea what she now thought of Edith, for strangely her letters had avoided all reference to Groves and his family. He knew well, however, that his father would object seriously to his marriage with Edith. But what would he do? Nothing, he thought, but object, and perhaps the objections could be removed. Edith, who knew much of the power and spirit of the lodge when opposed, feared from it also some great evil, and had written her fears to Walter. And so because of all these things his peace was disturbed with dark forbodings.

At last came the expected day. Edith saw the carriage, soon after the morning train arrived, driven to Hulman's gate, and—yes, it was Walter, who stepped out, cordially greeted his father, kissed his mother and entered the house. "How manly! How tall and dignified! And yet it is Walter, my companion all my life, from childhood until death do us part!"

Walter spent the day with his parents; but after tea he asked to be excused for the remainder of the evening.

"Why! Where are you going?" exclaimed his mother innocently.

"To see my old preceptor," answered Walter with a smile that interpreted his words.

"Don't stay out late, Walter," said his careful mother as in former days.

"No, of course not; but as you retire early and I may be detained, please, don't wait for me," replied Walter in a pleasing manner, which meant, Mother, you know.

His mother was perplexed. She herself had once loved Edith. She once had hoped that Walter did. Now she scarcely knew what she wished, only that he would wait. So she said, "Can't you spend this evening with us?"

"Indeed, mother, I would be glad to do so, but I have been with you all day and you are tired, and possibly I am expected to make a short call at the doctor's this evening," answered Walter promptly.

"Walter," said his father, evidently de-

termined to stop proceedings, "did you not know that Groves and I were not on good terms?"

"I was afraid so," answered Walter, "but that need not keep me from calling at his house. Once you were his friend and acknowledged that he did so much for you."

"Yes, professionally he did something for me, and I paid him. I am under no obligation to him. He has abused me shamefully," said Hulman, decidedly.

"How?" asked Walter, surprised.

Mrs. Hulman left the room to allow the conversation.

"By his hard language. He calls us all liars, cut-throats, and such names," answered the father.

"Our family?" exclaimed the son.

"No, our order."

"There must be some mistake, surely. I have heard that he says all kinds of men are in the lodge, and that he has no quarrel with men, but with the institution," said Walter, slowing shaking his head.

"Who told you that?" asked his father sharply.

"Miss Edith," was the prompt reply.

"So you have been corresponding with her, eh?"

"Yes, sir," said Walter calmly.

"Did you not read my letters? Do you not know how she has been acting?" asked Hulman sternly.

"Yes, I have heard accounts from both sides. But I think we had better not discuss this subject to-night."

"Are you going now to see her?"

"That is a plain question, father. Do you want as plain an answer?"

"I do," said his father firmly.

"Well, then, I am," as firmly replied Walter.

"I prefer that you would not," said Hulman changing his tone a little.

"May I ask the reason?"

"Because I don't want you to have anything to do with her."

"Why?"

"Because she is not a proper person for you. She is abusive, fanatical, crazy, and"—

"Father! Be careful."

"I had reason to think that any attachment formerly existing between you had been destroyed. And now, Walter," continued his father apparently very kindly and wisely, "I advise you, as you have been away so long, to stay away from Groves'."

"Father, I am sorry to ever go contrary to your wishes. You know I have not often done so—never deliberately. But now, I have arrived at the age of discretion, and, even if I am not very discreet, in such a case as this I must follow my own judgment."

Hulman made a desperate effort to control his passion, and answered in a whisper, as though it was a most startling announcement: "Why, Walter, she is a fanatical, abusive antimason!"

"What of that?" asked Walter calmly.

"What of that! Every antimason is a fool!"

"Do they speak that way of Masons?" asked Walter, determined not to become angry.

"Would you marry an antimason?" asked Hulman, stepping up directly in front of his son and shaking his index finger in his face.

"That depends on who she is. Her opposition to the lodge would not prevent me."

"Would you marry a fanatic—a fool —a"—

"No, sir; and Miss Edith is not such a person."

Mr. Hulman did not dare to say she was, but tried to accomplish his purpose in another way. "Do you not know," said he, "your sworn obligations to the lodge and how an antimasonic wife would interfere and cause trouble and unhappiness?"

"Yes," replied Walter pleasantly, "perhaps Masonry interferes more with the marriage relation than antimasonry, and causes more misery."

" 'On the square,' I acknowledge there is something in that," said his father, who had often felt the interference, and who was now appearing to be very kind and honest. "But," he continued in a very fatherly manner, "you are a Mason now, and if you marry an antimason your case will be worse than others."

"I do not fear any trouble in my case."

"Do you think you can change an antimason?"

"If I am ever married to any one, Masonry shall not stand in the way of happiness or in the way of any duty."

"Do you say that you would give up your order for the sake of a foolish anti-mason?"

"I said merely that Masonry shall never stand in the way of my duty or happiness. It shall never in the least separate me from my wife, if I ever have one."

"Would you dare renounce Masonry?" exclaimed Hulman, again manifesting his ill feeling.

"If I were married and it interfered in the least, I should renounce it forever," firmly answered Walter.

"Would you for the sake of being married to your choice?"

"Father," said Walter, who began to think they were wasting time in this skirmishing, "I would rather you had waited with this question. But as you have asked it, I will answer it fully. I have carefully considered the whole matter and am ready to speak. But before you answer, please also consider it carefully; will you, father?"

"Well," grunted Hulman.

"According to your wishes I entered the lodge. I was not entirely satisfied with it from the first. By the advise of another I began to study the subject closely, as a prudent man should do, or should have done before he entered the lodge. The more I learned of the order the more dissatisfied I became."

Walter spoke calmly and firmly, looking his father in the face. Hulman frowned, knit his brows and with his flashing dark eyes looked the picture of wrath.

"I am ready now, father, to answer your direct question," added Walter, rising and stepping up closer to his father, who had sat down when he commenced to be honest and kind: "For conscience sake, and for the sake of my choice, Miss Edith Groves, I have already and forever renounced Masonry."

"What!" gasped his father, almost choking with vexation and spite. "Given up Masonry! You've played the devil! Broken your oaths! You've disobeyed and dishonored your father, made a wreck of your prospects, ruined your reputation, and all for the sake of marrying a fool!"

"Father! you used that term a moment ago. I have announced Miss Edith as my future wife, now never use that epithet in reference to her again."

It was the first time Walter had ever asserted his manhood to his father. Hulman, who was not by far as brave as Walter, was surprised, and quailed. He would have been proud of his son if he had not been so angry and spiteful; as it was, he was silenced for the moment.

"Now, then, father," added Walter, in a respectful manner, "I have broken no oath; Masonry was to interfere with my duty in no relation, and it never shall. I am sorry to offend you after all you have done for me, but I cannot change my decision. You are not dishonored by my renunciation, neither will you be by my marriage. I will try to make the best of my prospects. And while I would give up Masonry for Edith, I first became convinced that it was wrong and I would give it up if I were not to be married to her."

"Sir," said Mr. Hulman, who had regained himself, "if you are foolish enough to marry that girl you shall give up more yet."

Walter did not speak or flinch.

"You shall give up my aid and your home. I shall not claim as a son one who has broken his allegiance to his father and his sworn allegiance to his order. There, sir!"

"I am sorry to lose your friendship and to cause you grief, but I do not hesitate. I have renounced Masonry and I shall marry Edith Groves."

"Walter, visit your mother when you please. Expect no counsel or aid from me," deliberately spoke his father, turning and walking out of the room, indignant at the folly of his son.

This was worse than Walter had expected. He must lose his father's love, endure without money the hardships of gaining a practice, and wait for Edith until he was able to support a wife. He thought happiness was at the door, but when he was about to open the door, it took the wings of darkness and was gone. He did not blame his father; he did not feel bitter towards him; but as

he walked toward the home of Edith he asked himself, "Did I ever suppose that Masonry was such a tyrant, that it would enslave my own father and drive him to turn me from my home? Edith was right: Masonry does interfere in the family. It shall never interfere in my family. I wonder if it were not more love to his lodge than love to his son that led him to advise me to be initiated. What power it has when it will lead a father to advise his son against his best interests! What slavery when it binds a father to ever conceal and never reveal the great secret of the order—the fact that it is a farce, a swindle, a tyrant! If once I disliked the lodge, now I hate it." Thus he was thinking as he arrived at the door of Edith's home. She had been wondering why he did not come to see her. A score of horrible fears had arisen in her mind. Tremblingly she answered the call at the door herself.

There was Walter! Her fears were scattered to the four winds. There was Edith! Her face was lit with beauty and her eyes with love. His sorrow was turned into joy. He was more than satisfied with his decision. The kiss of his beloved one as she proffered her rosy lips was worth more to him than all the religion, art, science and charity of the lodge. They stood a single moment at the door and silently drank in from each other's eyes the glowing light of love in its purity. Intoxicated with the sacred draughts, he dropped his arm around her waist as they entered the parlor, and whispered: "Dearest, you are mine;" and she answered softly, her heart thrilling with joy and love, "Yes, and forever." And was not this expression of their plighted love, as they stepped into the room, more innocent, more sensible, and powerful for truth and purity than the placing of the heel of the left foot in the hollow of the right, the feet forming an oblong square, and taking two upright regular steps toward a Masonic altar, and hearing whispered in the ear some foolish password? Were not their vows more binding and their secrets more sacred than those of the lodge?

How well suited for each other! One was turned out of the church and the other out of home. But neither was ashamed of the other. The hours flew swiftly by as they talked of their childhood's happy years, the summers that he was in her father's office, that eventful day in the arbor, the long months that they were separated and of the future, bright with prospects of a happy union. They mentioned the great curse of the land, which had almost destroyed their happiness and which even now was casting a dim shadow over the brightness of their hopes.

"I am so glad, Edith, that you did not give up to me in my blindness. I would not have even the secrets of Masonry between us," said Walter.

"I am so glad, Walter, that you were not as blind as some; for 'None so blind as they who will not see.'"

Then, they must not only dream of the future, but make arrangements for it. Walter had decided, subject to Edith's approval, to locate in Megapolis. She readily consented. He offered the only objection—it would take so long in a city to gain a practice which would enable him to provide for a wife.

"Will you wait for me?" he asked.

"Yes, till you are ready. 'To all of which I solemnly and sincerely promise with a fixed purpose of mind to keep and perform the same,'" answered Edith, quickly.

Edith's childhood fears, "Maybe papa and mamma won't 'low us," were not confirmed. For when the arrangements were made known to them, the doctor cordially gave his approval, and Mrs. Groves was happy as well as sad.

In a few days, by the door of a newly furnished office in Megapolis there was displayed a neat sign whose gilt letters read:

WALTER HULMAN, M. D.,
PHYSICIAN AND SURGEON.

Within the room sat a young man, reviewing a medical work and hoping, not that the well would become sick, but that the sick by his aid might be made well. He watched and waited with a light heart, for he was confident that he could succeed and that Edith would soon be with him, and being only ten miles distant was not like being beyond the sea.

(To be continued.)

Editorial.

STODDARD'S SOUTHERN CAMPAIGN.

It has been arranged by the N. C. A. Board of Directors to have Secretary W. B. Stoddard visit as many as he can of the schools in Virginia, North and South Carolina, Georgia, Alabama and Tennessee which have been established among the freedmen by northern or southern money. He expects to spend the first two months of this year in these states.

Financial Help Needed.

The first N. C. A. agent to southern colleges was the Rev. H. H. Hinman, who accomplished very much by his addresses and distribution of our literature. Rev. Samuel F. Porter followed, and his work was especially marked by the number of antisecret libraries placed in southern schools. For several years we have had no agent doing this work. Secretary Stoddard is splendidly equipped for this enterprise. The expenses for travel and for tracts will be considerable. Will you help support his work? Make his labors in the South a subject of daily prayer at family worship during January and February. Send your contribution for the expenses of his trip to the CYNOSURE office. May God richly bless you and give you a Happy and a Prosperous New Year.

THE MAN HAD COURAGE.

A Chicago Mason, who said he was an active Sunday school worker in a Methodist church in this city, was in the N. C. A. office recently to argue the cause of Masonry. The discussion finally turned to the matter of the oath. He said that the only right a Mason would have to leave the order and oppose it would be on the ground that the principles of the order were such that it stood between him and his God. He denied that the order in any way did this, and was very bitter against those who, for Christ's sake, had seceded and exposed the secrets of Masonry. He said there was not a worse wretch in the world than the one who had broken his oath (so called) and that such a man ought to be killed. When asked who would do the killing, he said the lodge or his brother Masons would. That raised the question as to the right of the lodge to exercise civil authority, and he declared that one government was as biblical as another and that the masonic government had as much reason for existing and receiving the absolute allegiance of its members as our Federal government; that it was not murder for a Mason to kill one who had exposed the secrets of the order, as Masons recognize Masonry as the supreme government, and consequently the Federal government has authority over them only in so far as it does not conflict with the higher power of the lodge.

This is a rather striking example of the demoralizing effect of lodge teaching and philosophy on the human mind. Here was a man who claimed to be an active Christian church worker; an unusually faithful student of the Bible; a teacher in his Sunday school of young people—directing them how to be good and true men and women and pointing out the way of life—but he was openly advocating treason and murder and defending the doctrines of an institution which denies the Lord Jesus Christ as the only way of salvation.

GUARDIANS OF LIBERTY.

[In our last issue, page 237, we published an article from the *American Lutheran Survey* on the Guardians of Liberty, which was not in all respects according to the facts. The *Survey* has since published a correction. We have received letters from the National Secretary of the Guardians of Liberty, from which we print the following extracts.—Editor.]

"'Thou shalt not bear false witness.' This you have done, unwittingly and unintentionally, no doubt, due to accepting as established facts what was stated by the *New York Times* and other papers and neglecting, as these papers did, first to inquire at the proper source into the actual facts. The explanation for this mistake is that there is another organization which is indeed a secret, oath-bound body; the P's are said to stand for Pathfinders and who appear to have done the things charged to the Guardians. This mistake is the more readily understood when it is known that men prominent in this secret organization were formerly

connected with the Guardians and even occupied leading positions in the society. Their departure from the Guardians was due to the very fact that the Guardians refused to become either a secret, oath-bound, or in any sense an A. P. A. or Know-nothing society, insisted, in other words, that neither religion in any form or character be introduced or the society be made a political body as distinguished from a purely patriotic one.

"I may add that Lutherans connected with the Guardians made an uncompromising fight on these issues and declared that they would leave the organization, if it were to be made secret and oath-bound, or anything introduced that would change its purely patriotic character. The Guardians do treat as confidential its membership and the transactions of its courts at their business meetings, that is to say, no man's membership is published without his consent and no transactions of any courts are permitted to be published except by resolution of the court. Even this should have not been done, were it not that experience proved the mere publication of the membership in the Guardians to suffice to expose to all manner of persecution, such as boycott, removal from position, and personal assault. But there is nothing in the Guardians and what they purpose to do that may not be known by every person desirous of knowing.

"The Guardians do not 'discriminate against a candidate for elective office on the sole and specific ground of his religion.' Most distinctly we declare that as Guardians we do not concern ourselves in any manner whatsoever with any man's religion, but solely with the political principles he may espouse and with these only when and in so far as they conflict with the fundamental principles of our Federal Constitution and the Declaration of Independence. With respect to the Romanist we take cognizance of the fact that his Church promulgates officially, through its highest authorities, principles irreconcilably in conflict with our American principles and all true democracy and liberty, and declares every member of the Church bound to accept and labor for the enactment of these principles, wherever it is possible or expedient so to do. For this reason we hold it warranted to ascertain from each Romanist, when standing for public office, whether he accepts and agrees to abide by the principles of our country and government."

EMINENT EVANGELISTS.

Dr. G. Campbell Morgan says: "The next great movement will have within it the notes of the social and the ethical. But there will not be omitted from it the notes of blood redemption and spiritual regeneration. These are the truths we have to keep in mind. When we hear of men speaking of a new evangelism, it is well to ask their definition of the term evangelism.

"To say that the new evangelism is to be ethical, and by that to seem to criticise the old, is to prove a misunderstanding of the old and also a misunderstanding of the deepest necessity of the times in which we live and serve. When a man tells me the next revival will be ethical, does he mean to say that the last was not? If the great movements under Wesley, Whitefield, Finney, Moody, were not ethical, what were they? They were movements that took hold of vast masses of men and moved them out of back streets into front ones, and if that was not ethical surely nothing can be so. Beginning with the regeneration of the man, they changed his environment and made him a citizen of whom any city might have been proud. That is the true ethical note."

We happen to agree with this notion that a stream is more likely to flow from a fountain than its own fountain from a stream. But while glad for this reason to give Dr. Morgan's fine statement of important truth as wide circulation as we are able, we gain the additional advantage of his grouping of great evangelists whom he has occasion to name. While neither of them duplicated the characteristics or the career of any other, each left the record of a great career and every one was an eminent man. Moreover, all but one has left some record of his condemnation of the great secret evil against which it is our special task still to contend. Whitefield, who died when Masonry was comparatively new and more than half a century before

its most celebrated exposure, is liable to have known hardly anything about the system. Wesley, however, once read something which seemed to expose the nature of the order, for he recorded in his diary the unfavorable opinion thus derived on a certain day when he saw a book relating to Freemasonry and exposing what he despised. Moody was outspoken against this vice, and did not spare it even when preaching in the pulpit of a pastor who had been initiated into the order. Words spoken by this evangelist himself, and a full address delivered by President Blanchard from Moody's Auditorium platform at Northfield, are found in tracts advertised by the National Christian Association. Finally, that one among these evangelists who knew the secrets intimately through early membership ending at the close of that part of his life when, having become a Christian, he began to pray in a lodge meeting, was the one who most elaborately and thoroughly treated the subject, pronouncing upon the system in which he had once been peculiarly proficient his unsparing condemnation.

It is interesting to notice how these great men are distinctly credited with ability to deal with ethical questions, by such a speaker as Campbell Morgan. That some of the questions arising out of the very substance of masonic obligations and practices are strictly ethical, hardly needs saying.

CORRECTION.

In an article "Many Infallible Proofs" contributed by Eld. S. C. Kimball, which appeared in our November number, the towns of Gifford Village and Rochester were stated in error to be in New York. They are both located in New Hampshire.

KIND WORDS.

Junction City, O., Dec. 8, 1914.

Wm. I Phillips,

Dear Brother:

I can't get along without the CYNOSURE. God bless you and the great work that you have in hand.

J. W. PURVIS.

A COURT OF APPEAL.

It would not surprise us to know that some of our older readers find in every issue something that seems to them an old story hardly needing to be often retold. Now and then they may be almost irritated by what is really not much unlike threshing old straw out of which the last grain of novelty was beaten long ago. If then they fail to remember, still we on our part cannot forget that new readers need to learn what older ones have long known. Our own aim, therefore, must be not merely to enlarge in them knowledge of what is new, but constantly to enlarge in others new knowledge of facts and principles which are themselves old. In reality, this is not unlike the general purpose of ordinary teaching.

New readers startled by old truths are liable to refer their questions to members whom they suppose to be well acquainted with the customs, rules and principles of their order. In some cases, they will probably find what the magazine says soberly denied. This need not be charged wholly to wilful untruth, for members often appear sincerely to believe things which cannot be proved and sincerely to doubt things which cannot be disproved. Their denials are nevertheless liable to cause candid readers to wonder whether we are ignorant or insincere; for the presumption is that members know, and the appearance is that some of them are sincere. But if there is evidence that we have studied our subject carefully, and that they have in many instances really studied it hardly at all, this again is just cause for hesitation. What is needed is some competent authority to settle the case, and to supply such a need an accredited Masonic authority doubtless appears preferable. It happens fortunately, therefore, that books written by authors well accredited by their own order can be consulted. We appeal to them rather than to the talk of half taught members; we appeal to the teachers, from those who are in no true sense even students of the facts and principles pertaining to their society. A member can take a few degrees, pay his regular dues and give full attention to suppers and dances with-

out giving much care to what demands thought or study. We appeal from him to those authorities which both members and opponents recognize as competent to state their own side of their case. We appeal from "Philip drunk to Philip sober," when we appeal from incompetent to competent membership.

If any new reader is now at the stage of candid inquiry which we have indicated, we suggest that for the time being he regard us as having raised a question worth settling one way or the other, and treat the masonic friends with due candor, while he also resorts to that available court of appeal which consist of accredited volumes whose authors have been members of high degree. Then he will be better prepared to return and read the magazine. He will know for himself which better agrees with the masonic authorities, his masonic friend or the CYNOSURE, and which best understands the attitude of Freemasonry toward Christianity.

PRECIOUS FEW REMAINING.

The opinion that comparatively few active members of the masonic order really believe in Jesus Christ as the Creator of the world, and really credit him with being "man's Redeemer," would doubtless be sternly condemned if avowed by any opponent of the order. Its advocate would be thought a madman. Whether the opinion has ever been expressed can be learned by reading the following extract from a monthly masonic organ published in Chicago and named *The Mystic Star*.

"By the politeness of Grand Secretary Parvin we have received a copy of the address of G. M. Mitchell of Iowa, and also that of Grand Orator Kending, of the same state. They are both very able productions. We regret, however, to notice a very exceptional expression in Brother Kending's addresss. We refer to the phrase, 'Earth's Creator and Man's Redeemer, Jesus Christ.' This sentiment is purely sectarian and, as such, is much at variance with Brother Kending's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. All Universalists, all Israelites, all Spiritualists, and many others, do not believe in it at all. And were all such removed from the fraternity, there would be precious few remaining; so that it is altogether out of place on such an occasion. Brother Kending has a perfect right to his opinions, and to preach them in his pulpit; but to smuggle them into a masonic lodge is as inappropriate as it would be for a merchant brother to take his goods there to sell. Did we not thus protest against the introduction of any sectarian matter in any address to the craft, we would not do justice to our own feelings nor to the rights of a large majority in the order. Besides being in execrable bad taste, the practice is utterly subversive of the harmony that should pervade all our public gatherings. It is not right that any man should take advantage of his position as Orator to inflict upon his auditors sentiments they do not wish to hear."

The foregoing quotation from the masonic organ seems to contain within its meaning the following propositions:

a. With very few exceptions, Masons do not wish to hear a reference to "Earth's Creator and Man's Redeemer, Jesus Christ."

b. That Jesus Christ is Creator and Redeemer is generally disbelieved by Masons.

c. To speak of Jesus Christ as Creator and Redeemer in church is proper, but in a masonic gathering improper.

d. It is inappropriate to "smuggle" the expression into a masonic meeting, where it is wholly out of place.

e. Protest is demanded in justice to the rights of a large majority in the masonic order.

f. The orator showed execrably bad taste in thus mentioning the Savior.

g. The orator took advantage of his position thus to perpetuate an infliction.

h. This was not right.

i. If all who do not believe these words, were out of the masonic order,

almost no members would be left behind them.

We find these masonic propositions to be virtually within the quotation, and as masonic statements we separate them in form to be examined singly at the reader's convenience.

News of Our Work.

A DEBATE.

At Magley, Indiana, on December 16, 1914, there was a debate on the question: Resolved that secret orders are detrimental both to the moral and spiritual development of any community. The affirmative was maintained by Mr. D. M. Byerly and the negative by a member of the Odd-Fellows lodge. We hope to have a report of the meeting for our next number.

SECRETISM IN SOCIETY.

Cereal Springs, Ill., Oct. 21, 1914.

As police magistrate of Cereal Springs for eight years I have certainly learned much about secretists; of their manipulation of things financial, social and religious. "The words of their mouth are smoother than butter, but war is in their heart."

Respectfully,
F. M. Taylor.

A NEW HELPER.

Devils Lake, N. D., Nov. 27, 1914.
Mr. W. I. Phillips, Gen. Secy.

Dear Friend: The tracts were duly received. I found them very instructive. They convinced me as to what steps I should take regarding lodges. I wish five or six packages of these tracts for giving away.

FROM EDITOR, "CHRISTIAN CONSERVATOR."

Huntington, Ind., Dec. 2, 1914.
W. I. Phillips,

Dear Brother: You have an excellent Cynosure for December. I have made an editorial of the mobbing of Brothers Gardiner and Harris in Florida. Prof. Moses Clemens and myself have bantered the fraternities for a debate, but they will not bite at our hook.

William Dillon.

A WORKER.

Pulaski, Ky., Nov. 21, 1914.
Wm. I. Phillips, Secy.

Dear Sir: I received the package of tracts and the catalogue. I have some literature marked to order as soon as I can arrange to do so. I am now in some meetings and will write the article you ask for as soon as I can find the time. Thanking you for the literature, I remain, W. V. Anderson.

CHURCH PERSECUTION.

November 4th, 1914.
Mr. W. I. Phillips,

Fellow laborer: We were surely thankful for your interest in the work here and we ask your prayers in behalf of same. We gave out a few of the tracts before we went on our visit to Iowa some while on the trip. We trust that we have let the light shine in some dark places.

I think we have them stirred up here quite a good deal. I gave out four books—two on "Masonry" by Finney, and two "Modern Secret Societies" by Blanchard, to those young men of my Sunday school class. I gave them out in June, and on my return from my visit I was asked to give up my class, although there were no charges preferred against me. One of the teachers in the Sunday school goes to dances and is not asked to give up her class. A Sabbath breaker and lodge member still keeps his class! Well, praise the Lord, it is fine to have a good conscience and it is better to suffer wrong than to do wrong. I have a Christian man and his wife interested in the reform who are not afraid to speak out. But our pastor can not as yet see the harm in secret societies.

My Sunday school class was almost a part of my life, I had had it so long, and the underhanded way in which it was taken from me nearly broke my heart. I shed a good many tears over it and had heart aches, but the end is not yet. God is with us and is still giving us a work to do. I will send you an order for literature with this.

Thanking you for your time and your interest in the work here, we are,

Sincerely yours, in Jesus' name,
A Cynosure Subscriber.

EVANGELIST DAVIS' GOOD WORK.

Rockhold, Ky., Dec. 2nd, 1914.

Dr. Mr. Phillips:

I am on a preaching trip in old Kentucky and we are having great meetings. We led about fifty to accept salvation and turned some from "the Devil orders." Kentucky seems to be a stronghold for the orders, but some of the people are getting their eyes open to see the evil of secret orders that are killing the visible church. There are many preachers who go into the lodge with the hope of doing good. Poor fellows, they don't know that "the friendship of the world is enmity with God." (James 4:4). Alexander Campbell said, "All mixed communion in religion with the world, under any pretence whatever, is spiritual adultery or fornication, according to my Bible." (Harbinger, 1848, page 409.) I wish all of his brethren knew the truth of this, for we all know that the leaders in the Christian church are leaders in the lodge. No wonder the churches are dying out in so many places. We never can convert the world until we separate from it. (Eph. 5:11-12.)

I am doing all I can to get men to come out of the lodge. (2 Cor. 6:14-17.) I am glad that some are getting disgusted with the orders.

Your brother in Christ,
J. L. DAVIS, Evangelist.

A HELPFUL WORKER.

Oakland, Cal., Dec. 8th, 1914.

Dear Brother Phillips: Your kindly letter of November 19th came to hand in due time and I felt much encouraged by its perusal. I have only about 6 or 8 of the price lists left and I am putting them out very carefully where I think there is the greatest need. I am in hopes that you will receive many orders for books through my distributions. I find that there are but few lodge men of the lower degrees, but what are willing and even anxious to see the degrees, especially the higher ones. Each lodge man is anxious to learn the degree work of other lodges. I also find that a vast number of the lodge men have absolutely no belief in Jesus Christ and the Holy Bible, and yet they think that it is all right and perfectly proper for them to lay their hand upon the Holy Bible and take an illegal oath, and then adhere strictly to that illegal oath, in preference to a civil or a legal oath. Oh, the blindness of mere mortal man.

Since writing you last, I have been out of town again upon a short canvassing trip. While upon my way to the train out of Oakland a couple of your price lists found their way into the willing hands of two policemen; at the depot news stand I made enquiry for books upon secret societies—they said they did not have any, never had a call for them. I said, "Don't you think that if you had them upon display you could sell them?" They said they did not know where to get them. I then gave them one of your lists; I usually leave one with the newsboys upon the trains when I travel, and also try to interest passengers occasionally with a list.

I left several lists in Martinez; also several in Benicia. I then went to the town of Vallejo, where I think that I really did the most good for my fellow man. Some of your price lists found their way into the hands of soldiers and sailors—men that were anxious to learn just how some of their masonic comrades of inferior qualifications were always given the preference in line for promotion by the masonic officers in charge. Some few whom I have met utterly repudiated Christ and His teachings. When asked to cite even one erroneous act of the teachings of Jesus Christ they could not. I then asked if His teachings were not good, and were they not the proper guidance for man to live by. They had to admit that it was so. I then asked where did you get this anti-christian teachings. They told me it was mostly in the masonic lodge. I found that most of the Vallejo police force are Masons and Oddfellows. I left one price list in the willing hands of a police copper that wanted to see what was in the higher degrees, and why they called themselves Christians if they were not.

Hoping that I have done at least some good for the Lord and my fellow men, as well as bringing you some remuneration in the way of book orders, I will close. Will you please send me some more tracts and price lists for distribution as soon as you conveniently can, and oblige,

Yours in the Lord,
CHAS. G. BRITTON.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Much interest is centered in the political field here in Philadelphia. Dr. M. G. Brumbaugh, a minister of the Church of the Brethren, and an educator of special note, has been elected governor of the state on the republican ticket, though he states he is independent of bosses. Dinners are being served and speeches delivered in his praise. At the "love feast" held on the evening of December 16th, Mr. John Wanamaker, in a somewhat extended address, gave the new governor what is called in the South "taffy," and proposed that those gathered about the board send Christmas greetings to widows and children in the war zone, to kinsfolk in other lands, the mayor of London, embassadors of the United States, the pope, the kings of finance, to George B. Brumbaugh, father of the Governor elect, and *"to our masonic brethren the whole world round."* A friend told me that he and a merchant from Pittsburgh, a United Presbyterian, and Mr. Wanamaker were riding past the masonic temple in this city and Mr. Wanamaker pointed to the temple and remarked to the Pittsburgh merchant, "I suppose you do not take much stock in this." The United Presbyterian merchant replied that he did not and Mr. Wanamaker said, "There are better things." It seems now that he would have the governor and his friends send Christmas greetings to the pope, the masonic brethren and the rest. Governor elect Brumbaugh, when a young man, was induced to join the Masons. Later, he wrote of his connection with the order as "the mistake of my life." That he will have an interesting time in his new position, goes without saying. Shall we not pray for him that his courage fail not?

A courageous pastor of a Presbyterian church in Philadelphia gave me an opportunity to speak in his prayer meeting last year. This year he told me that his people did not get over my address for three months. Some were not only stirred, but stirred up others. One member of the church said that another was very angry because of what I had said. I asked if I had said anything that was not true. "No," he replied, "I did not notice anything that was not true, but this man said that his father was a good man and belonged to the Sons of Temperance and that my address would indicate that he was, for that reason, not a good man." I had said nothing, of course, regarding this man or his father, and did not refer to the Sons of Temperance.

I am hearing much about hard times, but I am having good times. The Lord helps and blesses the work. My meetings in the Evangelical Association church, Beaver Falls, Pennsylvania, may be noted for their quality, rather than their quantity, for there were at least eight ministers present. The Presbyterian pastor offered the opening prayer and invoked God's blessing upon the speaker. The Baptist pastor, in the closing prayer, expressed the hope that God would bless what had been said. This church where we met I am told is exceptionally free from lodge entanglements.

The Sabbath spent with Free Methodist friends at Ellwood City was pleasant and I think helpful to them. There were some in the audience who had been induced to give up lodge association but were needing information to strengthen their convictions. There were many testimonials to holy living, which, of course, means separation from the sin of lodge connection. The pastor of the Evangelical church at Rochester, Pennsylvania, urges me to speak to his people, and I hope to accept his invitation ere long.

The meetings near and in Harrisonburg, Virginia, were in accord with a desire long cherished. These meetings exceeded my expectations in several ways. At the Weaver church, about three miles from Harrisonburg, I found a Mennonite Bible Conference with an attendance of nearly a thousand people. By special arrangement, your representative was given a full evening for the presentation of an antisecrecy message. CYNOSURE subscriptions and contributions were liberally given to our work. At Bridgewater, Virginia, in the college chapel, I was greeted by an audience of about two hundred. This college has grown rapidly and is evidently well pre-

pared with a teaching force and buildings for the best of work. I believe we have the sympathy of the faculty and students in our work.

My two addresses in the Church of the Brethren at Harrisonburg, awakened no little interest. A sister said she never had heard such a discussion as the men were having in the shop the following day. It would weary the reader should I attempt to mention the many who have been kind to me. A man at the hotel, however, where I stop refuses to speak to me because of my work, but I speak to him and there are indications that he will thaw out and get rid of his masonic emblem which he now prominently displays. I must not forget to mention the good meeting in the Mennonite church near Spring City, Pennsylvania, where the attendance showed growing interest. I stopped with Brother Amos Kolb, whose home has since been saddened by the death of their youngest child, Daniel, a bright and promising boy. The parents, of course, are comforted in their great sorrow by their Christian hope. God willing, I shall next report from the sunny South.

A GOOD CONFESSION.

November 29, 1914.

Editor of the CYNOSURE:

Back in years preceding 1880, I was a subscriber to the CYNOSURE, and when engaged in banking at Negaunee, Mich., was made an "elector" by some power unknown to me. Fearing that I might be pulled away from my business and obliged to go to Washington to acquaint some man with the fact that he had been chosen president of the United States, I dropped out of the ranks of the faithful, ceased to read literature dealing with secret societies, except as I reviewed Finney and Bernard, and, being a survivor of the civil war, thought it harmless to yield to the persuasions of my comrades, and twenty years later became a member of the Grand Army of the Republic. Yes, sir, I am writing to tell you that I found myself standing before an "altar," whereon lay the open Bible between two swords crossed on either side and, with uplifted hand, repeating certain vows read to me by the commander of the post and pledging secrecy concerning what was there "revealed"! As nothing was "revealed" aside from some grips, signs and passwords, I shall still remain true to my vows after telling you all that I have to communicate. The grips, signs and passwords are forgotten, having never been to me more than rubbish and useless weights, and once more I am at liberty to respect myself as a man among Christian men and look the whole world in the face. The few years of my connection with the order were pleasant socially, but rendered me quite uncomfortable at times. Looking at them now they seem years of bondage which lowered my respect for self.

I have just obtained and finished reading "Modern Secret Societies" by Blanchard, and am made ashamed when I recall my folly in that I allowed myself to co-operate with others in maintaining a species of idolatry as I unwittingly did do when standing before the so-called "altar" in the G. A. R. post-room. Although I had read Finney I was not impressed as I should have been with the religious pretence of secret orders so cunningly designed to inspire reverence for what is neither more nor less than simple idolatry and well calculated to reconcile to feigning fellowship with unbelieving profane and vulgar men. I called for my discharge from the G. A. R. five years ago, inasmuch as my convictions concerning secret orders were known to some who are connected with churches and regard it inconsistent for any believer in Christ to own allegiance to a secret organization. In reading what Mr. Blanchard has to say along this line the conviction is deepened that the religious character of secret orders of all sorts is the one thing that ought to appeal to Christian men in such way as to make them conscious of their idolatrous nature and so preserve them from their blighting influence, both direct and indirect. My limited experience with G. A. R. ritualism enables me to see plainly why the moral sense of the average church member is not what it once was. Indeed, it comes far short of being what it should be and would be were it not for the deadening effect of voluntary conformity with lodge practices and thoughtless surrender of principles born of conviction

and absolutely essential to prevent lapsing into idolatry. When the Master was placed on trial accused of treason, His sole plea in defense was "In secret I have said nothing." Treason to be effective must be indulged by conspirators under cover of secrecy, and if the followers of the Master permit themselves to become involved in the darkness of secret orders how can they expect His aid in extricating them from the mire of their idolatries? The indifference of the average professing Christian to the demoralizing influence of secret societies, unless speedily overcome, is soon to work havoc in the church and make of the next generation the sport of the adversary of souls.

As to the book which Mr. Blanchard has given us I desire to commend it for its plain, straightforward and concise statement of truth. While in the main it seems only repetition, still it is a fresh contention in behalf of things spiritual, a timely warning against undue dependence upon a moral life and a danger-signal pointing away from treacherous shoals and concealed rocks where pound the breakers. Would that it might be given widest circulation, but how can this be brought about? There's the rub!

Very truly yours,

I. J. Gray.

Lawrence, Kansas.

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Dec. 7, 1914.

Dear Cynosure:

We have been bombarding the Devil's camp nine miles from Argenta where we taught a Bible lesson each night to show the sinfulness of secret societies. Our lessons were on 2 Cor. 6:14-18 and Rev. 18:4. We said, Thus saith the Lord, and with the tracts to help, we showed the people where they are and what danger they are in. The school house where we held the meeting is also used for a lodge room and one brother said, "What you say about the lodge is right. There is a box full of whisky right in this school house that the lodge brethren have to keep them in good spirits while they transact business and make men better." We showed how sinful it is for a preacher of the Gospel to belong to the orders and the people said "Yes, the preachers who are at the head of the lodges drink whisky out of the same bottles in that corner there where the others do."

After the lesson, we asked the people, both white and black, to tell which they thought was right, the Word of God or pagan secret societies and nearly every one present said that the Word of God is right. This is a great farming country and the colored men always ask the white man for whom they work to come out to our meetings. A white man came one night and brought his family with him to hear us. When we had finished he said, "This is what we need—something to make us good and honest. It is good for all of you. Let me know when you can come back and we will meet you at the station. I have plenty of teams and wagons to bring you out here." We thanked him for his cordial invitation and were very glad that he spoke as he did for he could have hindered our work here if he had wanted to. God has some rich white men who love him.

One colored brother said, "Sister Roberson, ought men to give up all sin to be saved?" I said, Yes, but there is no sin as bad as idolatrous worship. No man can be saved worshiping an idol. I showed them that Masonry led men into all kinds of idolatry. Masonry is the mother of secret societies and many a secret society has death penalties. I said, Do you see God in that sort of thing? Is it a good thing for a preacher to belong to—he whom God has sent to "teach all nations * * * teaching them to observe all things whatsoever I have commanded you"? (Matt. 28:19-20.) They are to teach all things that Jesus has commanded, not what the Grand Master of the masonic lodge nor the Noble Grand of the Odd-Fellows or the Grand Wood Chopper of the Woodmen has commanded. If the preachers would teach what Jesus said, it would break up every lodge, the white slave traffic, the saloons and all things contrary to God's commands. Your own sons are being debauched by the liquor business for they are all drinking. You lodge church members, go some Saturday night to Argenta and see drunken women and boys and girls, the preachers and the deacons, the class leader and the gambler all drinking

together. The reason for it is they all belong to the same secret societies. America is said to be a Christian nation, but we support the whisky business and other evils because the preachers will not live and preach the Gospel of the Son of God which "is the power of God unto salvation to every one that believeth." (Rom. 1:16). The preachers in thousands of pulpits are teaching you every Sunday that you cannot help living in sin. Matt. 1:21 says that Jesus came to save his people from their sins. When? Right now in this present world.

One brother said, "Sister Roberson, you are too hard on us." I said, Dear brother, have I said anything save what the Bible says? He said, "No." Then I said, If I say anything not according to the Word tell me of it. "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (John 3:34.)

Some asked, "Have those men who belong to the N. C. A., ever been members of lodges?" I replied, Some of them have. They said, "Well, it is a wonder that the lodges don't kill them." I said to them, You are confessing what your lodges are sworn to do, for they are sworn to kill, and have killed many.

One man said, "You people are to extreme." I said, You are too extreme for the Devil. Why should not God's people be extreme for His cause? Look at the extreme saloon business, how faithfully they work! They have a factory for the Devil and their raw material is innocent boys and their finished product is the drunkard. Look at these vile moving picture shows, your boat excursions and every other devilish thing that can be thought of. Brother, don't say we are too extreme when a man can hardly find a wife, or a woman a husband fit for life's partnership. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." (Isa. 28:1.) Your crown is the crown of the drunkard. Let us give up our sin and our idol worship and drunkenness and let the lodges and the saloon and the moving picture shows go. These shows are ruining our sons and our daughters. They show a few Bible pictures and then show all kinds of vulgar pictures. At last the brother said, "Brother and sister Roberson, you are right and the National Christian Association is right and our dear sister Moore was right when she taught us about all these things in her fireside schools."

I arrived here at Memphis yesterday. We are attending a great holiness convention. We are not afraid of the Devil and are going after him during the ten days we remain. We have not forgotten dear brother Countee and how he first began to show the people in this town the sin in secret societies. Many since then have come out from them but the trouble is we have not got enough preachers like brethren Torrey, Stoddard and Davidson who are not afraid to die for the truth if need be.

Yours in Jesus,
LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

This past month I have visited several points, preached and lectured wherever there was an opening, have done house to house personal work as well as distributed literature. I secured more than fifty CYNOSURE readers and discussed the lodge very freely.

I have been corresponding with pastors and others with reference to an antisecrecy conference during the coming January or February, but without success. There are antilodge pastors in New Orleans and Baton Rouge. Either of these cities would be a splendid place for such a meeting, but each one to whom I have suggested a convention is fearful lest it will mitigate against his church and lessen his own influence in the community.

I am to go to Baton Rouge this week to attend the session of the Fourth District Baptist Association which is the largest association outside of the New Orleans district. Dr. F. M. Taylor, who is president of this Association, is also president of the Louisiana Baptist State Convention and is one of the strongest and most open antisecretists in the state.

I spent some time during the month in the St. James parish, where I delivered several addresses and secured a number

of CYNOSURE readers. The sugar cane grinding season will soon be ended and then I will be able to secure larger gatherings of the people than I can get just now. The lodge influence is very strong in this section and ignorance and superstition have no bounds, and yet there are a faithful few who will not bow the knee to Baal, though they have not faith enough to face the opposition of the lodge element and publicly denounce secret societies.

I have witnessed more funerals among the negroes in this small town since August than I have ever before known in a similar community in as short a time. There have been from two to four and sometimes as many as five negro deaths every week. It is alarming, but when you take into consideration their ignorance of the laws of hygiene and the open lives of debauchery in which many of these people live, the wonder is that their death rate is not much higher. Their ignorance is not to be wondered at for the parish does not furnish a school period for negroes of more than four months in the year, and sometimes none at all, and they only allow $20.00 per month salary for a negro teacher. The saloons, pool rooms, moving picture shows and other places of vice and immorality run wide open seven days a week. It is a common sight to see negro men and women, boys and girls standing near the saloon Saturday evenings and Sundays often under the influence of liquor and it is sometimes dangerous to pass the places. There are negro preachers here who not only wink at such debauched state of living but they themselves go in the saloons and drink with these sinners. Can any rational minded person expect anything less than crimes of every description and an unusually high death rate to be found among such people? Seven out of every ten of these rum steeped creatures are members of from one to four secret societies, all pretending to teach religion, morality and a higher life to come.

Brethren, pray that my race may be emancipated from the slavery of secret societies, whisky, tobacco and the other vices which lower their sphere of usefulness and damn their souls forever.

WARRING RULERS NOT MASONS.

It has been reported from Berlin that the German Masons have undertaken a propaganda in neutral countries in order to obtain favor for the German cause. New York Masons have expressed disbelief in this resport. They claim that Masonry is neutral. It is also asserted in this country that there is no Mason among the sovereigns of those countries now at war, although it is true that the king of England is son of a Mason, and the emperor of Germany both son and grandson of members of the order. This report of alleged visiting among lodges of neutral countries by a delegation of high masonic officers, includes their asserting that all Prussian kings from Frederick the Great to Frederick III were Freemasons. It also sets forth certain claims which they were to maintain among lodges of Holland, South America, Roumania and the United States, but judging from the report these do not greatly differ from those which the American press has already made familiar. Whether the story about such a delegation is true or not, it is probably true that the crowned heads are not affiliated with those alleged to compose its membership.

HISTORY OF A TRACT.

Richard Biggs wrote a tract entitled, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter. Through reading this tract Richard Baxter was brought to Christ, and wrote "A Call to the Unconverted." Thousands read this and were saved. One of them, Philip Doddridge, wrote "The Rise and Progress of Religion in the Soul." This book fell into the hands of Wilberforce and led him to Christ, and he wrote "A Practical View of Christianity." Leigh Richmond read it, and it inspired him to write "The Dairyman's Daughter," which at the beginning of this century had a circulation of four millions, and was translated into fifty languages.

He who would make a fuss about certain brands of religion proves thereby that he has no religion to fuss over.

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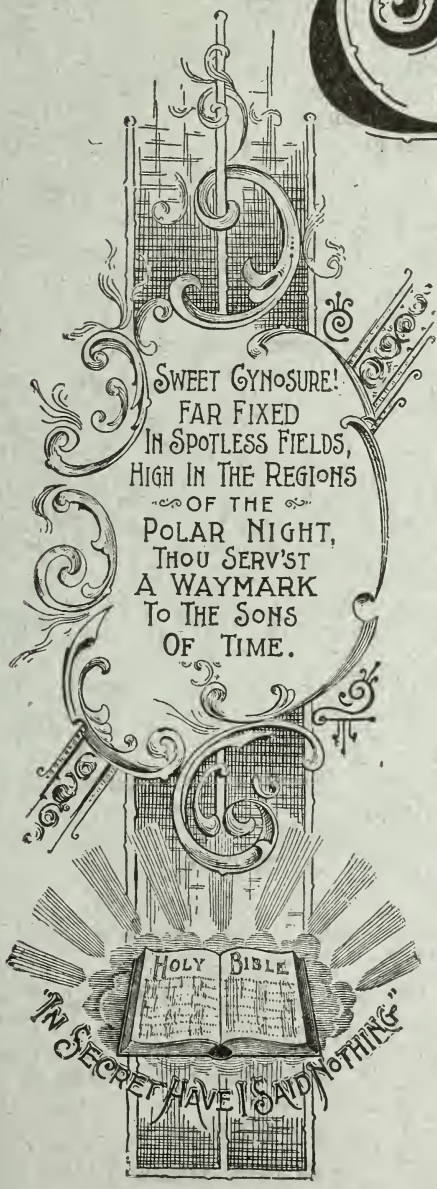
CHICAGO, FEBRUARY, 1915



When did we ever set ourselves sincerely to any work according to the will of God, and fail for want of strength? It was not, that strength failed the will, but that the will failed first. If we could but embrace the divine will with the whole love of ours, cleaving to it and holding fast by it, we should be borne along as upon the river of the water of life. We open only certain chambers of our will to the influence of the divine will. We are afraid of being wholly absorbed into it. And, yet, if we would have peace we must be altogether united to Him.

—H. E. Manning.

The Lord lead thee day by day in the right way, and keep thy mind stayed upon him in whatever befalls thee; that belief of His love and hope in His mercy, when thou art at the lowest ebb may keep thy head above the billows.

—Pennington.

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CONTENTS

Masonry in English Politics—*The Toronto Times* 297
Tribe of Ben Hur 297
Old Foresters Win 297
White Ants Society Plans Death of Twenty-three—*The Toronto Times* 298
Order of Serpent—*The American Standard* 298
*Masonic Sign Saved Fifty Belgians 298
Woodmen of the World 298
Founder of "Woodmen of the World" 299
Spanish War Veterans 299
Jovian Order 299
Catholics and the Elks—*The Fortnightly Review* 300
Loyal Order of Moose 300
Odd-Fellowship Weighed 302
Obituary, Elder Joseph Amick 303
The Sin of Cain and Salvation by Works, by Dr. A. Pirazzini 304
The Lodge Man's Hope of Immortality, by Rev. P. A. Hoekstra 304
Brotherhood and Fatherhood, by Rev. H. A. Day 305
Valuable Reminiscences—*Wesleyan Methodist* 307
Sectarian Bias and the Masonic Confession of Faith, by Rev. Martin L. Wagner 307
Testimonies to the Grace of God, by Pres. C. A. Blanchard 309
*Rockefeller Foundation Investigates Labor Unions 312
The Coming Conflict, by Edwin Brown Graham, continued 313
Let Your Light Shine for God, poem, by W. H. Howell 316
Emancipation Proclamation, by A. P. Hutchison 324
Editorial:
Freedom of Speech 316
Next to the Church 316
Sunday School Lodge 317
An Open Secret 317
Perjury Is Common 318
Known by Its Fruits 318
Knights of Luther 318
Profaning the Name 319
News of Our Work:
Annual Convention, April 30 to May 2, 1915 320
Campaign Among Southern Schools, by Rev. W. B. Stoddard 320
A Lifelong Fight With the Beast, by Eld. G. B. Crockett 322
Report of Louisiana State Agent, Rev. F. J. Davidson 323
"Lizzie Woods' Letter" 324
Reports From the Field 326
Illinois 327
Nebraska 327
Debate in Indiana 327
Good Words From Subscribers 328
The CYNOSURE Still Shines 328
Beaten to a Frazzle 301

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, FEBRUARY, 1915 Number 10.

MASONRY IN ENGLISH POLITICS.

An Ulster Liberal Unionist, dating his letter from the Reform Club at Belfast, writes as follows to *The London Times:* Sir Edward Grey stated that it is incredible and inconceivable that an Irish Parliament could be really oppressive and unjust to Ulster, and that if any attempt were made to oppress and ill-treat the Protestant minority in Ireland the whole sympathy of Great Britain would be against the oppression and on the side of the oppressed. He further states that he does not believe that Ulster has anything to fear.

It occurs to many Unionists here to ask whether Sir Edward Grey has the same belief with regard to the Grand Lodge of Freemasons in Ireland. If he has, why was it necessary for him and his colleagues to insert in the Home Rule Bill, unanimously, and, as far as it appears from Hansard, to insert unasked, the effective protection that is given to Irish Freemasons in Clause 42 (2) of the Bill, as follows:

"The Irish Parliament shall not have power to abrogate or affect any privilege or exemption of the Grand Lodge of Freemasons in Ireland, or any lodge or society recognized by that Grand Lodge, which is enjoyed either by law or custom at the time of the passing of this act, and any law made in contravention of this provision shall, so far as it is a contravention of this provision, be void."

Sir Edward Grey asks, "What are the people of Ulster afraid of under Home Rule?" Let us ask him in turn what the Freemasons of the United Kingdom told him and his colleagues that they were afraid of for their brethren in Ireland which rendered it necessary to give them such drastic protection from an Irish Parliament? His sympathy for them did not wait till they were oppressed or ill-treated.—*The Toronto Times.*

TRIBE OF BEN HUR.

The Tribe of Ben Hur has been in business as a fraternal order twenty years. It raised its assessment rates in 1908, but notwithstanding this the amount paid for claims increased so much that in the year 1913 the total disbursements exceeded the receipts by $83,788. According to the Spectator report of life associations, its number of certificates in force fell from 118,698 at the end of 1912 to 103,943 at the end of 1913, and its assets shrunk from $1,754,222 to $1,627,167. The average age of its members increased from 39.3 years, January 1, 1913, to 40.8, January 1, 1914; and the death rate in 1913 was 9.9 per 1,000.

OLD FORESTERS WIN.

"Watertown, N. Y., Jan. 13, 1915. Supreme Court Justice E. C. Emerson handed down a decision to-day in a test case which affects all Foresters in the United States who joined the order prior to 1899. The decision holds that such Foresters need not pay an extraordinary assessment levied in 1912, which amounts to virtually $260 on $1,000 of insurance. The case is that of Henry McClement vs. The Supreme Court of Foresters."

If the Foresters cannot by assessment raise the money which is needed, of what benefit to the old members is their Forester's beneficiary certificate? The civil courts will not allow the Supreme Court of Foresters to squeeze out the old members by prohibitive assessments.

and the civil court provides no way to meet the death benefits! The old members are too old to secure insurance in open, old line companies which are reliable and safe—either horn of the dilemma seems equally bad for the old members.

WHITE ANTS SOCIETY PLANS DEATH OF TWENTY-THREE.

Lisbon, June 27.—A political secret society which had for its object the murder of twenty-three persons has just been broken up. Before this was accomplished one victim had been put to death.

The organization is called The White Ants, its headquarters being in the village of Alcabideche, on the outskirts of Lisbon. The chief government authority of the town, himself a member of The White Ants, and a number of his underlings, all of them members of the society, are accused of seeking to do away with certain members of the Moderate Opposition Republican party.

The White Ants belong to the Democratic Republican party. The first victim was murdered on his way home from a ball. A party of five of The White Ants had secreted themselves behind a wall near the man's home, and as he was about to open the door, they fired upon him. He fell mortally wounded. The chief authority of the village later was questioned and then arrested. A list of the twenty-three persons to be murdered was found in his possession, the list being headed by the murdered man's name. The trial is awaited with interest. —*The Toronto Times,* June 27, 1914.

ORDER OF SERPENT.

In the mystic language of the Snake, Boletina, No. 2, Military Order of the Serpent, Province of New York, headquarters of the Grand Lair, recently issued, gives information of interest to the organization. In his opening paragraph, Comrade Frank W. Wood, the man of four "G's," says:

Aaaye! even unto Egdazdahoot and Skihoolidum!! Let all faithful followers of Khatee Puna know that the Great Snake is wiggling in unbounded joy over the good tidings of the capture of many Vile Americano dogs unto his sacred realm by so many of the wide-awake Lairs in the Empire Province. Nothing gives His Majesty more pleasure than to hear of the capture of his enemies, the Americanos.

The latest wireless (uncensored) news is that the Winter initiation crawls will bring forth many recruits, as the woods on the hills and along the valleys are full of the enemy. Let every Lair get busy!

It is required that the annual election of officers in local Lairs shall be held in the month of December. It is, therefore, ordered that all local Lairs will comply with this provision.

We hear the good news that Manyana Lair, No. 5, of Brooklyn, New York, will between November 1 and 15 do their sworn duty to a large class of vile Americano dogs.

May the blessings of Khatee Puna be with them.—*The American Standard.*

The Toronto Times of September 23, 1914, published the following item: "Masonic Sign Saved Fifty Belgians." If these people were worthy of death, why should their execution have been stayed by a Masonic sign?

Ostend, Sept. 23.—The power of Freemasonry is illustrated by a story which has been related here by a citizen of Louvain who, with the masonic sign, says he saved 50 of his fellow citizens from being shot to death by German troops.

This group of citizens, according to the recital of the Belgian Mason, had been lined up for execution. The German firing party had their rifles at "present arms" when the Freemason gave a masonic sign. The German officer commanding the firing squad happened to belong to the craft. He recognized "a Brother" and ordered the Louvain Freemason to leave the ranks. This meant sparing his life. The Louvain citizen, however, refused, saying: "My fellow citizens are no more guilty than I am. If you are going to kill them, I shall be killed with them."

The German officer thereupon ordered the release of the entire party.

WOODMEN OF THE WORLD.

A recent seceder from the Woodmen of the World writes us: "The W. O. W. is a secret order; they have passwords, signs, obligations and grips.

"When a man is to take the protection degree before he can enter the hall the 'escort' goes out and obligates him not to reveal anything that he may see or hear. Then he is blindfolded and an imitation skull is placed in his hand; he

is admitted to the lodge room; is walked around the room several times; the 'Banker' and 'Adviser' stop him and inquire his business, and at last he reaches the stump in the center of the room, where the Consul Commander gives him an obligation that begins like this:

"'I, —— — ———, in the presence of the members of the Woodmen of the World, this camp assembled, do solemnly affirm on my sacred honor, and of my own free will and accord, that I have not been rejected by, nor expelled from any camp of this order.

"'That I am in sound bodily health to the best of my knowledge and belief; that I will forever keep sacred the signs, words, work and private transactions of this order; that I will reverence the memory of deceased sovereigns, and I will help and defend the wife, widow, mother, daughter or child of a member proved to be such.'

"There is considerable more to this obligation, but this will show you what it is like. I have given the above obligation to candidates a number of times.

"The W. O. W. will take in almost any kind of men, gamblers, bartenders, wife beaters and in fact almost anything that has a little money in its pocket.

"Only last week a bartender who belonged to the same lodge that I did and who lived just across the Ohio river from here committed suicide. The Woodmen of the World lodge from here turned out in a body and gave him a grand sendoff."

FOUNDER OF "WOODMEN OF THE WORLD."

Joseph Cullen Root organized the Modern Woodmen of America and was Head Counsel in 1889 when charges were preferred against him. Fraudulent bills for printing and a fake death claim figured in the charges brought against prominent members at that time by the Head Medical Examiner of the Order, Dr. P. L. McKennie. It was declared that a man by the name of John Burnum died in Houston, Texas, on December 5th and death proofs were filed on December 8th. When J. C. Root was asked how it was that the death proofs had been filed in Elgin, Illinois, only three days after the death, he said that he, "being apprised of Burnum's condition, had taken steps towards getting the proofs." Burnum was a fiction; his alleged wife or beneficiary was a fiction and many affidavits were proven to have been faked in order that the money for the death claim might be obtained by the conspirators. *The Chicago Inter-Ocean* of October 29, 1889, and the Chicago *Daily News* of the same date gave much space to this scandal in articles headed, "An Insurance Fraud" and "Betrayed Their Trust." "Mr. Root consulted his attorney, Mr. Ireland, and tendered his resignation on condition that about $10.000.00, which he claimed to be due him, was paid.

Mr. Root ceased to be a force in the Modern Woodmen of America and organized the Woodmen of the World as a secret insurance order of the same character as his former enterprise. The History and Proceedings of the Head Camp, Modern Woodmen of America, states that J. C. Root "is an active member of the Masonic Consistory and Co-ordinate bodies; of the Odd-Fellows, being once a candidate for Grand Master. He is also a member of the Knights of Pythias and other fraternal organizations."

SPANISH WAR VETERANS.

We expect to give our readers some more definite information a little later than we are now able to supply. At least we have the promise of it. A member of the old National Association Spanish-American War Veterans, which was merged into the present organization of Spanish War Veterans, writes us that they have a burial service, but no "foolish ceremonies of initiation," and only one obligation, namely, to sustain the constitution of the United States.

JOVIAN ORDER.

The Jovian Order is the secret organization of the electrical industry. There are over 16,000 members in the United States, whose motto is, "All Together All the Time for Everything Electrical." The twelfth annual convention was held in October, 1914, in St. Louis, Mo.

He who never made an enemy never made much of a friend.

CATHOLICS AND THE ELKS.

We read in the *Sacred Heart Review* (Boston), of December 12 (Vol. 52, No. 26):

> The papers contained much, last Monday morning, about the Elks' memorial service, an annual affair in which prominent Catholics play a leading part. Let us say again that the only service for the dead that can mean anything to a Catholic is the service of his church. And the way for Catholic Elks to help the soul of a Catholic brother who has paid the debt to nature, is not to read elocutionally "Thanatopsis" in a theater, or make a speech filled with glittering generalities, or drink a toast to his memory, but to say a "Hail Mary" for his soul. Perhaps the Catholics who attended the Elks' memorial service thought of this little act of real charity. We hope they did."

Among the prominent Catholics who "played a leading part" in the Elks' memorial services at Boston and other places in Massachusetts, according to the Boston *Herald* of December 7, were Governor Walsh, Lieutenant-Governor Barry, Mayor Curley, Congressman James A. Gallivan and the Rev. James L. McGuinness, of Our Lady of Lourdes Church, Beachmont, who "gave prayer and benediction" at the Revere Lodge.

Mayor Curley said in an address that failure to comprehend the Elks' motto, "I am my brothers' keeper," was "responsible for the drenching of Europe with blood." And there was more tommy-rot to the same effect.

From all of which it will be seen that the protest of the *Sacred Heart Review* was timely and well taken, though we cannot but regret that our esteemed contemporary did not express itself more vigorously and castigate, as they deserve to be castigated, those Catholics, prominent and otherwise, who are not ashamed to hold membership in a society like the B. P. O. Elks.

In New Orleans, on December 6, the Rev. Father Thomas J. Larkin, of Algiers, at the Elks' memorial services, created something of a sensation (according to the *Times-Picayune* of the 7th), by extolling the B. P. O. E. as an "exemplification of brotherly love and the golden rule," and calling upon the members to help defend the Catholic church against the campaign of vilification now under way.

We are tempted to exclaim in the words of the *Cleveland Catholic Universe,* uttered on a similar occasion some years ago (No. 1688, quoted in Vol. XIV, No. 6 of this *Review*): "Stop this mockery!" The Church does not want such defenders. What have Catholics to do with the Elks? How can Catholics belong to a society which, as our Protestant contemporary, the *"Lutheraner,"* not long ago pointed out (Vol. LX, No. 19), "pre-eminently serves the flesh," and which many decent Protestants of every denomination have time and again vigorously denounced? How can a Catholic give his allegiance to an organization of bon-vivants who, to quote the *Christian Apologete,* "consider sensual indulgence the chief object in life," and whose very existence Father Phelan, in the *Western Watchman* (June 25, 1899), has justly declared to be an infallible symptom of the reversion of Protestantism to paganism, since the members take for their patron and model, not some hero or saint, but that proud beast of the western hills which has come to be regarded as the symbol of animal prowess.—*The Fortnightly Review, January* 15, 1915.

LOYAL ORDER OF MOOSE.

The Loyal Order of Moose was founded in 1888, and claims to be one of the great social and beneficial fraternities of the country, which is "always ready to join hands in uplifting, elevating and advancing the cause of humanity." All men of "sound mind and body, in good standing in the community, engaged in lawful business, and who are male citizens able to speak and write the English language, are eligible." "The supreme headquarters are at Anderson, Indiana." "The Loyal Order of Moose does not tolerate interference with one's religious or political views." It has an altar, a chaplain and a burial service.

Mr. W. C. Anderson, one of the organizers, told the writer that they had secured 3,600 members in Kansas City, Missouri; that they own their own club house in that city, and that the bar netted them $400 a week above expenses. He said that they had a half million dollars, in round numbers, in the treasury of the Supreme lodge.

The following titles are given to the officers in the lodge: Dictator; Past Dictator; Vice Dictator; Secretary; Treasurer, and Prelate.

Character of the Order.

Something of the character of this order may be learned from the trial of the Steward of the Moose Order at Chambersburg, Pennsylvania, for selling liquor, for which he was convicted, and following which the buffet of the Moose Lodge was closed. The Deputy Supreme Organizer of the State, Mr. Stull, on the witness stand said that the Supreme Lodge gave the Subordinate Lodges a charter to run a buffet. Mr. Stull said that the lodge was not instituted with the idea of getting around the license laws. Under cross-examination Mr. Stull said that he knew nothing about the connection between the Supreme Lodge and the buffet. He said that the Supreme Lodge had nothing to do with the local buffet, and that there is nothing in the charter about a buffet. Geary McMichael, bar clerk, said he is Past Dictator of the lodge. He called it "an argument" which followed when some of the members decided to open a buffet. The lodge never formally acted upon it. Mr. W. W. Stitely, a trustee of the Chambersburg Lodge, said that the proceeds from the sale of liquor goes to the profit of the house, no individuals profiting, and that there is a lodge treasurer and a club treasurer. The club fund pays rent for the house. He said he was told there would be a buffet when he was asked to join.

The above account of the trial is taken from the *Evening Herald* of Waynesboro, Pennsylvania, and it seems that a distinction is made between the lodge and the club. Something within the lodge is formed for the purpose of handling the liquor and looking after the profits. The judge remarked that this case was very important; and pointed out that the Moose Lodge had entered Mont Alto, where liquor licenses had been refused retailers. Such revelations as the above ought to have a peculiar interest to temperance advocates.

The Loyal Order of Moose has established a college for young Moose, which is an industrial and normal school, with business course, as well as a four years' college course.

Candidates Killed.

Two candidates for membership in the Loyal Order of Moose were killed recently during an initiation in a lodge at Birmingham, Alabama. They were Donald A. Kenny, president of the local Chauffeurs' Union, and Christopher Gustin, an iron molder. Physicians seem undecided as to whether they were frightened to death or killed by electricity. It is stated that a metal emblem of the order was made red hot while they looked on. Their chests were bared and they were blindfolded. A magneto was attached to one leg of each candidate, a chilled rubber emblem was placed against the breast, and an electric current was completed by a small wire touching the shoulder. The aim evidently was to make them believe that the red hot medal was applied to the flesh. Both men fainted. It was thought they were feigning, and the presiding officer did not stop the initiation till it was seen that the two men were dying. The lodge physician was unable to revive them. The unusual thing following these deaths is this: The coroner's jury issued indictments of manslaughter against the four officials of the Order of Moose, charging them with responsibility for the death of the said Christopher C. Gustin and Donald A. Kenney. We hope that they will be adequately punished.

BEATEN TO A FRAZZLE.

Rev. J. R. Millin writes: "It seems to me that the lodges have the churches beaten to a frazzle here, and the churches do not know what is wrong with them. A great union evangelistic campaign of seven weeks last Spring was a failure. Three or four avangelists are at work here and there over the city—great preachers, all of them—but they are preaching as it were to tombstones in the cemetery, or to knots on a log. The lodges, like leeches, have sucked the life blood out of the churches. The lodges with their Christless religion have chilled the churches with Unitarianism. The sermons in the churches are performances, simply this and little more. Jer. 6:20; Amos 5:23. Our city needs a spiritual earthquake, whatever the reason."

ODD-FELLOWSHIP WEIGHED.

The Lodge.

A question asked of the Sovereign Grand Lodge of the World by the Grand Lodge of Massachusetts. Read its report for Feb. 14, 1889, page 336.

"Question—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

"Answer—Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in Lodge work. . . . We have Jews and many have Mohammedans and other non-Christian sects within our Order, and the rule applies to them equally with members of the Christian faith."

"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-Fellowship."—Rev. A. B. Grosh in his Manual of Odd-Fellowship, page 90, edition 1869.

"The order as founded by Brother Wildey was simply a humane institution. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased, and deepened, and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end—'to improve and elevate the character of man; to imbue him with conceptions of his capability for good; to enlighten his mind; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of his being.'"—Grosh's Manual, page 34.

The Bible.

"Be ye not unequally yoked together with unbelievers. . . . Come out from among them, and be ye separate, saith the Lord."—2 Cor. 6:14, 17.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. 10:32.

"I am the way, the truth and the life; no man cometh unto the Father, but by me."—John 14:6.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."—Luke 9:26.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—James 1:13.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."—1 John 5:1.

"But as many as received him (Jesus Christ), to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

Can a man be an intelligent, loyal member in such a religious system, and a consistent disciple of Him whose atonement for sin, whose authority as Sovereign over the conscience, and whose very Name is denied in, and legally excluded from, its lodge rooms and worship? Are they not of those who "profess that they know God, but in works they deny him?"—Titus 1:16.

JOSEPH AMICK.

Another mighty man of valor has finished his earthly conflict. At our last Annual Meeting, Elder Amick asked the corporate members to allow him to retire from the Board of Directors of the National Christian Association, where he had served with great advantage to the Association for several years.

Elder Joseph Amick passed to his reward on the morning of January 4th, having reached the age of eighty years. While usually considered a strong man, he had complications of diseases that disturbed him a good deal in the later years of his life.

Although a minister of the Gospel, possessing more than ordinary gifts, it was as a business man that his rare skill as a financier manifested itself, and while he never neglected his own business, accumulating considerable property, still most of his time and attention were given to business relating to the Church of the Brethren. It was through his untiring efforts as Business Manager and to his business sagacity that the Brethren Publishing House was placed on a good financial basis and to him is largely due the credit for the present splendid financial condition of the institution. In this respect it may be regarded as a monument of his rare genius as a business man and a financier.

Eld. Joseph Amick, as his biographical sketch runs, was born in Mifflin county, Pennsylvania, October 28, 1834, and grew to manhood in his native state. At the age of twenty-two he was united in marriage to Susanna Mertz. To this union were born seven children, five of whom died in early life.

Eld. Amick continued to live in his native state, near the Dry Valley church, and engaged in school teaching for four successive years.

In June, 1863, he was called to the ministry, and was advanced and ordained to the eldership at a comparatively early age.

In 1870 he was bereft of his wife by her sudden death and in 1871 was united in marriage with Hannah Reiff. To this union were born three daughters.

In 1881 he moved to Mt. Morris, and later to Elgin, Illinois.

He leaves four daughters, one son, three brothers and three sisters, his devoted wife, by his second marriage, having died last spring.

In a quiet way, Mr. Amick was a liberal giver. He placed money where he thought it was needed, and said little or nothing about it. A few thousand dollars was left to the Brethren when the printing plant became the property of the church. He remembered the interests of Mount Morris College at different times, and the Old People's and Orphans' Home of his church as well as $500 to the National Christian Association and various amounts to other institutions.

As the rising sun's rays first hit the mountain peaks and lingers there the latest, so those who live the most truly exalted lives have most of sunshine and the longest day.

As it is easier to catch disease than good health from a companion, so we are more apt to adopt and mimic the weakness of a friend than we are his strong qualities.

God commends us to the ceaseless industry of the ant for noiseless eloquence.

THE SIN OF CAIN AND SALVATION BY WORKS.

BY DR. A. PIRAZZINI.

One of the *seven* sacraments recognized by the Church of Rome as being divinely instituted is that of *"Penance,"* which, as the Council of Trent says, is "truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God as often as they shall fall into sin, after baptism." (Council of Trent, sess. 14, can. I.) This, of course, is a natural consequence of the doctrine of "human merits" or "salvation by works," and not by faith only, which is held, as everybody knows, by the Church of Rome. According to Roman theology, by the atonement of Christ only the *eternal punishment* of sin is remitted. "Whoever," says the Council of Trent, "shall affirm that the entire punishment is always remitted by God, together with the fault, and therefore *that penitents need no other satisfaction than faith*, whereby they apprehend Christ who has made satisfaction for them, let him be accursed."

Now, it may seem, at first sight, that a passage out of the Old Testament, such as the one we are going to consider, may have little or nothing to do with the doctrine in question. But it has, as we will show, and is only typical of the system of subtle interpolations and misinterpretations of the Word of God on the part of Roman theologians, who let not the least argument escape them, when it may have any bearing on their favorite doctrines.

In Gen. 4:13, Cain, having slain his brother, and God's sentence having been laid upon him, exclaims, "My punishment is greater than I can bear." (R. V.) And in the margin we have the rendering, *"Mine iniquity"* for *"my punishment"* and *"than can be forgiven"* for *"than I can bear."* Whatever rendering one may choose, the meaning remains substantially the same.

The Hebrew word "Avon" means literally *"iniquity,"* but is often used in the Old Testament for *"punishment"* (Cp. 1 Sam. 28:10). In the case of Cain we see that he was not so much sorry for his crime, as fearful as to what would happen to him in consequence of it (Cp. 4:14). So it seems more natural he should have thought of his *"punishment"* than of his *"iniquity,"* for which he had no feelings of repentance.

The Hebrew word "minnesoh," meaning literally *"from—bearing,"* may be properly rendered either *"than I can bear"* or *"than can be forgiven."* The former translation, however, seems more in line with Cain's character and circumstances.

With either one or the other of these two renderings all the Protestant versions, and all the commentators, both ancient and modern, substantially agree. But as soon as we turn to the Vulgate we are face to face with an entirely new rendering: "Major est iniquitas mea, quam ut veniam merear," that is "Greater is mine iniquity than *to merit* pardon." Here we find a new word "MERIT," which does not exist in the Hebrew text, and which cannot be justified on the score of the mistake of a copyist. But it is an important fact to be noticed, that nearly all the Roman theologians begin their scriptural demonstration of the doctrine of "human merits" and of "salvation by works" of "penance," etc., right from this very passage. "Cain's answer," they argue, "clearly implies that there are some sorts of sins and iniquities that may *merit* pardon, though Cain's iniquity did not belong to this class. And how may pardon be *merited?* By doing *penance";* and so forth.

We need not enlarge any further on this subject, as the consequences are obvious to any intelligent reader.

—*The Bible Record.*

THE LODGE MAN'S HOPE OF IMMORTALITY.

BY REV. P. A. HOEKSTRA.

[Our readers will be interested in the following article by Rev. Mr. Hoekstra, President of the Michigan Christian Association.]

The term, "God's Acre," that the Christian applies to the cemetery, is highly suggestive. There we bury our beloved dead, and as we do so, we confess that we are only sowing the body as a seed in the acre where our God is keeping watch till the resurrection morn. Then this corruptible will put on incorruption, and this mortal will put on immortality. Then shall be brought to pass

the saying that is written, "Death is swallowed up in victory." The Christian does not hesitate to sing his song of triumph at the grave.

Nor does the lodgeman who believes in lodgism. What does the lodge say of its graveyard (for it is a significant fact in itself, that it has its own cemetery). In consecrating a masonic cemetery in Chicago, the Grand Master of the lodge said: "Our Grand Master (in heaven) will take all who are buried in this ground unto himself, in the day when he makes up his jewels." According to the masonic burial service, the master says at the burial of a master mason: "Unto the grave we have assigned the body of our deceased brother there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world." One of the funeral odes of Odd Fellowship runs in this strain:

"And now he quits our weary strain
And marches o'er the heavenly heights;
But we shall walk with him again
And share his rest and his delight."

After quoting from 1 Cor. 15, the ofcial Burial Ritual of the Modern Woodman of America continues: "These promises are sweet to us, they fill our hearts with hope of a glad future provided by the Great Creator of His people, where eternal joy will dispel the ephemeral sorrow of this troublesome existence." And a little later the counsel says: "We shall soon leave our neighbors in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." It cannot but be evident from these quotations, that the lodge teaches that there is another way to heaven than the Christian way. The faithful lodge member will upon his decease go to the Great Chancellor Commander or the Grand Architect of the Universe Beyond. The lodge has imitated Christianity and taken its own place among the psuedo-religions of the world in pretending to reveal what is beyond the grave.

Now what shall we say to these things? We have found an organization or system of organizations that pretends to form a spiritual brotherhood,—but apart from Christ; that gathers round about an altar for worship, yet in the very process trampling on the blood of the Lamb; that professes faith in God, but not the God of Christianity; that pretends to teach men the way unto salvation, but not the way that leads by Calvary; that attempts to imitate the symbolism of Christianity; that teaches a species of mortality, inspired of the devil; that claims to practice charity, yet a charity born of selfishness; that promises heaven hereafter to its members, but not the Christian heaven.—*The Banner.*

BROTHERHOOD AND FATHERHOOD.

BY REV. H. A. DAY.

With the utter collapse of modern civilization as seen in the barbarous outburst involving more than half the world in blood and tears, with the consequent desolations, one would think the promoters of the "Fatherhood of God and the Brotherhood of man" idea would hold their peace. It was serio-comic to witness the precipitate haste of the peace delegates to get out of the war zone before their proposed convention had a chance to convene! Better stay at home, brethren, and not waste time and money tinkering at a false or at best, a temporary peace. Not until the Prince of Peace shall once more deseend to earth —this time with power and great glory —will there be permanent peace.

The same is true of the unaided human attempt at brotherhood with false teaching as to the Fatherhood of God. God is not "fathering" everything we see, nor is He permitting a brotherhood of mixed moral and spiritual conditions. "They are not of the world, even as I am not," says Jesus when speaking to the Father of the true brotherhood of which He Himself is the head. He is the Elder Brother in a vast family, but each and all are separated men, twice born men, clean men, sanctified through His truth and set apart to holy living and service. "Come out from among them and be ye separate," saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and daughters," is the unchanging law of heaven as to the true Fatherhood of God and the real brotherhood of men.

Moreover, the inflexible law of generation obtains in the family of God as nowhere else. In the human family, "like produces like" generally, though not always, but in spiritual generation, always. "Ye must be born from above" is fundamental. That "ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," is the fruitage of this new birth and actually characterizes all the true children of God. There is no exception to this. "We have the mind (disposition) of Christ," says Paul, speaking of himself and of the true people of God everywhere and for all time and eternity. There is no changing this divine law and hence it follows that every true child of God and every member of the real brotherhood of man is in spirit and practice, disconnected from the world as was Christ himself. "I do always the things that please Him. The Son can do nothing of himself but what he seeth the Father do. I came not to do my own will, but the will of Him that sent me," are the basic teachings relative to true sonship with God and true brotherhood with man.

Every true believer in Christ is a heavenly person; his labor is for heaven; his eternal home is there; he is on his way to his home, and as a pilgrim and stranger here, he "abstains from fleshly lusts which war against the soul." These unalterable characteristics prevail and must prevail in the family of God. God is Father to all such and every such an one is brother to all of like precious faith. "As many as walk according to this rule, peace be on them." Here we shall find the real fraternity; here, and here alone, true brotherhood.

Grand Rapids, Mich.

VALUABLE REMINISCENCES.

Near the time of the organization of the Wesleyan Church there had been great excitement in New York and many other states over the abduction and murder of Captain William Morgan for exposing Masonry, as he became convinced that it was an institution out of accord with the principles of American citizenship. An antisecret political party was formed that included among its leaders the foremost men of the nation, such as John Quincy Adams, Thurlow Weed and Thaddeus Stevens. States were carried and officers elected. Over 50,000 members withdrew from this particular order. Many who had been connected with or familiar with the antimasonic movement came into the newly organized Wesleyan Church and, headed by Edward Smith, got a rule in the Discipline of the new church. It doubtless kept some out then, as it has since.

Creeping Into Power.

After a time other secret societies began to be formed for the purpose of allaying prejudice. Some for the purpose of promoting the total abstinence movement, as Sons of Temperance and Good Templars. Among farmers, granges were organized. Later, the Gleaners. After the war, the G. A. R., followed by the Sons of Veterans. Among workingmen unions of all kinds were started. Many Greek Letter fraternities were organized in colleges, with mischievous results and extravagances. Fraternities were introduced into the public schools. So harmful did they become that legal action had to be taken to suppress them. Then a number of fraternal secret insurance societies were formed, with the delusive snare of large benefits for small fees.

Sunday School Secretism.

Now there is the invading of the Sunday schools by organizing among the young people lodges such as the Phi Mu Sigma Sunday School Fraternity, with a membership of over 400 in Washington, D. C.; "The Knights of King Arthur," The Knights of the Holy Grail, Pilgrim Fraternity, the "Cob Web," etc. Nine editors of religious papers joined in a memorial to the International Sunday School convention that met in Chicago to disfavor this formation of secret fraternities among Sunday schools.

Liquor Lodges.

The liquor men have recently organized a properly conducted lodge to be known as the "Royal Fellows of Bagdad." The purpose is to avoid liquor license laws in regard to Sunday selling. Spacious rooms are fitted up where liquors can be had.

Social and Insurance Lodges.

Among real estate associations has been organized "The Sublime Order of

Goats." Recently there has been chartered by the laws of Kentucky "The Order of Reindeer." The purpose is to furnish the cheapest insurance protection on earth.

Contend Earnestly or Be Captured.

After the war there was a great revival of opposition to the rapidly increasing secret orders. A national association was formed, a political party organized, candidates nominated for offices from President down. Wesleyan preachers and members were active in the movement. Men like Ronayne, Levington, Rathbun, Stoddard and others held meetings in most of our churches, having large congregations. Some mobs occurred. Politicians became alarmed and laws were passed that practically kept a new and small party from having a place on the ballot. Movements have been started to have legislatures pass laws forbidding the exposing of any of the obligations or workings of any secret society.

Then to keep the women quiet many lodges have been organized for females. This condition is pressing hard on some of our churches. Many members have been drawn into some of these orders. Our young people are labored with to join because of political and other benefits that may follow. If the Wesleyans do not courageously defend our position on this subject and inform members and others that this opposition is right, and that these orders are one of the mightiest foes to Christ's Kingdom on the earth, we will become extinct in many parts. The truth of God's Word and the moving of the Holy Spirit are sufficient to keep and bring men out of these orders.—*Wesleyan Methodist, October 21, 1914.*

SECTARIAN BIAS AND THE MASONIC CONFESSION OF FAITH.

BY REV. MARTIN L. WAGNER.

Many Freemasons complain that a large majority of their brethren fail to perceive the true character of the masonic religion because of their "sectarian bias." By sectarian bias is meant their preconceived notions of Freemasonry and of the religion it teaches and practices; their opinion and belief that the institution is founded upon the Bible, and is, therefore, not in conflict with Biblical teaching. This opinion tends to give a false color to all masonic ceremonies and statements. This sectarian bias is the colored glass, furnished by the lodge, through which everything masonic is seen, and if the Mason fails to see Freemasonry in its true color the institution is itself to blame. However much the existence of this sectarian bias is deplored by Masons, it is to the interest of Freemasonry that the real character of its religion be disguised and concealed until the Mason gives adequate evidence that he can be entrusted with this secret, namely, the true nature of the masonic religion. Sectarian bias is a means of protecting the true character of the masonic religion from discovery, and the more it is intensified the greater its security and the less the danger of the Mason of tender conscience, of moral decency or of Christian loyalty leaving the lodge in disgust.

To show the several successive steps in the process of conversion to the masonic religion, to faith in the masonic god, is the aim of this article. Freemasonry professes "not to interfere with a man's religion except as it relates to his belief in God." Here it is inexorable in its purpose and demand, for only men who declare their faith in the eternal God revealed in the Holy Bible are fit candidates for conversion to the masonic religion. But Freemasonry is politic and does not attempt to effect this conversion suddenly on the part of the Mason, but gradually and perhaps unconsciously.

In signing the written application for membership in a masonic body, the candidate "declares his faith in the eternal God revealed in the Holy Bible and his willingness to render Him that homage due from the creature to the Creator." (Manual, Dayton, Ohio, lodge.) Thus, in order to show himself a fit subject for conversion to the religion of Freemasonry, the candidate must believe in the "eternal God revealed in the Holy Bible" and declare to render Him proper homage. It is this belief in the true and eternal God that Freemasonry professes to interfere with and to radically change. No man is a good and true Mason until he has shifted his faith in the eternal God, revealed in the Bible, to faith in

that entity which Masons worship as God. Thus we see that at the time of signing his application for membership in the lodge sectarian bias is given him as a veil over the religion of Freemasonry.

When about to be obligated, the candidate is asked, In whom do you trust? and he is prompted to reply, "In God." Here unquestionably the candidate means the eternal God of the Bible, but the lodge does not accept his confession in that sense. It has its own interpretation and says, Your faith, being in God, is well founded, but it is not the god whom we as Masons reverence and serve. Apparently this identifies the Mason's "god" with the God of the Bible, but in fact it differentiates him from the eternal God, as subsequent acts and declarations show.

The masonic god is declared to be "The Great Architect of the Universe" and to him all masonic prayers are addressed and all masonic worship and honors are paid. This is not another name for Jehovah, as many Masons and nonmasons believe, but it designates an entity as distinct from Jehovah as is Baal, or Ashteroth, or Moloch. The candidate's God is thus reduced or transmuted by the lodge into The Great Architect of the Universe, the specific masonic deity, the worship of whom is the peculiar genius of Freemasonry. In Freemasonry there is no god but this Great Architect.

The Great Architect of the Universe is officially declared by the Supreme Council of the Ancient and Accepted Rite, Lusanne, 1868, to be the Creative or General Principle whom Freemasonry worships as its God. This Principle is that mysterious power with which living creatures are endowed and by which they procreate their kind. Freemasonry teaches that this creative or generative principle is God and recognition and belief in it are necessary for a true Mason. To this principle, and the physical organs through which it operates, the masonic symbols and emblems refer. To this deity the Mason agrees to render proper homage.

Thus, step by step, though unconsciously, as the candidate advances in Masonry, but no less really from the standpoint of the lodge, the candidate's faith in the eternal God, revealed in the Holy Bible, is reduced to faith in the Creative Principle, and the homage he thought he was rendering to the eternal God is rendered to the generative principle under symbols and ceremonies typifying the generative process, and his conversion to Freemasonry is regarded as complete.

The evident aim and purpose of Freemasonry is either to reduce the faith of all Masons to faith in and worship of this creative principle as God, or to lead them by its cunningly devised fables to the belief and opinion that the eternal God, revealed in the Bible, is this creative or generative principle, worshiped under the name of Jehovah. In its shrewdness, deceptions, sophistries, plausibleness and pretense to sincerity and honesty, it is a masterpiece of religious trickery and jugglery, and bears upon it the marks of him who succeeds so admirably in persuading people to believe a lie.

Dayton, Ohio.

NEW BOOKS.

"A TREATISE ON FREEMASONRY."

BY TH. GRAEBNER.

Published 1914 by Concordia Publishing House, St. Louis, Mo.

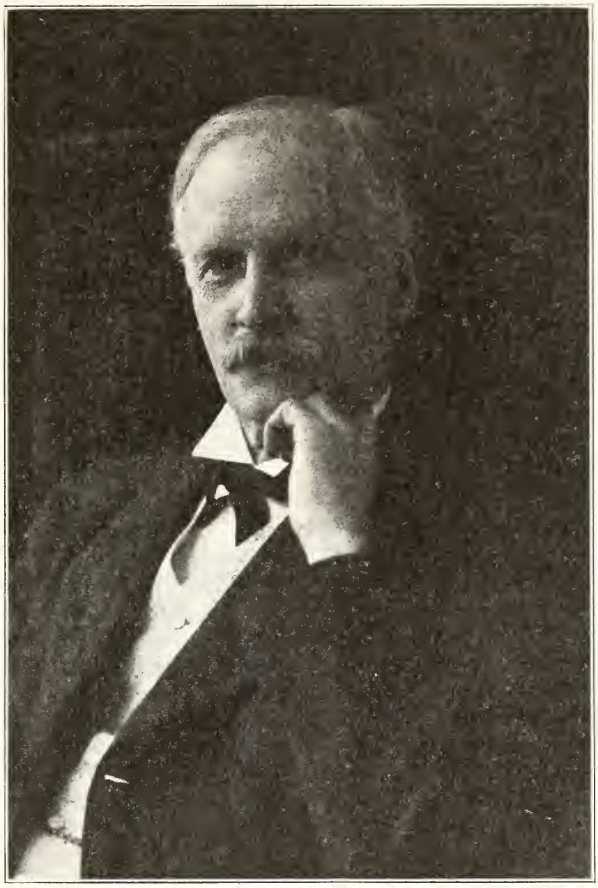
This is a valuable contribution to antisecrecy literature on the special subject of Masonry. It is based on the testimony of Benjamin F. Holt, a member of Pierson Lodge No. 169, A. F. & A. M., Barnesville, Minn., from April, 1906, to June, 1912, and upon citations from standard works of the order. Send 25 cents to the publishers above named.

MODERN NATURE WORSHIP.

BY MERSENE E. SLOAN, WASHINGTON. D. C.

Paper covers. 40 pages. Price 10 cents, postpaid.

Mr. Sloan writes from a knowledge gained on the inside as a Mason, and from the study of Masonic as well as the literature of Theosophy: "New Thought," "Christian Science," "Spiritualism," etc. On page 8 he says: "Freemasonry being the patriarch among modern secret orders, and directly involving the principles under consideration, invites special inquiry."



CHARLES A. BLANCHARD.

TESTIMONIES TO THE GRACE OF GOD.

CHARLES A. BLANCHARD, D. D.

Conversing with friends of our cause, some of them have thought that providential dealings and special incidents connected with these years of labor would be helpful to God's people. I, therefore, will as God permits and leads, make record of some facts which may be interesting and helpful to some of my brothers, and, because my call into this work was interesting and distinctly providential, I begin with an account of it. I have in other places spoken of this same subject, but I do not remember that I have done so in the CYNOSURE.

My Call to Service.

In the early fall of 1869, I was twenty years of age. The college year had opened and I was pursuing my studies. My father, then President of the College, was in New England, soliciting funds from friends for its maintenance and extension. One afternoon about five o'clock, I was drawing a pail of water from the cistern on the north side of our barn. While thus engaged, a total stranger came up and asked me if my father was at home. I replied according to the fact in the case, that he was absent in New England, and he said to me, "I am very sorry. I have engaged a church at Kingston, Illinois, for him to speak in against the lodges. Could you come and speak for us?" This always seemed to me a most remarkable occurrence. I had never given any public addresses on the subject of lodgism. I do not know that I had ever expressed an opinion adverse to those organizations to anyone. This gentleman I had never seen. Of course, he knew nothing about my opinions or my power to

express them. Why should he have asked me to give an address on this subject? I can only explain it now on the ground that he was divinely moved to do so.

The Year Before.

My honored father had always been opposed to secret societies. He was a Vermont boy and with the free air of those mountains drank in hatred of everything which was secret, underhanded, mean. He first came in contact with the secret society system in Cincinnati, when he was pastor of the Sixth Presbyterian church. Freemasonry at that time was supposed to be dead and buried. The murder of William Morgan twenty years before apparently had given it its death blow. In Cincinnati they began to organize lodges of the Sons of Temperance. My father said immediately, "If the Sons of Temperance succeed, both the father and mother —Freemasonry and Odd-Fellowship— will come to live with them," and began to warn his young people against uniting in secret combinations of any sort.

In the providence of God, slavery was, however, the great question of that time, and for the same reason that my father was opposed to liquor selling and lodgism, he was opposed to slavery. That absorbed his attention and efforts so that, until the abolition of slavery, he did not devote much time or thought to the lodge question. Whenever it came up, he recorded himself as opposed to the entire system. That was about all he did. But after the war closed, a Christian woman said to him, "It seems to me as if all the demons that were in slavery have gone into secretism." It was even so. At the beginning of the civil war there were only two hundred thousand Freemasons in the United States. At the end of the war, only four years later, there were more than four hundred thousand, so the order had doubled in four years of war. While patriots and Christians were praying and working for the salvation of the nation, lodge men were working to increase the strength of the lodge, and they succeeded; and, if this Christian woman was right in her belief, the demons that were in slavery, being cast out, entered the lodges and stimulated them for every baleful enterprise which they could undertake.

Evil Like a Flood; Spirit Lifts a Standard.

This has always been true in the history of the world, and will be true until the time of the great tribulation. As long as the Holy Spirit is among men, He will quicken those who love God, when those who stand for evil institutions are aroused. So conventions were held at Aurora, Pittsburgh, and other places, and a paper was started, the CYNOSURE. My father had continually a burden of soul respecting the subject in our home at that time. It seemed to be almost the only subject about which he desired to speak. I knew nothing at that time about lodges, had never studied the subject at all, and became extremely weary of my father's constant references to it. One day we sat down for dinner and my father as usual began to speak about Freemasonry. I said to him, "Father, could we not talk about some other subject? I am very tired of this one." He looked at me with his great eyes and said, "My son, have you ever examined this question?" I replied, "No, I have not, but it seems to me as if lodge men are very much like other people, and I do not see any reason for being exicted about it." He replied, "I would advise you to study the subject." He turned to his dinner. So far as I remember, he ate it in perfect silence, rose, and left the table. Not much more was said at that time. I do not remember anything more to have been said. Shortly the meal was over and we left the table, but his remark remained with me, and I purchased Webb's "Fremasons' Monitor," printed by J. C. W. Bailey, at that time a masonic publisher in Chicago. This edition contained "A Synopsis of Masonic Law" by Robert Morris, a Presbyterian elder in Louisville, Kentucky. He, unfortunately, is chiefly if not only remembered because of his services for Freemasonry. This book I read carefully from beginning to end and long before the reading was concluded. I knew that my father was right and that Freemasonry was essentially evil.

Having completed the study of Webb's "Monitor," I purchased the "Encyclopedia and Dictionary of Freemasonry," written by Robert Macoy of New York.

Like Robert Morris, he was one of the thirty-third degree Masons of our country and made it his business to work for the order. This book was a revision of a work written by George Oliver, an English Freemason. Oliver spent a good measure of his time in trying to show that Fremasonry was a Christian institution, and Macoy seems to have dropped into the same notch with him, so that the work which was rather large, was an elaborate attempt to show that Freemasonry was a good thing for Christian people. This book also I read through, marking important passages, and when I had completed this book, I think I was fairly intelligent as to the philosophy, religion, and history of the order.

No Revelation of Secret Work.

At this time I had never read the ritual as revealed by seceding Freemasons. I had never read a book by a person who was opposed to Freemasonry. I had opened the ritual and found it impossible to believe that it was a genuine thing. The stripping, blindfolding, haltering, and leading about seemed to me incredible. I believed that the Masons had formerly done these things, but I did not believe that they were doing them at that time. The result was I had no interest in the ritual and did not study it. I studied the books named. I was diligent to attend public occasions of the order, to hear all I could from persons who believed in it. I wished to know what it claimed to be. The result was that when this gentleman whom I had never seen, Mr. I. R. B. Arnold, asked me if I would come out to Kingston and deliver a lecture on the subject, I knew what I believed and why I believed it. There was no reason why I should not go. I accordingly said that I would, and at the time appointed, went. He met me at the station in Sycamore, took me to his home where we had supper, and after that a friend took us out to Kingston. I do not remember the distance. I think it was something like six or eight miles, but we found a little country church like most country churches of that day, painted white, I think, with green blinds. Of this I am not sure, but it was filled with people from front to rear. I delivered my lecture on Freemasonry as a peril to the people. The audience listened intently. Not one left the house until I was through at nine o'clock or something after that. Then a preacher rose and began a reply. I replied to him and he to me and so it continued until twelve o'clock at night. At that time I said to him, "These people must begin milking at four o'clock, some of them; it is not proper to keep them here longer, but if you will notify Mr. Arnold of the time when it will be pleasing to you, I will return and debate the subject further at your convenience." He replied, "I do not care to debate Masonry, but if you wish me to show that your lecture is as full of lies as a colander is full of holes, I am willing to accommodate you."

I said, "I should be glad to have you do that," and stepping down from the pulpit, I handed the manuscript of my lecture to him. He retained it three weeks. At the end of that time he sent it back to me saying that he would have nothing whatever to do with it. I never saw him again but once, so far as I can now recall. At that time I reminded him of his promise, but he still insisted that he would not make it good, and so we parted to meet again in the judgment.

The Student Lecturer.

I was at the time this meeting occurred, a member of the senior class in our college. I found, however, that there was intense interest in the subject and that people all through this region desired information about it. I was continually requested to give addresses. I accepted many of these invitations. I went usually on Friday nights to some neighboring town where meetings had been arranged, spoke Friday evening, Saturday evening, once or twice on the Sabbath, and returned to the college on Monday. Of course, this work interfered with my studies. I was never a brilliant student and but that my teachers were patient and long suffering, I would have been probably unable to complete my work as a student and carry forward this lecturing. As it was, however, the two works in some fashion were done. I completed my college course the next June and had meanwhile delivered about sixty-five public addresses on this subject. I have reason to believe that scores, yes hundreds of young men

were saved from lifelong slavery in those gatherings, and while I greatly wish that I had been a better student, a more humble and successful Christian, I am very glad for the work which I was that year permitted to do.

It had been my plan on completing my college course to go at once to Andover Theological Seminary where my father took the first two years of his course in theology. In June of 1870, however, I was requested to go to Cincinnati to attend a national convention held by those opposed to secret societies. I did so. While there, I was unexpectedly called to speak, being on the platform with Dr. Moorehead of Xenia, Ohio, and Dr. Sloane of the Reformed Presbyterian Theological Seminary in Pittsburgh. These were two great and good men. They were my lifelong friends. My acquaintance with Dr. Sloane led to my marriage in Pittsburgh some years later and to the lifelong friendship of many people connected with the Reformed Presbyterian Church.

I do not know just when or how it came about, but during that convention, the executive committee were directed to secure my services as a national secretary for the movement. After some time they requested me to take this position. Providentially, I was led to do so and from June of 1870 to June, 1872, I lectured in a field bounded on the west by the Missouri River, on the east by the Atlantic Ocean, on the south by the Ohio, and on the north by the Canadian provinces. I did a little work outside these bounds, but not a great deal; something in Canada, a little in the Southern States, but, speaking generally, the territory indicated was my field. I delivered an average of something like two hundred or two hundred and fifty addresses per year. Others were engaged to come into the service; first one and then another; among the rest, my brother-in-law, Rev. J. P. Stoddard. He became my successor in the national work. At the end of two years' time, my nervous condition was not good. There were very few weeks during those two years when my life was not threatened directly or otherwise. I found it essential to be continually on my guard and almost never was without the presence of some friend who knew me and my work. In this way my life was preserved, and I was enabled to accomplish a large task, but at the end of the two years, June, 1872, there were eighteen persons giving their time to public addresses against secret societies. Among them were some strong and able men. I did not seem to be imperatively needed in the field. I did seem imperatively to require rest from the nerve-racking life which I had been leading. I, therefore, resigned my position at the convention held in Oberlin. There I had met that wonderful man, Pres. Charles G. Finney, and been permitted some personal acquaintance with him. I did not at this time know what I should be called to do. I knew simply that I must rest from the sort of work which I had been doing. I therefore laid down my task, committing it to good hands, returned to my home, and awaited the unfolding will of God.

Wheaton, Ill.

(To be continued.)

It is reported that the Rockefeller Foundation is undertaking an inquiry into the relations of labor and capital, to search out the causes of the bitter enmities to which labor troubles give rise and to seek out a remedy. The scope of this inquiry is world-wide and will have no limit. They will consider all the proposed remedies for the existing social evils, including Socialism, single tax, profit sharing, free trade, etc.

Rev. G. A. Pegram, Peru, Indiana, reports an evangelistic campaign in his church (Wesleyan) in which some forty professed the Lord Jesus Christ as Savior and Lord. Some who were secretists renounced their lodge connection. In the December number of *The Wesleyan Methodist* he has an article of interest on lodges and saloon keepers. He hopes to be with us at the annual convention of the N. C. A. at Flora, Indiana, beginning Friday evening, April 30th, and closing May 2d. Let us hear from others who are planning to be present.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XVII.

The Multitude of Counselors.

"The words of the wise are as goads."

When Dover received Groves' letter he was surprised. He was not offended, for he knew Groves was sincere and honest, and the proof sustaining his points seemed unanswerable. He understood the principle, that the admission of an opponent is the best kind of evidence. He showed the letter, as Groves intended, to his nephew. Bates only answered that there was something in the argument, and that he had often felt the force of the objection, but that he would promise that the lodge should never interfere with his civil oath and duties. Dover was not himself a Mason, neither an antimason, and, therefore, there were several things which he could not understand. He had several difficulties in his mind. He wondered why his own son had been advised by "cousin John" to avoid the lodge, and yet John himself remained in it, and gave no reasons to enforce his advice except that one would be more independent and show more true manliness without any such help as the lodge promises and affords. Dover also wondered, if these things were so, why there were so few antimasons in the country and so little published in the papers in opposition to the lodge, and why eminent statesmen did not see these alleged evils and denounce them. He wrote another letter to Groves and made inquiry concerning all these things. Groves answered promptly:

Brandon, June 1st, 18—.

My Dear Dover:—I am really glad of this opportunity to answer your questions, which I shall do at some length. First, Bates' promise, however honest he may be, must be considered as of little weight. It is not as strong as the official oath, and yet the lodge counts its obligation above that. As long as he considers himself a Mason he must consider himself bound to obey the lodge. Every writer declares that it is the obligation which makes the Mason. When he renounces his allegiance to the lodge then he may say that he will not allow it to interfere with his duties. But if he will not renounce his allegiance he must consider himself under obligation to obey. You also ask why so little is said against the lodge. Some places they ask why so much is said. There are now several papers published with this question as the main issue. There are many books published in exposition of and opposition to the lodge. Many religious papers occasionally condemn it. There are over fifty persons engaged in giving public lectures on this subject. There are nearly a million of communicants in Protestant churches whose creeds are in opposition to the lodge. Many members of churches where Masonry is allowed, are the most earnest in working against it. The Roman Catholic church, with its usual wisdom, sees that if it does not rule the lodge out, the lodge will rule it or will at least interfere in its government; so Masonry is prohibited in that church. Thousands outside of the church altogether are bitterly opposed to all secret societies. Thus there is much said against the lodge. But the reason more is not said against it by the press is because it is very largely controlled by the order. Many editors are members; some are afraid of losing the patronage or even fear persecution, and some are very ignorant of the institution.

But you insist mainly on knowing why wise statesmen do not see and condemn the evils of the lodge. There are two answers: Many of our wise statesmen are only cunning politicians, and belong to the lodge, and many of our wise statesmen have condemned secret societies, but their words are hidden from the people. So let me call your attention to what some of our statesmen have said on this subject.

George Washington has often been claimed as an enthusiastic member and an ardent supporter. I believe in early years he was entrapped, but hear what he says when he became a wise statesman. When Governor Jonathan Trumbull was an aid-de-camp to Washington, he asked him if he would advise him to become a Mason. Washington replied:

"Masonry is a benevolent institution, which may be used for the best or worst of purposes; but for the most part it is merely child's play. I can give you no advice on the subject."

In a letter to Rev. Mr. Snyder, written when on his death bed, he speaks of his sickness, and says:

"Which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one

more than once or twice within the last thirty years.

"With respect, I am, Sir,
"Your o'bt serv't,
"Geo. Washington."

In his farewell address he states some general principles which will apply to all secret societies:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the will of the nation the will of a party, often a small but enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organs of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

"However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government."

It is said, I know not how truly, that after delivering this address only two, and they both Masons, voted against giving him a vote of thanks for his public services. And it is a fact that Washington was not buried with Masonic honors.

"I have been in a lodge but once, so far as I can recollect, for nearly forty years. I do not recollect ever to have heard him (Washington) utter a syllable on the subject."—Chief Justice Marshall.

"The use of the name Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is, in my opinion, as unwarrantable as that of my father's name. On the mortal side of human existence, there is no name for which I entertain a veneration more profound than for that of Washington. But he was never called to consider the masonic order in the light in which it must now be viewed. If he had been, we have a pledge of what his conduct would have been far more authoritative than the mere fact of having been a Mason can be in favor of the brotherhood. If you wish to know what that pledge is, please consult the recently published works of Thomas Jefferson."—John Quincy Adams.

"Governor Ritner of Pennsylvania, proved that the Masons had forged at least two letters in the name of Washington, commending the institution."—See Sparks' Letters of Washington.

"The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good, which might not be effected by safe and open means."—Judge Marshall, Chief Justice of the U. S. (an adhering Mason) Letter to Edward Everett.

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Daniel Webster.

"From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."—James Madison.

"It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered and taken by those admitted to masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."—New American Encyclopedia, Vol. 1, page 658.

"Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men.

"Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."—Wm. H. Seward.

"In one word, I consider Freemasonry in direct hostility to the government in all cases where it cannot control it; as producing an utter disregard to all civil duties where they

come in collision with its interests; as demoralizing in its very nature, making bad men and citizens of all who adhere to its obligation; creating injurious distinctions in society; giving privileges and advantages to one set of men over others equally meritorious; exercising a most potent influence upon our elections, by secret, and I fear, corrupt means, and altogether more dangerous to our country and its government than any standing army, however numerous it could possibly be. It is worse than a standing army because its movements are secret and because a more implicit obedience is yielded to its executive. It puts law and government at defiance, and triumphs in the impunity of its members for offenses committed under its sanction."—Hon. John C. Spencer.

"Boston, March 18, 18—.

"My Dear Sir: I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is wide spread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a republic, can, with any self-respect be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to a dangerous temptation and setting an evil example.

"These are general principles. As to the Freemasons, our most influential and dangerous secret society I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence.

"Cordially yours,
"Wendell Phillips."

"Boston, March 23, 18—.

"My Dear Sir:—I beg to acknowledge the reception of your letter, in which you again call my attention to what I consider the most extraordinary and fearful event which has marked the history of the present century. I mean the sudden and forcible making away with a citizen of New York by a band of fellow citizens, and disposing of him where he has never been heard of again—and this crime, done for no assignable cause except that he was a Freemason, bound by oaths which required profound secrecy as a condition of existence, and the sacrifice of life if he betrayed a word.

"I do not propose to follow up the narrative. It is enough to say that an innocent man was made away with; but, though the evidence so far as it was opened to the public, clearly pointed to many of the associates, no human power has been efficient enough to draw out from the order any confession of guilt or regret for the offense.

"Lastly, it is well that the memory of this exceptional digression from the laws of justice and of truth be from time to time renewed, as on this occasion, to establish a permanent safeguard against the danger of yielding in any case to the influence of self-created combinations, however specious they may appear.

"Very truly yours,
"Charles Frances Adams."

"Europe is honeycombed with secret societies. I have spoken to the Duke about them. He is not indifferent or altogether incredulous, but he is so essentially practical that he can only deal with what he sees. I have spoken to the Whig leaders. They say that there is only one specific, and that a complete one—constitutional government; that with representative government secret societies cannot exist. I may be wrong, but it seems to me that with these secret societies representative institutions rather disappear."—Lord Beaconsfield.

I think, friend Dover, that these genuine extracts are enough to show you that wise statesmen do see their evils, and do condemn secret societies. True, some good men and wise men may have once belonged to the order. But good men and wise men sometimes err very foolishly. Washington had slaves as well as belonged to the lodge; but does one justify the other? Arnold and Burr were Masons. The leaders in the rebellion were Masons. It is claimed by some that the war was no more due to slavery than to secret societies. Such facts as these should have more weight than the fact that some wise men have once entered the lodge.

"Russia, Spain, Portugal, Naples and Rome make Freemasonry a capital offense. There is no crime in the mummery to die for under the gallow ; the offense lies in the political use made of Freemasonry, dangerous to all governments. The sovereigns of France, England, Prussia, Netherlands, Sweden and Brazil take the fraternity under the royal guardianship. This is not because their majesties love the farce of the lodge room, but they fear its political tendency.

"Great Britain has pursued both the restrictive and the protective course at the same time. While the late king was heir apparent to the throne he was made grand master of Masons; and the parliament forbade the increase of the number of lodges in the three kingdoms; and also forbade the adoption of any degrees, except only the first three in Masonry. The statute bears date 39th year of George III., and is now in force.

"The only countries in which Freemasonry flourishes, neither forbidden nor restrained, are the republics of North America. Here

the growth is without a parallel (except in France, during the last years of Louis XVI.); a growth honorable to the freedom, but dangerous to the stability of our public institutions."—Phelps' "Secret Societies, Ancient and Modern," page 83.

Now when you have in a former letter the admissions of the enemy, and have here the testimony of experts, and both confirmed by circumstantial evidence if you look around and read history, are you not ready to pronounce secret societies in a republic criminal, and membership in them a disqualification for citizenship?

Where is there a loyal man, who understands Freemasonry, and is in no way related to it, who does not hate and loathe it? Everyone who upholds the lodge is either a member or is closely related to members, or is ignorant of it, or else fears it. But let us be true Americans and stand for equal rights, oppose all titles of nobility from foreign princes, and bend not the knee to this order and call no man master. Let us always vote for free men and never for Freemasons.

Yours truly,

WARREN GROVES.

N. R. DOVER.

(To be continued)

LET YOUR LIGHT SHINE FOR GOD.

BY W. H. HOWELL.

Dedicated to the woman's auxiliary of the Masonic order.

The stars that shine for God
Live out in the open blue.
They're not shut up with four square walls
To shine for the chosen few.

The love that God approves
Is world-wide in its view.
He died for all that all might live,
And not for the chosen few.

The life that pleases God
Shines brightly, far and wide.
There is no need of locks and keys,
Or screens that it may hide.

The soul that shines for God,
Like "a city on a hill"
It can not cover up its light
And do the Master's will.

God caused a star to shine
To herald the Savior's birth.
The "wise men" saw and wished to find
This mighty King of earth.

Your earthly title, "Eastern Star,"
Through man's illusion given,
It may illuminate the earth,
But does not lead to heaven.
—Jacksonville, Fla.

Worship is very seldom the child of wealth, but poverty and purity are often friends.

Editorial.

FREEDOM OF SPEECH.

There is free speech under the constitution, reports a special committee of the national civic federation, appointed to inquire into the free speech rights of the citizenry of the republic, but it isn't so dreadfully free that it need disturb the most comfortable and contented among us. The report is valuable in that it reviews various important cases that have come before the courts and shows with sufficient precision how free one can be in exercising in public his right of commenting on men and affairs. How much liberty Americans have is illustrated by Rev. Dr. Hillis's experience recently after preaching his fiery sermons in Brooklyn against German militarism. He received a note informing him that such an address in Berlin would have resulted in a firing squad facing a man up against a wall at sunrise. If American agitators are ever dissatisfied with the limitations on freedom of speech in the United States, they might charitably compare this country with others in war or in peace.—*Springfield Republican.*

But how about that kind of attempted or enacted class legislation which has for its sole purpose preventing free statement of the characteristics or methods of Jesuit, Masonic or other conspiring orders?

NEXT TO THE CHURCH.

Preferable to the church is the sentiment at which many lodge men will grasp, as there seems no lack of reason to fear, when they delight themselves in reading the words as spoken by one of the most active and shrewd of American politicians, W. J. Bryan. We are indebted for our own knowledge of them to a man far advanced in Masonry, whose good qualities are somewhat offset for us, and whose fitness to weigh the sentiments expressed by this other politician is discounted, because he seems to have other use for Sunday than attending church, to say nothing of his being flagrantly profane. The first article published this year in this magazine was

headed by Mr. Bryan's name; and, while it stated that since he "became politically prominent he has also become prominent as a joiner of lodges," it also quoted his own statement that before his marriage he told his wife that he "could not be reproached for belonging to any secret societies; that she would not have to complain of my staying out nights at lodge." He added, "I don't think that anything I ever said made a deeper impression upon her, because she remembered it and talked about it when I joined my first secret society."

Let Mr. Bryan's relation to temperance now be borne in mind, while we find him on Sunday, in Washington, addressing a lodge of Elks; and while we also remember that one of the ceremonies of Elk meetings is to drink a health, at 11 p. m., "To our absent brethren." With this should be associated the original name of the order, "Jolly Corks," a name fitting the purpose for which it was organized; namely, to provide opportunity for drinking in spite of the liquor law. It was to this order, originated by actors, but now receiving members from any class, this order of the 11 o'clock toast, that Mr. Bryan said these undoubtedly welcome words: "Next to the church, the fraternal order is the greatest teacher. When its members live up to the obligations which they take they are not content to be negatively harmless. They must be positively helpful." Helpful to whom? Is it to anybody not able to give a sign of membership in "this degree"? Probably they drank their toast in grape juice that Sunday evening.

SUNDAY SCHOOL LODGE.

Dr. Clifton P. Clark, supreme master of the Phi Mu Sigma Sunday School Fraternity, announced to-day that a chapter has been placed in the Methodist Episcopal Sunday School at Clearfield, Pa. Mr. Kester, teacher of the class, is general secretary of the Young Men's Christian Association of Clearfield.

Lambda Chapter of the District of Columbia was organized Tuesday evening. The young men composing this chapter are members of the Sunday school of St. Paul Lutheran Church.

Epsilon and Eta chapters of the District of Columbia, composed of young men in the Sunday schools of St. Paul's M. E. Church South and Memorial United Brethren, had a joint initiation this week, at which time a candidate was inducted into the mysteries of the fraternity.—*Washington, D. C., Star, Nov. 21, 1914.*

The example and teaching of Christ Jesus are flouted by the lodge movement described in the foregoing item from *The Star*. Better take Jesus as supreme master rather than Dr. Clifton P. Clark if the object is to lead the scholars to Christ instead of into the secret society system. "If ye love me keep my commandments." "Follow me!" "In secret have I said nothing." "Let your light shine."

AN OPEN SECRET.

There is never a month in which some one is not found trying to discern an advantage to be gained only by entering a lodge, yet he always realizes that the prospect is purposely made obscure. Supposing that nevertheless a glimpse of possible results has been allowed, and hoping that an inside view will exhibit them under glowing illumination, he may happen at length to venture in. While yet deliberating, however, he ought to secure added knowledge of attainable facts. If he has not learned how to do so, he is liable to waste time on futile efforts. The method he is most likely to employ, is consulting members of the order. It would be easy to recite how this has actually been done. Of course he will gain from one whom he consults nothing of value, or at most some answer which is incomplete. From real devotees and advocates he will indeed obtain light which is darkness.

At the same time, nothing is more certain than that the order which likes to be thought first and chief, ceased long ago to be really secret. By multitudes of its members it has not been so regarded. To be sure, the custom of making a show of secrecy has been kept up so that initiates, to whom all they find is new, suppose themselves bound to hide things which are as openly known as a proposition in geometry. Even so, there appears to be after all no plain agreement among Masons as to which item is secret and which is not. One is horrified at violation of secrecy if swearing on

the Bible is mentioned, whereupon another almost laughs at his ridiculous scruple. The fact is that no permanently essential feature is more than nominally secret, or is unknown save as Algebra or Greek remains unknown to those who do not give it study. One has only to consult open and well authorized sources of reliable information. What some of them are, any reader of this magazine is almost sure to know.

PERJURY IS COMMON.

"Perjured testimony is a common thing in the Circuit Court of Cook County, Illinois."

This statement in effect was made by Judge Adelor J. Petit at the annual banquet of the Illinois State's Attorneys' Association, held at the Hotel Sherman in December, 1914.

"I cannot remember a day in the last three months when I have not sat on the bench and listened to the rankest kind of perjury," said the judge.

How can Judge Petit expect anything different when thousands of secret societies are making the oath common and cheap in men's minds by their administering of extra judicial obligations, which in some cases swear candidates to conceal crimes? It is said that Freemasons alone take 197,477 oaths in the Scotch Rite of thirty-three degrees. Millions of secret society obligations imposed! No wonder men have lost reverence for the civil oath.

The Seattle Sun, during the campaign of last fall, boomed the candidacy of Judge John E. Humphries by publishing a portrait of the Judge in uniform with sword and belt, and explaining that "The Judge is a K. of P., Uniform Rank man, No. 1, as well as an I. O. O. F., Canton man. He belongs to the Eagles, the Elks, the Moose, the Woodmen, the Druids, the K. of P., the D. A. K. K., the Red Men, the Masons, the Presbyterian Church and the Republican party."

Passing the question of the fitness of a man to sit on the judicial bench, who is under special obligations to a portion of the community, we call the attention of such men as Judge Petit of Chicago to the imperative need of forbidding under severe penalty the administering of extra judicial obligations if we are to restore the sanctity of the civil oath to the minds of men. Barbers and lawyers and dry goods clerks have been administering obligations in lodge halls until it is no wonder that obligations in halls of justice are so cheapened that, as Judge Petit says, not a day passes "when I have not sat on the bench and listened to the rankest kind of perjury."

KNOWN BY ITS FRUITS.

Secret orders seem fond of trying to make those outside their membership believe that they rest on Scriptural foundation. Morality which is at least similar to Christian morals, is either explicitly claimed or so hinted at as to secure credit through a resulting impression. By opponents of secrecy, both these notions are sharly contradicted. There are two correct tests of such questions as are thus raised, one being the test of direct examination and comparison of the principles of secrecy with the principles of Christianity. Of course this requires sound knowledge of both systems. Actually and often applied, this test has failed to show the result promised, and has not failed to reveal the opposite.

The second test is plainly indicated by our Lord where he says, "By their fruits ye shall know them." Thorns do not produce grapes nor are figs gathered from thistles. If Christian faithfulness slackens, if church attendance dwindles, if worldliness and frivolity the more abound as secret societies make inroads, the matter is automatically tested. One of the two tests or the other, or both at once, can be resorted to for aid in obeying the injunction "Prove all things"; after which, whatever secret society devotees appear to do, the friends of our Lord, honoring his church and abiding in his moral truth, will continue to "hold fast to that which is good."

THE KNIGHTS OF LUTHER.

Des Moines, Iowa, is the source of some strange news which has of late gained considerable circulation. This news is to the effect that a new order of knighthood has been found. The name of the order is "The Knights of Luther." The name will cause Lutherans everywhere to prick up their ears.

Perhaps that is just why it was chosen. It is Lutheran ears which the promoters are evidently trying to gain.

These promoters might as well be told first as last that the Lutheran church and its members are slower than any other body on earth to disregard the Lord's warning, "Prove all things; hold fast that which is good." Whatever they have concealed behind the beautiful name of "The Knights of Luther," it will be investigated before it is accepted. The chosen name will not prove an "Open Sesame" for the thing which is hid behind it.

While we are inadequately informed on the movement to pass judgment upon it, there are suspicious features which at once protrude. Papers published in the west tell us that a Jew is the chief promoter. Our knowledge of the character and spirit of Luther tells us that the last thing to which he would ever have given sanction would be an order of knights, named after himself.

Then there are a few things at which we can guess. It is a pretty safe guess that this proposed order does not intend to spend much time in trying to spread and establish the doctrines which Luther rediscovered in the Scriptures. It is easy to guess that it is not a band of men who have pinned the badge of Luther on their breasts and fastened the plumage of Luther's helmet on their crests for the purpose of emphasizing the doctrine that a man is justified by faith without the deeds of the law.

Imagine a Jew calling an order into existence in order to preach salvation only through Jesus Christ!

Another pretty safe guess is that this order is being promoted for the purpose of fighting the Romanist church with weapons like those with which it fights. What has the Romanist church gained by the use of its weapons? As a church, nothing. As a big political machine, only that which is of very doubtful value.

If Romanists are subverting for their own uses as a church the things which belong to the state, let the citizens of this country, if need be, form a political party to safeguard the state's properties; but let them be advised against calling this party The Knights of Luther. Such naming will only bring down upon the party the disfavor of the very church whose favor is being sought.—*Lutheran Standard, April 12, 1913.*

The Knights of Luther claim 128,000 members and also that before the election of 1916 they expect to have 3,500,000. Such a claim reminds us of what we heard in an address by one of the leaders in the A. P. A. movement a few years ago when it was flourishing. Said the speaker in substance, We are making such rapid headway that the next President of the United States will wear the A. P. A. brand. Such boasting has been common from the Know Nothing days to the present.

Reforms to be of lasting benefit to the public must be carried by men who call no man master, except the Lord. It was thus that The Reformation was carried under Luther's leadership. Almost immediately the Jesuits were organized to defeat that great world-wide blessing to the people. Secret societies are well adapted to produce such results. It is natural for Freemasons to seek success over Catholics or the Knights of Columbus by booming the Knights of Luther. Each party is seeking political power and each is intensely selfish in its seeking and there is very little choice as to which triumphs.

PROFANING THE NAME.

A law found in the nineteenth chapter of Leviticus includes this command: "Thou shalt not swear by my name falsely, and profane the name of thy God." Falsity in the substance of an oath, renders associating with it an appeal to the divine name an act of profanity. Akin to falsity in testimony relating to past or present facts, is a false purpose respecting future fulfilment of a sworn promise. In like manner, promises contravening principles and practices that embody truth, or on the other hand supporting such as are not true, cannot become oaths without becoming profane. Hence profane oaths are inseparable from some secret initiations. No possible evasion, prevarication or denial can avail against the full and settled proof that certain obligations of Masonry answer precisely this description. Any possible doubt concerning the contents of those obligations became impossible long

ago; they are as well known as the rules of grammar or the laws of England, and like those rules and laws are unknown and secret only to those who have failed to study them. Neither is their meaning obscure; its interpretation is as plain as an arithmetical solution. Being obviously false to fundamental principles of morality and Christian duty, their association with the name of God is undeniably profane if anything can be profane.

News of Our Work.

ANNUAL CONVENTION.

The National Christian Association will meet in convention at Flora, Indiana, beginning Friday evening, April 30th, at 7:45 o'clock, and closing Sunday evening, May 2d, 1915.

Program Planned.

Address of Welcome, by Eld. I. C. Snavely, pastor, Church of the Brethren. Response; Music; Address,—"Our Object the Exaltation of Our Lord Jesus Christ." Music,—"All Hail the Power of Jesus' Name." Questions asked and answered. Round Table.—Five-minute addresses. At 8:45 P. M., recess to 9:30 o'clock, Saturday morning, May 1st.

Saturday morning, Praise and Prayer. Address,—Answering objections or clearing away the obstacles in men's minds. Questions asked and answered. Music. Address,—"How Masons Are made" (chart talk). Questions answered. Recess from 11:30 A. M. to 1:30 P. M.

Saturday afternoon. Devotional services. Seceders' Conference: Testimonies from those who have withdrawn from various secret societies. Questions answered. Address,—"Obligations, or Lodge Oaths." Prayer. Recess, from 4:00 P. M. to 7:45 P. M.

Saturday evening. Devotional service. Address,—"The Value of Lodge Exposures." Music. Reminiscences,—"Some concrete results of our work." Questions answered. Prayer. Recess from 8:30 P. M. to 10:30 A. M., May 2nd.

Sunday morning. Devotional. Sermon,—"Religious Ceremonies." Music. Sermon,—The Atonement: "How Shall a Man Be Justified Before God?" Benediction. Recess from 11:45 A. M. to 1:30 P. M.

Afternoon session. Music and prayer. Address,—"The Relation of the Minor Orders to the Major." Music. Address,—"The Duty of the Hour." Recess, 4:00 P. M. to 7:45 P. M.

Evening session. Devotional services. Sermon by President C. A. Blanchard. Benediction.

Among those expected to be present are Eld. I. Bennett Trout, Pres. C. A. Blanchard, Rev. Wm. Dillon, D. D., Secy. W. B. Stoddard and Wm. I. Phillips.

CAMPAIGN AMONG SOUTHERN SCHOOLS.

REV. W. B. STODDARD.

In accordance with the expressed wish of the N. C. A. directorate, I am visiting the Southern educational institutions as time and ability permit. I can not hope to convey to the friends much of what I see and hear that interests me very much. That about which many books have been written can not be given in a brief report. There is probably no place where Christian education is more needed than among the freedmen of the South. Men of consecrated means have seen this and the schools are here.

I first visited Howard University, at Washington, D. C., where I found a teaching force of over one hundred and a student body of nearly fifteen hundred. Instruction is given in most of the arts and sciences. In their social life, the fraternities predominate. Many of the instructors are Masons and Odd-Fellows. While the instructors give much that helps, but few have apparently discovered the best way of Christian living.

At Hampton, Virginia, I found a growing institution which employs over two hundred instructors, and in all of its departments is giving instruction to some fourteen hundred young men and women. They have extensive grounds and one hundred and forty buildings. A building in process of construction, which will cost $100,000.00, was planned and is being erected by the students. Here I saw students trained in sewing, weaving, blacksmithing, carpentry, tailoring, plumbing, cooking, dairying, gen-

eral farming, manufacturing of wagons and trucks, etc., etc. I could not get a hearing on our line before the students but found some who were interested. A hearing was given in the Colored Baptist church near at hand, and I trust that some of the students were thus reached. Rev. Dr. Graham, the pastor, has suffered because of his antisecrecy views. He is a strong man, doing an excellent work. He suggested that my antilodge presentation was too mild. He would have me come again and speak "stronger." Many collections were taken; one for a needy member of the congregation, but in the main they were for the support of the church. Your representative was aided to the extent of $2.25 from the last collection "lifted." Colored pastors often take collections until they get as much as they want.

At Norfolk, Virginia, President W. McKirahan made me welcome and opened the way for me to present the antisecrecy message during the morning service in the United Presbyterian church and address the students in their Sabbath school service in the afternoon. The work of this college is being felt in this community, as would be expected, but the ignorance and darkness is still great. Many societies, in burying their dead, march past the United Presbyterian church with the band playing a dirge when going, but "Yankee Doodle" or some dancing tune on the return. The colored people are largely found in these societies, working and paying and hoping they may have a big funeral. As one expressed it, she wanted "a good coffin to her back" when she died. I asked a little boy if he belonged to a secret society and he replied, "Yes." When I asked the name of the society he replied, "It's ten cents a week."

A day was very pleasantly spent with our Mennonite friends at Fentress, Virginia, where I found a good church and a growing colony of industrious people, some of whom I had met before in Northern homes. A driving rain prevented the friends from gathering for my lecture in the church. Some, however, subscribed for the CYNOSURE and assured me of a welcome when I might make a future visit.

At Raleigh, North Carolina, I found two freedmen's schools, Shaw Institute and St. Augustine's School (collegiate, normal and industrial), the former being conducted by the American Baptist Association and the latter by the Episcopal Church, North. I was treated with kindly consideration at Shaw Institute, but the President declined to permit me to address the students unless the officials of the Association should give consent. He thought two-thirds of the instructors were Masons or Odd-Fellows or both. He does not belong to the lodge, nor does Dean Roberts, in charge of the Theological department. Dean Roberts agreed to distribute N. C. A. literature to students in his classes. Dr. Hunter, of St. Augustine's School, opened the way for me to address the students for ten minutes at the time of their evening devotions. Much of the work at both these schools is along lines pursued at Hampton, but is not so extensive. At St. Augustine's School is a hospital and many nurses are in training. Dr. Hunter does not approve of secret society methods. When at Amherst College he joined an open fraternity which was opposed to those that were secret.

By invitation of Dr. McCrorly, President of Biddle University, of Charlotte, North Carolina, I am to address the students on Sabbath evening, January 17th. This school is supported by the northern Presbyterian churches and is evidently doing a splendid work which is praised by those familiar with it. They have property valued at $225,000.00. The faculty of the school was originally white, then part white and part colored, but is now wholly colored.

I find little sympathy with our work among the popular churches. The South, even more than the North, is loaded with lodges. There was a big supper and doings by the Woodmen of the World at the hotel where I stop. There is not over a third of the North Carolina country, through which I have traveled, under cultivation. The colored schools are teaching the boys to farm and the girls to care for the homes. It is pathetic to look at the cotton pickers, as I saw them through the car window,

gathering the remnant of the cotton crop and living in the miserable huts near at hand that scarcely shelter them. A large number will continue to sing, "Hoe de cotton, tend de corn 'till we heah ol' Gabriel's horn," but for others there are brighter days. Cabins are being replaced by houses with modern conveniences; ideals are being lifted and the black man is getting so much of the property that white men are writing long articles in the newspapers about the need of "farm segregation" and the farmers' unions are pushing hard for laws on this line. Thank God, North Carolina is no longer cursed by the degrading saloons, but works of the Devil are still here. The lodges are misleading the multitudes. As long as there is sin there will be hiding from the light. Booker T. Washington is reported to have said, "The negro begins to join something as soon as he is born and keeps it up all his life." Let us hope that the number who join what is really helpful to their race may be increased.

Many have never before heard of any opposition to lodges. May the visit of your representative be the means of opening their eyes to the truth as it is in Christ Jesus.

A LIFELONG FIGHT WITH THE BEAST.

BY ELD. G. B. CROCKETT.

Reading "The Coming Conflict" by E. B. Graham, in the CYNOSURE, has opened my eyes to many things which in the past have been puzzling experiences to me.

I was raised on a farm in the state of Mississippi. My father died in the closing scenes of the civil war. My mother was a Christian slave, taught to read and write by her owners who raised her in the house as one of the family. Thus endowed with unusual advantages for a colored woman, she early began training me to read and write; sent me to the day school and the Sunday school; took me to church and taught me to read my Bible. My stepfather being a recluse, I was brought up at home and hence did not depend on the community but relied on my own initiative. Having been taught truth and righteousness from the Bible in my early life, I inbibed a love for honesty, integrity, justice and fairness, and this, coupled with my natural selfreliance has kept me from having any desire to join rings or cliques. This has many times militated against me; I have often wondered and have sometimes almost guessed the reason, but I now see clearly why, in spite of my zeal, integrity and perseverance I have had to battle so hard and the odds almost always seemed against me. (Rev. 13:14 and 12:9-12.)

As a bricklayer, time and again I have seen work taken from me even after I had been engaged to do it and have been told it was because the one who got it was a "brother" and they were in duty bound to help him. I did not as yet know how powerful and far reaching was the influence of the lodge nor how cruel and inhuman were their practices.

In the year 1886 we moved to Arkansas where I began learning the brick making trade. I married and settled at Brinkley, Ark., in 1888. After three years I began laying brick and it was then that I met with the fiercest opposition. My competitor, another colored man of about my age, was a Mason, having come from Carolina a few years after I came to Brinkley. Had the struggle been one of fair competition, I should have nothing to complain of but the opposition came from outside parties who should have had no interest in the matter. White as well as black people used disreputable methods of slander and misrepresentation.

In addition to my trade, I was also a school teacher having begun teaching in my native state at the age of seventeen. In 1891 I secured a school and began work. This was an unexpected change of front to my enemies, but ere long I could perceive them at work. They challenged my efficiency, although I had passed the examination and held the proper certificate. Failing in this they tried to undermine my influence. When I finally yielded the position for a better one, they fought me openly; my bitterest opponents being a minister and a distinguished teacher in my home town. Both were prominent Masons. I was then in the Brinkley City School, and having drawn their fire, I knew where to strike. I was, at this time, an influential member of the Board of City Aldermen and was approached by one of the Board of

School Directors and asked to accept the position of first assistant principal in the school, presumably in the hope that I would be content with this instead of the aldermanic position, although he did not hint at such. This roused the ire of the principal and a fight began. Seeing my mistake, I changed my application from assistant to that of principal and won. My predecessor was the same man who had fought me in the rural districts. It seemed to me a peculiar thing that he could not leave me alone even in our Sunday school but resisted my influence there. I took it as personal rivalry but could not understand why so many disinterested parties were ever ready to take sides against me in whatever I undertook. But since studying into the mysteries of lodgism I plainly see that it was a united effort against me because I was outside of the lodge. I have lost many hundreds of dollars on that account but I shall never join. They were so bent on my destruction that when I received the second work of grace—sanctification—my own brother-in-law, a high lodge man, had me arrested and locked up on the charge of being crazy. Now that I am sanctified, the fight is accelerated many times but thank God He gives me grace sufficient to stand and I am in the fight with might and main against this great evil.

God bless the CYNOSURE, the National Christian Association and all the noble men and women who have elected to stem the tide in this great fight for truth and righteousness.

Brinkley, Arkansas.

REPORT OF LOUISIANA STATE AGENT.

REV F. J. DAVIDSON.

We praise God, from whom all blessings flow, for the dawn of another year which, we trust, will not leave the terrible record of lynchings, murders, wars and other terrible crimes, that its predecessor did. Many of the old veterans of the cross who contended for the "faith once delivered to the saints" fell asleep last year and are now with the Lord. They will be missed from their accustomed places, but God be praised, there are yet thousands of knees that have never bowed to Baal. Considering that White Castle is a "wide open" town, the holidays were spent very quietly and without serious crime or accident. This was perhaps due more to the scarcity of money than to a wholesome desire for soberness. It is a blessed thing to trust in the God of Abraham, of Isaac and of Jacob, for "whatsoever a man soweth that shall be also reap."

On January third the Mount Zion Baptist church of this town requested the resignation of their pastor but he boisterously and stubbornly refused to comply. The church attempted to vote the pulpit vacant but the pastor refused to allow the vote to be taken or to leave the moderator's chair. Finally two police officers were called in to preserve order and prevent bloodshed as several assaults had been made. Quiet being restored, the church proceeded with the vote and deposed the pastor by an overwhelming majority, putting him out in disgrace. This pastor, the grand dictator of the secret empire here, since last August has opposed me in every conceivable way except by committing assault. He openly boasted that I could not stay in White Castle, but I have steadfastly looked to God for deliverance.

I have visited several places and preached and lectured, trying to convince my hearers of the sin of secret lodges, alcoholic beverages, and licentious living. I visited the session of the Fourth District Baptist Association in Baton Rouge and had the privilege of speaking to the delegation. I distributed literature and took a number of CYNOSURE subscriptions at this meeting. I also had the pleasure of paying a visit to Baton Rouge College with a delegation from the Association and was requested by the President to offer prayer at the college. This is a very creditable school with about three hundred students.

I delivered two special addresses on January 1st at the St. Paul and the Progressive Baptist churches of this city. The whole program was excellent and well rendered. The lodges are thriving here and practically all of the preachers are lodge men and they tell the people that the lodges are all right and are founded on the Bible. As a consequence

it is a hard task to win the people from the teaching of their pastors.

Mrs. Davidson is suffering with an attack of la grippe. I am praying for the speedy recovery of brother Stoddard and hope he will soon be able to begin his tour of the South. The cause would suffer an almost irreparable loss should Dr. Blanchard, brother Stoddard or brother Phillips become disabled for any length of time.

EMANCIPATION PROCLAMATION.

Butler, Pa., August 5th, 1914.

Dear CHRISTIAN CYNOSURE:

I have kept in touch with the CYNOSURE ever since the days of Edward Ronayne and read the magazine from lid to lid and have never had any connection with the unfruitful works of darkness. For that reason I the more regret to see the misstatements of Rev. F. J. Davidson in the enclosed clipping:

"Unfortunately the Negroes of this section erroneously celebrated June 19th as 'Emancipation day,' instead of January 1st. This is due first to a lack of proper historical information on their part and second to an unwholesome desire of some fairly well-educated Negroes to use June 19th as a day of financial speculation made possible by entertainments at the big gatherings. It was January 1, 1863, that President Lincoln signed the 'Emancipation Proclamation' declaring all Negro slaves henceforth and forever free. The Negroes through the length and breadth of this country ought to make January 1st, and each succeeding year, a Jubilee of rejoicing and giving of thanks and praises to God for his manifold blessings, and perpetuating the memory of Abraham Lincoln by paying just and richly deserved honor to his name."

Emancipation Day is fixed on June 19th for the good and very proper reason that emancipation was accomplished on June 19th, 1863. Abraham Lincoln signed and issued the Emancipation Proclamation on September 22, 1862. It was to go into effect on January 1, 1863. On that date Mr. Lincoln issued another proclamation, setting forth what territory—that is, slave territory—was exempt from its operation. The territory exempted was Missouri, Tennessee, Kentucky, Maryland, Delaware and West Virginia, not yet a state; seven counties of Virginia, including the cities of Norfolk and Portsmouth, and thirteen parishes of Louisiana, including New Orleans. The Emancipation Proclamation unfortunately left thousands of slaves in bondage. But Owen Lovejoy, who had witnessed the martyrdom of his brother Elijah at Alton, Illinois, in 1837, when Owen Lovejoy was 26, was destined to draft the bill 25 years later, which after slight amendment was adopted by the United States Senate on June 9th, 1863, by the House on June 17th, and which was made law by the President's signature on June 19th. This made the holding of anyone, anywhere, in involuntary servitude, except for crimes of which he had been duly convicted, a misdemeanor. We the more regret Mr. Davidson's mistake because it reveals that he has entirely overlooked the remarkable providence which turns upon these facts.

Sincerely yours,

A. P. HUTCHISON.

"LIZZIE WOODS' LETTER."

Argenta, Ark., Jan. 1, 1915.

Dear CYNOSURE:

We had a great meeting in Memphis, Tennessee, where we met people from sixteen states, not one of whom belonged to a lodge. Many of them had been members of various lodges but had come out and separated themselves from unbelievers. This is the work of the Holy Spirit, taking the children of God out of captivity through His holy Word.

I met a gentleman in Memphis who had heard some of my lectures on secret societies when I was at Brownsville, Tennessee, three years ago. He came to me as I was passing down the aisle one evening during these meetings and said, "Are you not sister Woods, the lecturer against secret orders?" I replied, Yes, but I am sister Roberson now. He said, "I am glad to see you because, by your lectures and tracts, you saved me from hell. I read the Scriptures on those tracts and I also read your Bible lessons and became convinced that Masonry was a sinful organization. I had put so much money into the lodge that I hated to give it up, but the Spirit said, Come out of it. I tried to get the lectures out of my mind but I grew so troubled that I got on my knees and asked God to help me to give it up. I hated to have my brethren in the lodge

know that I was so troubled and tried to keep it hidden, but the Holy Spirit was working with me. I tried to keep from reading the tracts but I could not for the life of me. I would put them out of my sight and then go back and read them until I said, 'Lord, I know this thing is wrong. Help me to give it up,' and at last I became willing to give up my Masonry. God showed me how wicked it was. I had been so blind that I could not see my great sin, but the tracts pointed me to the Word which is a lamp to my feet and a light to my path. When I was willing to obey, the Holy Spirit just led me out. I was a Worshipful Master and so I went to my lodge brethren and told them I was through with Masonry. They laughed and said I was a fool to let a little old woman scare me out of the masonic lodge, but I went right on and gave up their books and walked down and out of that hall. While they were cursing, I was shouting 'Glory' for my deliverance. Oh, sister Roberson, you saved me." I said, Jesus saved you, not I. "Yes," he said, "but you and the brethren of the National Christian Association were the instruments which He used to save me." I said, All glory to Jesus be given. Thank God that he used even me. So we thanked God together for his deliverance. He said, "I lost almost all of my friends but Jesus is a friend that sticketh closer than a brother."

I lectured and taught four days in the meetings. Many confessed their sins and gave up their secret orders. One sister told me that the Baptist preacher had said that the Mosaic Templars is a Baptist lodge gotten up by the Baptist church. I said that I knew that was not true for Mr. Bush and Mr. Keats got up the Mosaic Templar lodge in 1882 in Little Rock, Arkansas, and that they were both sinners at that time.

I left Memphis on the 16th of December and stopped at Brinkley, Arkansas, on my way to Argenta. The weather was unfavorable, but we had a few night meetings. One night while making a call for sinners to come to the altar and for any Christian who wanted more power to live the life pleasing to Jesus to come also and be prayed for, a woman came to the altar and broke down weeping. She got no relief and I asked her what there was in her life from which she could not get deliverance and she said, "Sister Roberson, you have known me for fifteen years. I was in the first Bible band you had in the African Methodist church in Brinkley, and I took sister Moore's paper *Hope* and started with the lessons in that paper and also studied the Bible to learn to live for Jesus. But some urged me to join the lodge and at last I gave in and went into ten different ones, and became a leader in every one of them. I have done nothing else since then but set up lodges. I was in the lodges when you were here in 1906, and, good friends though we were, I knew the masonic brethren were talking of killing you, and said nothing to you about it." Brother Steinhouse said, "Yes, I was a Knight of Pythias at that time and was very angry but was not angry enough to kill you, but a masonic brother told me that we all ought to take you and kill you." The sister said, "I knew all about it for I heard them talking it over. But now sister Roberson, I have given up snuff and everything else that I thought was not pleasing to God but I am still burdened."

There is something you have not put on the altar yet, I said. She replied, "Yes, the Spirit said to me, 'Don't you know that the Eastern Star lodge did not come from the Bible?' I said, 'Lord, I thought these women were Bible characters.' The Spirit of the Lord made me to see that the Eastern Star lodge was gotten up by men and these women's names were stolen from the Bible for their purpose." I said to her, There are two women named in the Eastern Star ritual that are not in the Bible at all. Jephtha's daughter is called Ada. Read the eleventh chapter of Judges and you will see that the name Ada has been added. Also look at the second epistle of John and you will see that there is no such name as Electa. John was writing to the Church and not to all kinds of women—good women, sinful women and Christian women. He was not writing to unbelievers, but to the Church, the "elect lady and her children." A study of 2 John 1, 1 Peter 5:13 and 1 John 3:18 shows without doubt that John was writing to the Church. In Revelations

19:7-8 we see that the Church is the Lamb's wife, and so John was writing to her, the Lamb's wife and not to Robert Morris or any of the masonic fraternity.

The sister said, "Sister Roberson, the Lord has made it plain to me and I have given up seven of those lodges, but I still belong to three and if that is what is the matter, I will give them up too. I fear the Lord is not pleased to have me belong to them and is showing me that they are wicked. I know that in all ten lodges we swear to lies and cover up iniquity. Pray for me, sister Roberson, that I may get rid of them all. When I became convinced that the Lord was not willing that I should swear the women into the lodges, I have been taking them in without requiring the oath, but that does not help me any. I am burdened for I know God wants me to come out. I have the money here now for a new women's lodge I formed not long ago and I am going to return that money. I shall have to install the members and then give up the money." I said, Don't be like Balaam. Don't install them in a Baal worshiping lodge. Go and give them their money and tell them that you were wrong and that the whole business is wrong and then come away. She replied, "I am going to give it up. God keeps this thing before me and I am burdened with it." I said, Jesus wants His temple clean. He cannot bless you more unless you take those idols out of your life. Tears came in her eyes and she said, "All of you please pray for me that God will help me not to mind ridicule and persecution, but help me to walk right up and return their money and give my testimony. I am going to obey God and let my friends say what they will. Just so that I know that God is pleased, I will be happy."

Brother Steinhouse said, "When Sister Roberson came here eight years ago and showed me a K. of P. ritual, I bought one from her and found that she did know our secrets. I listened to her lectures every time she came to Brinkley until I became convinced that I was wrong and I made a complete surrender to God two years ago. I kept the lodge books until a brother came for them and then I thanked him for coming after them and told him that they would never see me in the K. of P. hall again. I have kept my word and am happy in Jesus alone to-day." I said, You are my son in the Gospel. He said, "I did not know that the lodges were sinful until you came here with those tracts and books from the N. C. A." Then he said to the sister, "Just send those women back their money and the burden will roll away." That night she came back to the altar and the last word she said before I left was that she knew the lodges were the hindrance to her spiritual life and that she was going to get out of the remaining three.

Yours in Christ,
LIZZIE ROBERSON.

LEFT THE MASONS.

Pueblo, Colo., Oct. 17th, 1914.

Mr. Wm. I. Phillips, Chicago.

Dear Brother: I received the literature and a copy of the CYNOSURE.

I am more than pleased with the invaluable information contained in it and am in hearty accord with the work of the Association.

I joined the Masonic Order in 1889. I have been a member of other lodges also, but after meeting Rev. R. N. Countee, of Memphis, Tennessee, an enthusiastic representative of your organization, I was influenced by him to sever my connection with all lodges. Since becoming conversant with Scriptures which condemn lodge worship and denounce it as idolatrous, I have arrayed myself on the side of Christ and have been instrumental, under God, in causing many secret society members to *secede* from their lodges.

Yours sincerely,
W. T. NICKERSON,
Missionary, Baptist Association of Colorado.

REPORTS FROM THE FIELD.

Mr. A. J. Loudenback of Glidden, Iowa, writes: "At one time five young men told me that I had kept them out of Masonry by their reading some of the books that I lent them, and some came out by reading the tracts I also got of you. I now have more books out with young men than ever in the past."

Mr. A. J. Millard, Little Rock, Arkansas, writes: "The tracts came several days ago. I have sent many of them by mail, and these will astonish some of those that get them. I sent one to the

Grand Secretary of the Grand Lodge of the F. & A. M. I met a Baptist preacher with the three links on the lapel of his coat. I asked him to give that business up and to throw the three links into the fire; that I knew all about their Christless prayers and their coffined skeleton. I am still on the firing line and shall be as long as I live."

A pastor in Oklahoma who is a constant worker on all good lines writes: "Please send me some extra copies of the November CYNOSURE. One could safely offer one hundred dollars to any honest Christian man who will read this issue carefully throughout, and then make an affidavit that he believes the secret lodge system is not anti-Christian."

Secretary W. B. Stoddard has been invited by the committee to give an address on the "Obligations of Secret Societies" at the Annual Meeting of the Church of the Brethren, which is always attended by many thousands. The place is Hershey, Pennsylvania, and Mr. Stoddard will speak in the Auditorium on June 8th. We hope to make arrangements to have at the Brethren book stand a quantity of the booklet, "Oaths and Penalties," which sell for 15 cents, and there will doubtless be a demand for them after the address.

Better take Jesus as supreme master

There was a very interesting meeting at the Bethany Bible Institute, Chicago, last month, gotten up by the students, among whom are several seceders from one or the other of the following orders: Masonry, Odd-Fellowship, Independent Order United American Mechanics, and we believe one or two other Orders. We regret that we were unable to accept the kind invitation of the students to be present. The Bethany Bible School is under the auspices of the Churches of the Brethren.

NEBRASKA.

Rev. F. E. Allen, in answer to a question, writes: "I should be glad of such a conference at any time. I could hardly say when the best time would be to hold it." Let our Nebraska friends bear the above in mind and pray that a meeting on the work of our Association may be held this year at Superior, Nebraska. How many are desirous of such a convention and will do all they can to promote it?

ILLINOIS.

The evening of January 5th ult. Rev. Arthur H. Kaub, pastor of Windsor Park English Lutheran Church, Chicago, gave an address on the subject, "Masonry in the Light of Holy Scripture." The audience was not large but there were some thirty Masons present who gave quiet attention to the address, and one requested Pastor Kaub to have another meeting soon and to give them an address on the "Knights of Columbus."

DEBATE IN INDIANA.

Editor CHRISTIAN CYNOSURE:

According to your desire, I send you a short report of our debate held the evening of Dec. 16th, 1914, before a crowded house in Magley, Indiana, on the question: "Resolved, that secret orders are detrimental to the moral and spiritual development of any community." Each of us were to have four fifteen-minute speeches.

In my opening speech I gave a brief outline of the origin of Freemasonry. My opponent replied that the order was founded at the building of Solomon's Temple and that the Temple never could have been built had it not been for that secret order. I replied by reading a quotation from Past Master G. W. Steinbrenner (found on page twenty-eight of "Modern Secret Societies"), showing the foolishness of such claims to antiquity. My opponent had no more to say about the origin of the order.

I was pretty thoroughly posted by the books and tracts ordered from you and when my opponent arose for his second speech he said, "I don't see where in the world Mr. Byerly got his information. He must have got it from some crank that had belonged to our order and was disowned." He then dwelt on the charities of the lodge. I replied by showing that there is more charity in the blacksmith shop in our neighborhood than in the lodge and proved it, illustrating the point with three of our good neighbors, any one of whom could have a horse shod there even if they did not

have the money then to pay for it. The lodge, however, would not accept any of them, for one was too old and the other two are crippled with rheumatism. There was not much more said about charity from the lodge standpoint.

We surely had a great victory. Praise God for the NATIONAL CHRISTIAN ASSOCIATION and its literature.

GOOD WORDS FROM SUSCRIBERS.

Mr. Henry E. Nies of Lititz, Pennsylvania, writes: "One of the greatest evils of the day, in some respects I believe the greatest, are these oath bound societies which are misleading so many of our children. I wish to say also that I am not alone in my interest in the CYNOSURE. My daughter is also greatly interested and reads it regularly."

Mr. I. S. Mast, Minot, N. D., writes in renewing his subscription to the CYNOSURE: "Brother Phillips, your work has been a blessing to us. It truly is 'a waymark to the sons of time.' God bless the N. C. A."

Mr. William E. Baker, Libertytown, Maryland: "Dear Brother Phillips: I enjoy reading the CYNOSURE very much, especially Brother Blanchard's letters. He has a way of sending the truth home and yet not so as to offend."

Mr. Levi Weldy of Waukarusa, Indiana, writes: "We like the CYNOSURE very much. We think it is all right for our home. My oldest boy reads it and thinks it is fine."

A Baptist pastor in Colorado writes: "I have used a number of your tracts, and the Lord has blessed their testimony."

George Hampe, Topeka, Kansas, writes: "Again I will renew my CYNOSURE subscription, which, while it treats and exposes the sins of the day, also holds up Christ. It is really the only paper that seems to be doing real aggressive work for God."

Our sympathies go out to this brother because of his seven years' fight for justice in the courts, and while the Lodge, as he believes, was unable to defeat him in the lower courts, it seemed to have greater success in the upper courts. We know how to sympathize with him, for we fought one case twelve years, receiving every decision in the lower courts, simply to be sent back by the Supreme Court for re-trial, several times without any reason given. It was a clear case of lodge interference.

THE "CYNOSURE" STILL SHINES.

Lawrence, Kans., Nov. 29, 1914.
National Christian Association.

Dear Sirs:—I had lost all trace of the CYNOSURE and parted with some degree of the interest that I once felt in its publication. However, I want to say that I am glad to learn you are trying to give emphasis to the important fact that Freemasonry and its kindred are invading the churches in such subtle manner as to threaten their very existence. I had in my home a few evenings ago the pastor of our Presbyterian church and a professor of our university, a graduate of Oberlin and pupil of Finney. With us was the editor of one of our local papers, a man of German descent whose uncle was shot before his mother's eyes during the Quantrell raid, he being born three months later. It was surprising to me to hear the minister and professor express themselves as not seeing any more harm in secret orders than in many other things which concern the church. On the other hand my German friend felt keenly the importance of the church adopting heroic measures for preventing the encroachments of lodge adherents upon our religious domain. I remarked on our fellowship and the liberty each might indulge while seated together at table knowing that we should not offend by giving full and free expression to our opinions then inquired of the pastor and professor why the same conditions for a full and free expression might not exist in our church relations instead of our being under restraint because of a forced fellowship with Freemasons, Odd-Fellows, Knights of Pythias *et cetera?* It was evident that both wished and even longed for the fuller liberty in the Christian fellowship but how to obtain it for the church neither ventured to suggest. Too bad!

I. J. GRAY.

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The Christian Cynosure

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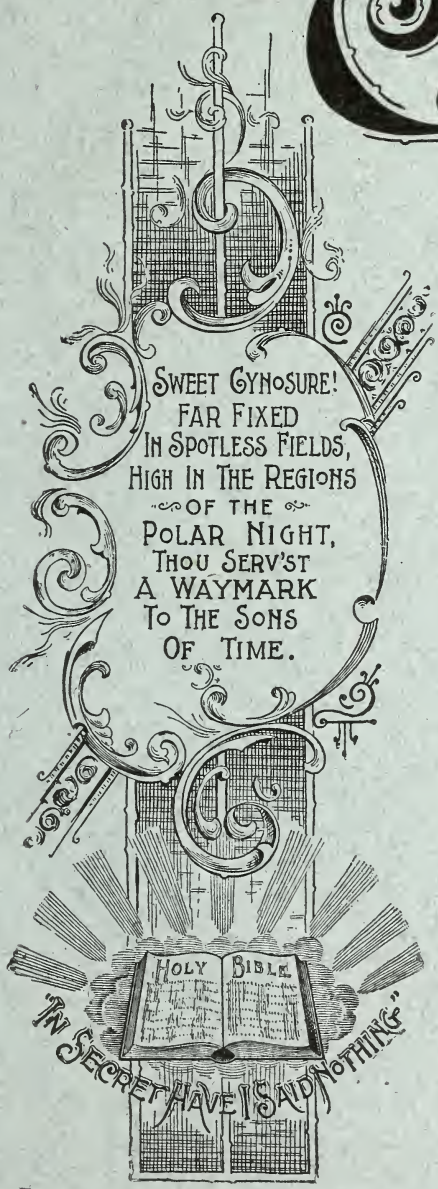

True zeal must be for God, and from God and according to God; and having God both for beginning and end and rule of direction, it cannot but itself be good and godly.

—Robinson of Leyden.

It is a restful thought that we do not need to know all that our Father knows. George Eliot says: "As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey."

Be steadfast in prayer if you would be calm in affliction. Start your race from the throne of God itself, if you would run well and win the prize. —Joseph Parker

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CONTENTS

Venerable Master Huerta Out.....329
United Spanish War Veterans.....330
Benevolences—Lodge and Church Contrasted 331
I Denounce Myself.....331
Perjury a Common Crime.....331
George F. Pentecost, portrait and testimony 332
Testimonies to the Grace of God, continued, by Chas. A. Blanchard.....333
Staying in the Churches, *The Free Methodist* 339
The Carpenter Building.....340
A Good Man and a Just, Philo Carpenter..340
The Church and the Lodge, by Rev. O. M. Norlie 342
A Mason for Forty Years, *Evening Press*.345
"Mystic Order Veiled Prophets".....345
Daniel Webster, portrait and testimony....346
The Coming Conflict, continued, by Edwin Brown Graham.....347

Editorial:
National Convention, 1915.....350
A Silly Plea.....350
Hold the Trench.....350
A Revised Opinion.....351
Imaginary Obligations.....351
An Apt Rejoinder.....352
A Wife's Plea.....353
Masonry and Islam.....353
The Joy of Service.....353
Zion's Masonic Watchmen.....354
Two Powerful Books.....354

News of Our Work:
Indiana News.....356
Southern Campaign, Rev. W. B. Stoddard 356
Missionary to Brazil.....358
Report of Louisiana State Agent, Rev. F. J. Davidson.....359
"Lizzie Woods' Letter".....359

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHICAGO, MARCH, 1915. Number 11.

VENERABLE MASTER HUERTA OUT.

Given a Red Ink Demit.

That "bad Mason," Victoriano Huerta, once "Venerable Master" of Concordia Lodge No. 17, State of Veracruz, Mexico, has been subjected to heroic treatment by his lodge, and has had his name "crossed forever [with red ink] out of the Big Catalogue of Freemasonry," says "Mexican Letter, Bulletin No. 42," issued by the Mexican Bureau of Information, New York City.

"Victoriano Huerta, the accursed Judas who during many months soiled the national territory with the most opprobrious dictatorship, and whose crimes without number have had no precedent in the history of our country, has just been crossed out of the Big Catalogue of Freemasonry, under the grave accusation and indictment of having betrayed the Mexican people.

"The respectable Concordia Lodge, of the town of Jalapa, was the one who initiated this just expulsion, as will be seen by the following document:

" 'To the Resp. Gr. Log. United Mexican and Free Accepted Masons of the Or. of Veracruz.

" 'M. R. M. and VV. HH.

" 'In an ordinary session held on the 24th inst. this respectable, Worthy and Courageous Lodge arrived at the following agreement:

" 'There having been found in the files of this Respectable Lodge a Letter Patent issued by the Grand Lodge of the State of Veracruz of Free and Accepted Masons R. E. A. and A. under date of the 24th of 1883, so that under No. 4 it should be effective in this Lodge, 'Concordia No. 17' in this Or. of Veracruz and where is inscribed as Venerable Master of same the M. M. Victoriano Huerta, the Grand Master informed the members and they unanimously agreed to cross out with red ink the name of the bad Mason, Victoriano Huerta, as unworthy of having his name appear in Masonic Documents, and because of the understanding and alliance he made with the Catholic Clergy and also for having betrayed the Mexican people. They also agreed to inform the Grand Lodge of Veracruz of this decision, requesting it to make it known to all the Grand Lodges and Regular corporations in the Republic, as well as to all the Foreign Corporations with whom you are on friendly terms.

" 'In favoring us with information, in the understanding that the laws of the fraternity should be unconditionally obeyed, crossing forever out of the Big Catalogue of Freemasonry, the ex-Mason, Victoriano Huerta, we feel sure that all our brothers will approve the inflexibility we have brought to bear in this case, with the idea of preserving the soundness of the order and purity of Freemasonry."

"The Grand Master: Marcelino Sanchez.

" 'The Secretary: N. Nevramont."

Victor Berger, former Mayor of Milwaukee, gives the following reason for the growth of socialism in Milwaukee: "Because we use nine-tenths of our income for literature and every Sunday morning, fifty-two times a year, three hundred of our men are up about five o'clock in the morning bringing papers in different languages to the homes of the people." What are we antisecret people doing to promote our cause?

UNITED SPANISH WAR VETERANS.

"All honorably discharged Officers, Soldiers, Sailors, and acting Assistant Surgeons of the Regular or Volunteer Army, or of the Navy or Marine Corps of the United States, who honorably served during the War with Spain, or during the Insurrection in the Philippines or with the China Relief Expedition at any time between April 21, 1898, and July 4, 1902, and all officers or enlisted men in the United States Revenue Cutter Service or any vessel assigned to duty under the control of the United States Army or Navy Department during such war or insurrection, or expedition are eligible to membership."

We have been credibly informed that the U. S. W. V. is a secret society in a very mild form. It requires an obligation of fealty to the country, and the member is given a pass word that the Order may be protected against impostors.

It is difficult for a layman to understand the necessity of putting under oath now a comrade who "in the time of need heard and responded to the call of country and endured the hardship of the cruise, the camp and the march." Unnecessary oaths and obligations imposed concerning trifling matters, are of the nature of blasphemy of God's name and are undermining civil society. They also cheapen in men's minds their regard for the oath in civil courts and are a cause of loud complaint of wholesale perjury in civil matters.

That a pass word, at the present time in this country is needed to protect a patriotic association from injury, seems to us too childish to need refuting.

There are at the present time approximately 300,000 who are eligible to membership in the U. S. W. V. The membership, according to a recent report, is about 40,000. It seems to us that a very much larger number might be enrolled if there were no semblance of a secret order, with its oath and pass word. The order is to be commended for eliminating initiations, and only requiring proofs of an honorable service in the Spanish American War for membership. The fees for joining vary in different camps from $1.00 to $5.00. There are small quarterly dues.

Objects.

"First. To unite in fraternal bonds, through national, state, and local organizations, those men who served in the military or naval establishments of the United States of America in the War with Spain and in the campaigns incidental to and growing out of that war.

"Second. To honor the memory and preserve from neglect and oblivion the graves of the dead.

"Third. To assist former comrades and shipmates, their widows, orphans and dependent relatives, such as need help, encouragement and protection.

"Fourth. To perpetuate the memories of the War with Spain and the campaigns in the Philippine Islands and in China, and to collect and preserve the records of service of the individual members of the organization.

"Fifth. To promote the best interests of those who participated in the War with Spain and the campaigns in the Philippine Islands and in China.

"Sixth. To inculcate the principles of universal liberty, equal rights, and justice to all mankind, of loyalty to our country, reverence for its institutions, obedience to its laws, and respect for its magistrates, and to discountenance whatever tends to weaken these sentiments among our people."

We are in favor of comrades uniting for the purposes named and can see that great good might be accomplished if they hear and respond to the call of country for men to fight the white slave traffic, the saloon, the secret lodge system—these conflicts are of vital importance to the country and call for as brave men as ever faced canon or fought for freedom on any soil.

ALL IN A DAY'S WORK.

I have received from Rev. P. A. Klein, 1415 E. Columbia St., Seattle, Wash., a leaflet entitled "A Christian Resolution." It deals in scriptural fashion with theater going, card playing, the secret lodge, dancing, the use of tobacco, the unequal yoke, and the self-pleasing spirit.

It is mostly Bible. In fact, in spirit and words, it is all Bible. If you have a dollar to send him for these tracts and circulate them, you will be doing good.

CHARLES A. BLANCHARD.

BENEVOLENCES.

Lodge and Church Contrasted.

The charge that lodges are not charitable institutions is being met in recent years in various ways. The Elks, we believe, set the example of furnishing a basket of good things to poor families during holiday week. The Masonic lodge at Wyanet, Illinois, donated five dollars to each of the churches of the village for "Goodfellow" work; and school superintendent W. E. Sapp, a high Mason and a K. of P., presented the Methodist minister, Rev. B. A. Dickens, a brother Mason, with forty silver dollars, contributed by men not members of the Church, and thus two birds were killed with one stone—the lodge is advertised as charitable and a brother Mason is boosted. Wyanet is only a sample of what is becoming common with all lodges. It is cheap advertising.

Lutheran Charities.

We are often told that if the churches had been as charitable as they ought to have been, there would have been no occasion for lodges. Contrast the charitable work of any denomination of Christians of this country with the similar work of any lodge, the Masonic for example. Take the Lutherans, and we are not naming now all of their charities but only the larger. From the latest figures it appears that the Lutherans have institutions as follows: Thirty-nine homes for the aged; forty colleges; fourteen homes for the helpless; fifty-six orphans' homes; one home for the feeble-minded and epileptics; a sanatorium; a deaf mutes' institution; nine deaconess' homes; eleven home finding societies; sixteen missionaries in East India; seventeen Inner missions; eleven young ladies' seminaries; twenty-nine theological seminaries; fifty-four academies; eight missionaries for deaf mutes; seven "foreign" missions in this country (among Esthonians, Poles, Lithuanians, Slovaks, Finns, Persians); five Emigrant missions; a Seamen's mission; a Jewish mission; an Indian mission (in Wisconsin).

The above is only a partial showing of one denomination. The churches of the United States spent for mission work in foreign lands last year more than sixteen million dollars.

I DENOUNCED MYSELF.

Dr. John Hall, an eminent servant of God, preparatory to making a public renunciation of Masonry, said: "You will denounce me, and would ruin me, but before I took my pen I *denounced myself*. In this whole matter of my Masonic oath and my Masonic life, I have judged and condemned myself. You can find nothing in my past life, while the bond slave of Satan, and in all those long years, 'led captive by him at his will,' that can by any possibility be spread out and magnified in your eye, as they are in my own. My new Master knows the worst, and knows it from myself. He enjoined me to 'forget the things that are behind.' I have broken the holy law of God and 'hated instruction.' The Son of God in my nature and in my place has 'magnified the law and made it honorable.' I am standing on the very bank of the river of death. I see ministers of the Gospel mingling with men in the ceremonies of the lodge room who have no pretension to Christianity, and a 'necessity is laid upon me'; I must write; I must warn you. 'Call no man master, one is your Master, even Christ.' 'Come out from among them, and be ye separate.'"

PERJURY A COMMON CRIME.

Even a casual observer cannot have failed to notice that there is much false evidence given in our courts. The fact is thrust upon one's attention. Not only in sensational murder trials, but in almost every civil proceeding or quasi-judicial investigation which is of sufficient general interest to gain publicity, the reported testimony is always contradictory, and nearly always to such a degree as to be utterly irreconcilable. There seems to be little or no regard for the sanctity of an oath.—*Chicago Legal News, copied from Philadelphia Record.*

The CHRISTIAN CYNOSURE prophesied more than a quarter of a century ago that two sets of oaths in our Court Houses, the civil and lodge oath, would result in just the condition described. Daniel Webster wrote more than three quarters of a century ago (1835) of masonic obligations: "All such oaths, and the formation of all such obligations, should be prohibited by law."

GEORGE F. PENTECOST, EVANGELIST.

[*From Dr. George F. Pentecost's Bible Studies, 1889, p. 389.—Dr. Pentecost, like President Finney, was at one time a Freemason.*]

God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, *than any other one enemy of Christ.* There never was a time when the cry, "Come out from among them and be ye separate, saith the Lord," was more needed than now.

George F. Pentecost, D. D., while pastor of the Tompkins Avenue Congregational Church, Brooklyn, editor of *Words and Weapons:* I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences.

TESTIMONIES TO THE GRACE OF GOD.

(Continued.)

BY CHARLES A. BLANCHARD.

My First Campaign.

In my former reminiscences I told you of the way in which I came into the work against the lodges. In this article I plan to relate, as God shall help, the facts which seem to be of interest concerning the first series of meetings which I held after my graduation from the college in June of 1870.

As I mentioned in my former article, the Association had, at that time, practically no money. They did not promise me anything. I expected God would open doors and make ways for me, and He did.

Having agreed to devote some time to the work of the National Christian Association opposed to secret societies, the question was, where should I strike in. Providentially I was led to Belvidere, Boone County, Illinois. I had schoolmates there who invited me to make my home with them. Good, loyal hearted people they were, and accepting the invitation I went to Belvidere the morning after my graduation.

I knew there was a church in that city which had a testimony against secret societies. I thought that that church would welcome testimony on the subject. It never occurred to me that there would be any question about it and I therefore considered the place of meetings as settled. Here I had my first disappointment, my first lesson in the foolishness of taking things for granted in work for the kingdom of God.

After I had become settled a little in my guest home I went to see the officials of this church. I found them agreeable gentlemen who were in entire sympathy with my errand. When, however, I asked them about holding meetings in the church which they controlled they said it would never do at all. Greatly surprised, I wished to know why not, when they replied that their testimony had nearly killed them and that if they were to have meetings in addition the church would be destroyed. It seemed to me very foolish then, it seems very foolish now. It was very foolish. The church was simply living a lingering death. I do not think it has ever had any vitality since. It was a pity.

Failing here, the question was what to do. I considered renting a hall, but I found that the hall cost ten dollars every day, and I knew that I had no ten dollars to pay for the rent. After turning the matter over as well as I knew how I went into a store that was rather favorably situated and which had a number of dry goods boxes around it. I asked the storekeeper if he had any objection to my standing on one of his boxes and speaking to such people as chose to listen. He said, No, so I climbed up on to one of these boxes and began to sing. A number of men gathered about. I cannot tell how many. I did not know then; perhaps in the end seventy-five or one hundred. I do not know, but when I said to them that I had come to their city for the purpose of speaking to them about secret societies, instantly they were alert and listened closely through the entire address.

Judge Whitney and Others.

In this city the masonic question had been thoroughly discussed along about 1851-53. At that time Ellen Slade was seduced and murdered by a prominent Mason and Odd-Fellow. Judge Whitney, who was Master of the Masonic lodge at that time, was also judge of the county court. He was a very positive man and determined to bring that murderer to justice. He found what he ought to have anticipated, that the Masons and Odd-Fellows rallied for the defense of the murderer. The result was that his own life was in danger for weeks

and he was finally expelled from the order by the Grand Lodge of the state. Though I did not know the facts at the time I chose Belvidere as my starting point, the past agitations made my own work more effective. All the older men who had been living in the town knew about the Whitney agitation. So far as they were good men they were opposed to Freemasonry and so far as they were courageous men they were willing to say so. The result was that I found friends rallying about me at once and their number increased from day to day.

Concluding my address on the corner, I gave notice of another meeting on the following day, and then spent time in visiting individuals, soliciting subscriptions for the CHRISTIAN CYNOSURE, etc. The number of hearers increased and requests for meetings in other parts of the county came in.

Plan of Work.

It was my theory that if the meetings could be held in adjacent towns and cities two things would happen. In the first place the interest in one town would assist the meetings in the next one, and in the second place the expenses of travel would be reduced to a very small sum. I therefore determined to start meetings, if God should permit, in every town in that county and planned after this series of meetings had been concluded to close with a convention in Union Hall in Belvidere. God enabled me to carry out this plan substantially as stated, and I found that men would follow from one meeting to another, driving often times miles to reach the gatherings. It was embarrassing to see persons sitting before me who I knew had heard the lecture I was about to deliver three or four times. I used to apologize to them and tell them that if they kept coming they would have to take what they would get. They were all kind about it and I acquired many very dear friends in those summer weeks of 1870.

God's Out of Doors.

All fairly intelligent people know that many churches are not open to discussions of this kind even now. It is also well understood that school buildings cannot be secured for meetings of this kind. Lodge men like to be in positions to control property which has been created by other men. They are very apt to be trustees of schools and churches and, if they are, frequently use their positions to protect the lodges which have placed them in these posts of power. Fortunately, however, no one can control God's out of doors. The earth and the sky are in large measure yet free, and when we were driven out of buildings we took to the roadside and the groves.

I remember well a Union church in the northern part of Boone County where we obtained permission to hold a series of meetings. After the first one was held, however, the secret society men made a great uproar and directed us to have no further meetings in the church. I said: "Well and good. Who owns the land next to the church?" and a gentleman was pointed out as the proprietor. I asked him if there would be any objection to our holding a meeting in the grove. Certainly not, it was free to us, so we had a large meeting the next day in that grove at the side of the church. Beginning my address on that occasion I said to the people: "The masonic lodge has shut this church, which you built and paid for yourselves, in your face." Of course it was true, and it stirred them deeply. When I was announcing the meeting for the next day one of the leading citizens said: "Just wait a little, Mr. Blanchard," and I paused. After conferring with a few of his neighbors he said to me: "You may say that the church will be open tomorrow." I did so. It was open, which goes to show that the

CHARLES A. BLANCHARD
IN 1870.

power of secret societies is not invincible; that when men decide to stand for the rights which God has bestowed they are very likely to accomplish what ought to be done.

It was remarkable to observe how one thing led on to another. For example, in one of these towns in Boone County I delivered three lectures, in a public hall which had been secured by our friends. At the close of that series I went across the Wisconsin line to a little town called Sharon and delivered a like series there. While at Sharon a local paper which was published in the Boone County town, Capron by name, came out which contained a ridiculously false report of my lectures. I was at that time guest with one of the prominent farmers of that region, Mr. Mabie. There were a number of families of that name there, all so far as I knew them strong and good men. He took his carriage and drove me down to Capron that I might talk with the editor about that article. I said to the editor that he knew the article was not true and that I wished him to publish a frank statement regarding it. He said, "What do you want me to say?" I sat down and wrote a brief correction of the article and said to him, "I would like you to say about that." He said, "I will not do it." I said, "Very well, then. I will hold another meeting here in town and correct the misstatements myself. I did so. Thornton Hall was packed so full of people that I had just a little place to stand among them. Men were about me on every side so that I could have touched them with my hand.

The Master of the lodge, who was also editor of the paper, was himself there. He was not only Master of the lodge and editor of the paper, but a practicing physician and had been connected with a case of need in the town which was at that time awakening a good deal of interest.

"All Widows and Orphans."

The Master Mason swears that he will be aiding and assisting all poor, penniless brother Master Masons, their widows and orphans wheresoever dispersed around the globe. Well, there was a masonic widow in this town. The husband had been a teamster and dying left his widow, two children and an aged mother to be cared for.

The lodge raised fifty dollars with which to bury him, and after having concluded this service said to the widow, "We have now done all that we are under obligation to do for your husband and you, but we have two dollars and fifty cents left of the money we raised and if you have need of it we will give it to you." She showed the lodge committee her shoes, which were practically worthless, and said, "You see I need some shoes." They sent over to a store kept by a Freemason and bought a pair.

of shoes with the two dollars and fifty cents, which they gave to her.

"All poor and penniless brother Master Masons, their widows and orphans wheresoever dispersed around the globe." What should the poor woman do? She had a new pair of shoes, two children and an aged mother to care for. She had just finished nursing her husband through his last illness and was herself better fit to be in bed and under the care of a physician than anything else. Her husband had left to her his team, wagon and harness. The Masons assisted her in disposing of them. They sold them to a brother Mason. Horses were very cheap at that time and I suppose the wagon and harness were not particularly valuable. Perhaps one hundred and fifty dollars or more would have been a fair price for them, but as Freemasonry is a benevolent institution some one sold the property to a brother Mason for one hundred dollars, which they turned over to the widow.

With this money she built a little board shack on the corner of a farm where she was permitted to erect it. I was in that shack myself. It was made of boards standing upright, the outside cracks being battened with lath and inside she had pasted newspapers over the holes. In this little home she put her mother and her two children, while she went out to work for one dollar and fifty cents a week.

She had an ulcerated tooth and after a week or more came up to the town to have the tooth drawn. The Master of the lodge who had buried her husband and knew all the facts in the case drew the tooth and for the service charged her fifty cents. She worked two and a third days to get the money to pay him for putting the forceps on that tooth and removing it.

In the article which he had written concerning my lectures he said that Freemasonry was not so good as it used to be and that they must make it better. Telling the story of the Mason's widow, the ulcerated tooth and the fifty cents I said that I hoped it was true that Masonry was not always so utterly inhuman as to lead Masons to do in that way and that I hoped there might be a change for the better.

The next week the paper came out with another attack upon the National Christian Association as an organization and myself as its representative. I returned to the town and engaged the Methodist church and Thornton hall for the purpose of holding a public meeting. A majority of the trustees of the church were by this time sufficiently in earnest to claim their rights and although the chairman of the board was a Freemason, the others insisted that they would have the church open. To make assurance doubly sure my friends engaged also the hall for the meeting, the idea being that if we were shut out of one place we would use the other.

I was by this time near the end of a month's hard work, holding meetings every day or nearly that and doing a large amount of work beside.

I drove down with Mr. Mabie at the time appointed for the meeting and found the town in a great uproar. The masonic lodge was in session at the time, and we could see through the windows, the men moving about. I was told that runners had been out in every direction calling in Masons from every quarter, and my friend Mr. Arnold told me afterward that in the meeting in the lodge room there was an explicit agreement to assassinate me in the streets that evening. I am not qualified to pass on this question. I do not know whether he was correctly informed or not but evidently the excitement was at fever heat. The streets were filled with eager, angry

men. A man had secured the key to Thornton Hall and had gone into the country with it, so that that room was not available.

The Master of the lodge had the key to the Methodist church and though it was demanded of him by the remainder of the board of trustees he refused to surrender it. As I sat there in the carriage with men surging about me on every side and with the Freemasons in the nearby lodge rooms moving about like a swarm of angry bees, I heard a gentleman in the crowd say: "I have twelve hundred dollars in that church. If another man will go with me I will break down the door and we will have our meeting." I then rose and said: "Hold on a moment, brothers. We cannot afford to do anything of that kind. The other side must do all the smashing down of doors. The evening is pleasant. We can have our meeting right here." By this time men drove farm wagons up on each side of my carriage and filled in the wagons and about the wagons and between the wagons with a solid body of determined men. The Freemasons, some fifty or more perhaps, came down from their lodge room and stood in a solid body just across from me, the wagon and the men who were my friends being between. I spoke briefly to the excited crowd, narrating the facts which had led up to the evening. I said to them: "You can see yourselves that these secret orders are not content unless they can govern the institutions which they do not themselves create. You have a paper here in this town issued by a Freemason. You know what it has been doing. If you properly respect yourselves I think you will discontinue to receive that paper. At all events I have a resolution or two here which I will read in your hearing." I therefore read a brief paper which I had drawn up which recited for substance that this publication having published untruthful statements regarding myself and whereas these statements were not directed against me as an individual but against the antilodge movement of which they were a part, therefore, resolved that they would not thereafter subscribe for, advertise in or take from the post office this said paper while it was owned or edited by a Freemason. I said: "All of you who approve of this resolution will say, 'Ay,'" and a great shout went up from the men who were about me. "Those who are opposed will say, 'Nay,'" and another great shout went up from the lodge men, who stood together on the other side of the wagon, but the last shout was in volume far less than the former one. The numbers were perhaps two hundred to fifty, or three hundred to fifty—something like that. Of course I do not pretend to know exactly what the count would have shown.

A Pitiful Conclusion.

This little town suffered very much because of the action of these lodge men. Good men all through the country went to neighboring towns to sell their grain and to buy their goods because they were not satisfied with the manner in which I had been treated and the cause in which we were together engaged had been received. Of course individuals must suffer with the community. The paper I was told was simply stacked up in the post office until they had to burn it up or cart it away. Men would not have it. The Master of the lodge could not get any practice as a physician; in fact, I was told that in that town where he had been Master of the lodge, editor and physician, he actually sawed wood at house doors in order to get bread. I never saw this. I do not know that it is true. I think beyond question he suffered very severely in his financial arrangements because of his unwise action in defense of modern idolatry.

I am glad to be able to say that in all

this transaction I was entirely free from personal ill will. I do not think I hated him or any other person connected with that movement at all but I was determined that the truth should have a hearing. God gave it a hearing and God gave it success.

After completing my canvass of the towns in that county, we held our convention in Union Hall, Belvidere. It was largely attended. People came from all parts of the county and spent the day in conference as to ways and means for removing the curse of lodgism. There was one particular fact connected with that convention which I am sure will be of special interest.

Throats Cut Across and Tongues Torn Out.

During my labors in this county before the meeting of the convention in Belvidere I had become acquainted with a friend who had years before become connected with the masonic lodge in that city. He confirmed the revelations which have been made as to ceremonies and obligations and mentioned a number of facts, which were shamefully interesting. Among other things he said that he personally knew that the members of a certain masonic lodge had keys to the lodge room generally distributed among themselves and that those of them who were of that type were accustomed to frequent the lodge room for vicious purposes with persons whom they chose to accompany them. I have since been told that this is not so uncommon as, for the sake of human kind, we should wish it might be, and I was not long ago informed that in a certain city the lodges which were composed of the better class of men went out from the masonic temple and rented quarters in business blocks because they did not wish to meet so many disreputable persons as they had to meet in going to their former quarters in the temple. For this I do not pretend to vouch. It was a statement made to me. If it were true it would explain why men need secret societies. It is difficult if not impossible to assign any good reason for a secret lodge if people do not wish to do something which needs to be hidden, but let me return to the case of my friend in Belvidere.

He had said to me that he was willing to publicly declare facts which he knew respecting the ceremonies and obligations of Freemasonry. I had in print announced the fact that one would make such public statements as he knew to be true and believed to be necessary at this convention. Of course it was known generally throughout that city and county that he and I were friends and the lodge men, though he had not been named, at once concluded that he was the person who was to make the revelation which had been announced.

He came to me just as we were meeting and said that he would have to be excused from fulfilling his agreement, that the lodge men had said to him: "Brother ———, if you tell anything about the lodge here in this convention we wish you, while you are doing it, to remember that grove back of your house." I had been in his house and had seen that grove. It was a dense wooded thicket on the side of a hill at the foot of which his humble farm home was located. He understood those men to threaten that if he exercised his privileges as an American citizen and spoke in this public meeting they would inflict the penalties of Masonry upon him, that is, would cut his throat, tear out his tongue, take out his heart and vitals, cut his body in two, burn his bowels to ashes or execute so many of those penalties upon him as they thought fit. I do not say that they would have done it. I am inclined to think that they were ready.

In this same town they had secured the freedom of a man who had seduced

and murdered an English orphan girl. It is evident that there were persons there at that time who did not think murder was a great crime if done in the interest of the lodge. Of course no one but God can tell what those men would have done but he had been neighbor with them a good while and he believed that they intended to kill him if he exercised his right of free speech. He said to me, "You will have to excuse me," and I said, "I will." He did not appear and I suppose the lodge men felt that they had secured a sort of triumph. They had secured a triumph by threatening murder. Triumphs of this kind are the only ones which an institution of this kind is liable to secure.

(To be continued.)

STAYING IN THE CHURCHES.

The Methodist Episcopal church seems to be realizing its lack of spiritual power, which is evidenced by loss in membership to the Nazarene, the Free Methodist and Wesleyan Methodist churches in some places, and, fearing greater defections, is pleading with their members who love holiness and desire its spread to stay in the M. E. church and reform it!

The Free Methodist, in commenting upon the foregoing, well says:

"There is no such a thing known in the pages of history as a church reforming, and these able men ought to know this fact. Those in charge of the ecclesiastical machinery of the Methodist church would never stand for such a radical change of affairs as is proposed by the formation of the holiness league.

"These brethren well know that the Methodist church is literally honeycombed with secret societies, and that the majority of the bishops and perhaps four-fifths of all the preachers belong to a lodge that denies the Lord Jesus Christ —the Masonic order. And they well know that secret societies of every character are supported by the preachers and members of that denomination.

"A holiness that does not take its stand squarely against Masonry and the whole brood of secret societies, tobacco, theater going, card playing, dancing, and the skepticism and worldliness of the educational institutions of Methodism, and makes its opposition take a consistent, practical and emphatic form, is a sham holiness.

"The fact is that no person really preaches Bible holiness who does not preach against those things that are contrary to the spirit of holiness and that hinder its spread over the land. There is not a holiness evangelist that dares to go in a Methodist pulpit and preach against Masonry, Odd-Fellowship and other secret societies and make plain the reasons why he opposes them. If he dares to do so on one occasion he would find himself out of a job before the next night came. He might in a general way say something in a sermon about these things, but to come out flatfooted and give his reasons for doing so, as every holiness evangelist should do, he would get his walking papers in a hurry, and, further, no pulpit would be open to him in Methodism thereafter.

"Furthermore, no holiness member in the church can retain his experience unless he testifies against all these things that are a hindrance to holy living. There is a goody-goody holiness that consists in getting blest and having a good time, but it never takes its stand against the things that are destroying the life of the church and retarding the work of holiness. It is very easy to advocate a popular type of holiness, but when it comes to standing practically by the Bible type that opposes evil of every kind it is a different question altogether.

"It would certainly be a losing proposition to 'hang around the Methodist fireplace' and 'keep pitching on backlogs and try to raise the temperature,' when the fireplace is surrounded with Masonic, holiness-fighting preachers with their watering pots, who are putting out the fire and lowering the temperature. What untenable positions some great and good men take sometimes."

If men generally had all the money they wanted the devil would generally have all the souls he wanted, for they would in their ignorance be blighted by their blessings.

THE CARPENTER BUILDING.

It will interest our readers to know that our headquarters building is now wholly used for Christian work. In that portion of the building not used by us, the Christian Reformed Churches of Chicago are carrying on a Mission. This is not the first time that successful mission work has been done in our building, but it now looks as though the present parties would continue the work indefinitely, which is very pleasing to us and we doubt not will be to all our readers.

In about three years we will reach the semi-centennial of our occupancy of this building, which was given to the Association by that most remarkable Christian philanthropist, the Honorable Philo Carpenter. As many of our readers at the present time had no part in the struggle to establish this work, we are sure they will be pleased to learn something of one of those without whose help, humanly speaking, we should have failed.

A GOOD MAN AND A JUST.

[We are chiefly indebted for the following sketch, to an article of appreciation by Rev. J. E. Roy, D. D., who was a personal friend of Mr. Carpenter for thirty-four years.—Editor.]

Philo Carpenter was born in Savoy, Berkshire county, Massachusetts, February 27, 1805, and was educated in the common schools at South Adams. His grandfather, Nathaniel Carpenter, resigned a captaincy in the British army at the outbreak of the Revolutionary War and joined the military service of the colonists and at the end of the war he was in command at West Point.

PHILO CARPENTER.

When twenty-three years old, Mr. Carpenter went "out west" and became a clerk in the drug store of Dr. Robbins, in Troy, New York. After devoting some time to the study of medicine he was given a share in the business of the drug store. A friend who had ventured west as far as Fort Dearborn (Chicago) came home, and, by his glowing account of the prospective town, induced young Carpenter to migrate thither.

Boxing up his little stock of drugs, he and his friends went to Buffalo, through the canal; there they took a steamer for Detroit and from thence they came on to Niles, Michigan, by the mail wagon which ran once a week. From that point, as the mail was shifted to the back of a pony for the last hundred miles of the great through line, he was obliged to seek some other conveyance. Upon inquiry, he found a flat boat that was to float down the St. Joseph to its mouth at Lake Michigan. From that point, St. Joseph, he had meant to take a little sail vessel which was accustomed to run across the lake to Chicago; but by reason of the prevalence of cholera in that town the men of the vessel refused to go over. Mr. Carpenter, undaunted by the cholera report, chartered a canoe to be towed with a rope of elm bark, by a couple of Indians around the head of the lake. When they reached the Calumet river, one of the Indians was taken down with the cholera. Stopping there a while, the young druggist, with some medicines at hand, set him up again. They then pulled on until they came to the home of Mr. Ellis, near the spot where the Douglas monument now stands. Fearing the pestilence, the Indians refused to go any further. Then Mr. Carpenter engaged Mr. Ellis, who proved to be another Berkshire county man, to take him to the town in his own rig, which turned out to be a wagon and a yoke of cattle. His friend drove him to the old Sauganash hotel, a log building on the south branch of the Chicago river, between Randolph and Lake streets.

He did not find much of a town. It consisted of log cabins and the Fort. He found a population of about two hundred persons, half of whom were French and Indian "half-breeds." In the Fort, he found a few military companies and a trench kept open for the burial of cholera stricken soldiers. Among a number brought out for interment, young Carpenter saw one who seemed to show signs that life was not extinct, and he then gave assistance just as the poor fellow was about to be tumbled into the trench, and saved him.

Mr. Carpenter soon built a two story frame house for his business on South Water street, between Wells and La Salle. His was the first drug store in Chicago. After he got settled, desiring to have a farm upon which he might live after he should retire from business, he was shown government land on the west side of the river, and he directed the surveyor to survey out 160 acres—so he got the quarter section bounded by Madison and Kinzie, and Halsted and a line half way between Ann and Elizabeth streets. Our N. C. A. building stands on the southern boundary of this property, one and one-half blocks west of Halsted street.

Mr. Carpenter had been converted in New York, under the labors of Dr. Beman, a foremost revivalistic and reformatory preacher, in the city of Troy. Mr. Carpenter also came from the heat of the excitement in New York state, growing out of the abduction and drowning of William Morgan. Here is a key to his subsequent reformatory and philanthropic career.

On the very night of his arrival in Chicago he went to prayer meeting. On the next Sunday he started the *first Sunday school* of the town, which still survives as the Bible School of the First Presbyterian church.

Seeing the desolation wrought by intemperance, he drew up the first total abstinence pledge and circulated it for signers.

Mr. Carpenter's public spirit was naturally laid hold of by the city in behalf of its public schools and for many years he served on the school board.

He was a man of courage and philanthropy. This was noted in his pushing on to Chicago during the cholera period, and in his interest in those who were suffering from that plague.

Mr. Carpenter was known as a life long Abolitionist. He was one of the original Liberty party men. He was well known on the "underground railroad" as this was a point where fugitives were transferred to lake vessels for a sail to Canada. These fugitives were often kept in his own house.

The First Congregational church took its rise from the antislavery ferment, and Mr. Carpenter was the leading man in the movement. The Chicago Theological Seminary was, from the start,

under the fostering care of Mr. Carpenter. He was chairman of the first conference in regard to the founding of it. He was one of the directors and a member of the executive committee for many years. He gave the lots for the buildings and the money for Carpenter Hall. He had contributed to this institution, before his death, $50,000 or more, and his will provided that the Seminary should be his residuary legatee.

It was but natural that Mr. Carpenter, coming out of the antimasonic turmoil in New York state and being so imbued with the reformatory spirit of the third revival era in which Charles G. Finney bore such a prominent part—it was but natural that he should address himself to the reform represented by the NATIONAL CHRISTIAN ASSOCIATION. He was prominent in the measures that led to its organization. By the consecration of his substance to this cause, he proved the sincerity of his convictions. The stone front building at 850 West Madison street, Chicago, was given by him to the Association at a valuation of $20,000. For the support of the CYNOSURE and for carrying on the operations of the Association, he contributed many other thousand dollars.

Notwithstanding that Mr. Carpenter had been a lifelong reformer, he kept himself always in fairness and sweetness of spirit as regards those whom he antagonized. "I never heard him say a harsh word," says Rev. Dr. Roy, "about the members of the Chicago Presbytery who excommunicated him on account of his antislavery views and efforts. Nor have I ever known of his manifesting harshness as to those whom he opposed in his antislavery or antimasonic career. He was always ready to discriminate between good men in bad institutions and the bad men themselves; in this respect he was a man of wonderful equipoise. He was royally loyal to the Master and to His truth and to his own convictions as to what that truth was. He was at the last a beautiful specimen of a man of well rounded Christian character, of sweet and saintly spirit."

Of him it can well be said, as of David the son of Jesse: "And he died in a good old age, full of days, riches and honor."

THE CHURCH AND LODGE.

REV. O. M. NORLIE.

The Lodge's Attack.

The lodge charges the church with not doing the work it should do, particularly the work of charity. Says the lodgeman to the churchman on this point: "Who shall provide for your family when you are sick or dead? Your congregation does not do much, if any, charity work, does it? It does not give weekly allowances when you are laid up. Now, does it? It does not give your wife a check of $2,000 when you are dead and gone. No, sir. Here is where the lodge comes in. The lodge does do these works of charity."

The Church's Defense.

Acknowledgments.—It is true that the church does not make it a rule to give its sick members stated weekly allowances or their families sums of $2,000 upon their death. In fact, we doubt if any congregation gives stated allowances and death benefits. There are a few insurance societies on the assessment plan connected with different branches of the church, Catholic, Lutheran and Reformed. They are just as cheap and safer than the secret societies, and church members are welcome to get insured in them. Still, it must be admitted that the church is not going into the insurance business as zealously as the lodge.

Definition of Charity.—With reference to the charge that the church is uncharitable, because it does not have any fraternal insurance, on account of which the lodge must step in to help the church and take the place of the church (for example, at funerals), let us examine whether the truth has been told. Let us have charity defined and note something of the kind and amount and history of charity as performed by each institution.

Webster ("International Dictionary," 1891) gives six definitions of charity, five in the singular and one in the plural, as follows: Charity, from Latin caritas, meaning love. (1) Love, universal benevolence, good will; (2) liberality in judging of men and their actions, a disposition which inclines men to put the best construction on the words and actions of others; (3) liberality to the poor and the suffering, to benevolent institutions, or to worthy causes—generosity;

(4) whatever is bestowed gratuitously on the needy or suffering for their relief, alms, any acts of kindness; (5) a charitable institution, or a gift to create and support such an institution; (6) eleemosynary appointments (grants or devises), including relief of the poor or friendless, education, religious culture, and public institutions. The synonyms are: Love, benevolence, good will, affection, tenderness, beneficence, liberality, alms-giving. The lodge uses charity as a synonym of assessment insurance or protection, but these words are not given as synonyms of charity by Webster. The first meaning is love, sentiment of love. In the Authorized Version of 1 Cor. 13 we read: "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not charity, it profiteth me nothing." In the Revised Version the word "charity" in this passage is translated "love." In ordinary speech we limit charity to particular acts of love—to almsgiving and the more systematic relief of the poor and the unfortunate, the sick and the defective, the orphan and the aged, the imperiled and the stranger, the strayed and the lost. It might very appropriately include the work of preaching, Christian schools, missions and Christian literature when not sold for gain. Ordinarily, those who give to charity or charities are supposed to give without hope of return, at least not from the money thus given nor from the persons thus helped, and those who receive are supposed to receive without having done anything to merit such gift. In this sense insurance is not charity, but a business investment. Likewise, a soldier's, teacher's, pastor's, missionary's, or workman's pension is not charity, but a tardy pay, a deserved reward, for services performed.

The Church Is Doing Charity.

In the light of the commonly accepted definitions of charity, can it be said that the church is actively engaged in works of charity? It can. The church as a whole and in most of its branches and in many of its congregations, if not all, is doing every kind of specific charity work. It bestows its gifts freely, without contracting for returns. It builds houses of worship and opens the door free of charge to everybody, invites everybody, goes out into the byways and hedges to constrain men to come in that the house of the Lord may be filled. It builds Christian schools at great sacrifice side by side of the public schools and gives instruction to all alike, often without charge. It sends missionaries with the light of the Gospel to those who are sitting in darkness of ignorance and sin, at home and abroad. It freely distributes hundreds of thousands of Bibles and millions of inspiring Christian tracts every year.

Church and Lodge Charity Compared as to Kind. Lodge Charity Is Mainly Insurance.

Lodge charity is mainly insurance, sometimes called insurance, sometimes protection, sometimes merely charity. But insurance is theoretically only for the insured or his legal heirs. In this respect lodge insurance is exactly like ordinary life insurance. It is for the benefit of the insured. As an example of the standard lodges let us take the Ancient Order of United Workmen, which is the oldest fraternal benefit society in the world, dating so far back in ancient history as 1868. In 1904 the Minnesota Grand Lodge of this order issued an advertising pamphlet, from which we learn that "it is a fraternal, charitable, beneficial and benevolent society, organized for the promotion of the welfare, social and fraternal, of its members, and the protection of those dependent upon them." Its mission is "to unite mankind in the bond of fraternal fellowship, to give equal protection to its members and to inspire them with a full appreciation of the realities and responsibilities of life, to aid its members in sickness and distress, to create funds for the payment of a stipulated sum of money to such beneficiaries as each member, under its laws, rules and regulations, shall, while living, designate to receive the same." The qualifications for membership are: (1) A white male; (2) not under 18 and not over 45 years of age; (3) not an habitual drunkard; (4) not engaged in various risky occupations, as selling liquor, manufacturing explosives, diver, sailor, soldier, engineer, professional bicycle rider, jockey, football player, or circus performer; (5) of a good moral character; (6) able and competent to earn a

livelihood for himself and family; and (7) a believer in a Supreme Being, the Creator and Preserver of the Universe." To quote the Workman pamphlet further: "The selection of members is as nearly perfect as possible. A strict medical examination, the recommendation of two members, investigation of each applicant's moral and physical character by an investigating committee, and a secret ballot in the lodge to which application is made are all necessary before membership can be obtained. The Ancient Order of United Workmen wants none but those who are morally and physically sound, and it uses every method possible to make the very best selection of members." The benefit of $1,000 or $2,000 is the sum paid to the heirs, who must be members of the family or related by blood. Sick benefits are paid by local lodges as provided by their by-laws. Thus the Workman Order limits its membership by sex, age, health, occupation and ability to pay. Thus other lodges too have these or additional limitations which debar the greater number of people from ever being admitted as members. Even if they do become members they may not receive any help anyway. A very practical feature of this lodge charity is that no one has any right to receive help if he neglects to pay up his assessment dues promptly. To illustrate, we pick up a lodge paper, "Sønner af Norge," July, 1909, a sample copy of which is before us. Here we read the following notice: "All members of the Sons of Norway are hereby notified to pay the treasurers of their respective lodges the seventh, eighth and ninth assessments by the end of the month of July. Those who do not fulfill this order within the appointed time forfeit their claims upon the insurance treasury of the lodge." We look at another sample lodge paper, "The Modern Woodman," January, 1910, and read: "Assessment No. 249, levied for January, 1910, payable in that month to the clerks of the local camps by each beneficial member. . . . Your failure to pay said assessment before the close of business the last day of January, 1910, will cause your suspension, and while in suspension your benefit certificate will be null and void." Almost every number of "The Modern Woodman" contains a new assessment and a similar notice. And these notices to pay up promptly are not idle threats either, as many a one has found out to his sorrow." "The Chronicle," April, 1909, official organ of the Supreme Knights and Ladies of Honor, holds that suspension for failure in the payment of assessments is a part of the lodge system, and is an absolute essential to the existence of the system.

There seems to be no doubt as to the real character of lodge charity. It is insurance, no matter what else it is called. Insurance is the receipt of a sum of money upon the fulfillment of a contract. In this contract (the insurance policy) one party (the company or society) upon receipt of a certain sum of money at certain times promises to pay to a second party (the member or his legal heirs) a certain sum of money in certain events, as death, sickness, accident, etc. Now, lodge insurance is as much like open life insurance as two peas, and there is no reason why they should not be classified together as business enterprises. There are many assessment companies that are open; some, as already noted, are connected with the church. But these companies call their insurance simply insurance or business, not charity. "The Report of the Census" for 1890 on life insurance covers the work of 75 level premium companies, 1,162 assessment companies and 298 fraternal beneficiary orders. The "Report" calls the work of each class "business" and is entitled "Report on Insurance Business." Why should not the lodge call its business "business"? It has, of course, a right to call it charity, if it pleases, but calling it charity is rather unfortunate, to say the least. It is not charity in any ordinary acceptable sense. No one would call a man charitable just because he insured in an open, old line, level premium, legal reserve company. No one would call such a company charitable for paying a man's insurance policy according to contract. The lodges are no more charitable than the banks who let their depositors draw on them. They are no more charitable than is the merchant that hands over the goods that have been paid for in advance. We do not say that lodgemen may not do real works of charity. We know they

do. What we say is that fraternal insurance which lodgemen call charity is not charity in the ordinary sense of the word, but it is business.

Fraternal insurance is, furthermore, not the best kind of insurance, nor the best means of providing for a family. It is costly, unsafe and unfair.

(To be continued.)

A MASON FORTY YEARS.

In the Case of J. W. Brown, Veteran Merchant Who Was Taken to the Newaygo County Home.

Editor of The Press: I wish to make a statement in regard to the item sent in from Newaygo January 28 by some one who does not understand the situation in regards to J. W. Brown. We brought him to our home last October when he was taken sick and cared for and doctored him until he was able to be around again.

To the County Poor House Instead of the Masonic Home.

Last Friday he, getting dissatisfied with our accommodation, left and went to town to see his brother Masons. Saturday I went after him and asked if he intended to come home with me. He said, no, the lodge would care for him now. The next time we heard from him was on Tuesday when he sent for his clothes. He has been a member of the Newaygo Masonic lodge for forty or more years and paid in his dues in order to have a home in his old age, but instead he has been transferred to the Newaygo county taxpayers.

I will admit that when he was sick last fall all of his children except the one living here refused to help care for him, but he has never been refused a home by his son here. This I can leave to the people who know that we did all within our means to do, notwithstanding the sickness we had.

Now what member of any Masonic lodge would like to be treated likewise? What is the home at Alma for?

MRS. JOHN G. BROWN.

Newaygo, Mich.

—*Evening Press, Grand Rapids, Mich.*

A mere desire to go to heaven does not make a man a Christian, but a determination to be a Christian prepares a man for heaven.

"MYSTIC ORDER VEILED PROPHETS."

The Grotto Creed and Prophets Compact.

1. To draw Master Masons of different blue lodges into closer and more friendly relationship.

2. To create and maintain a spirit of fraternity and not rivalry among Masons.

3. To discountenance jealousy, enmity and ill-feeling.

4. To teach that a Mason is not merely a member of one blue lodge but belongs to the fraternity at large.

5. That there are good Masons outside of our own blue lodge and that they are worthy friends and companions.

6. To build up and strengthen the character and individuality of the Mason, and to teach, recognize, and develop the principles of Masonry outside the blue lodge room.

7. To teach that a Mason must not be judged by special qualities and the property he possesses, nor avoided because he earns his bread by common labor.

8. The Grotto meets all Masons on the level, not figuratively, but actually, and teaches that Masons are brothers on the street as well as in the lodge room.

9. That Masonry must not be used as a means of advancing the material interests of any man.

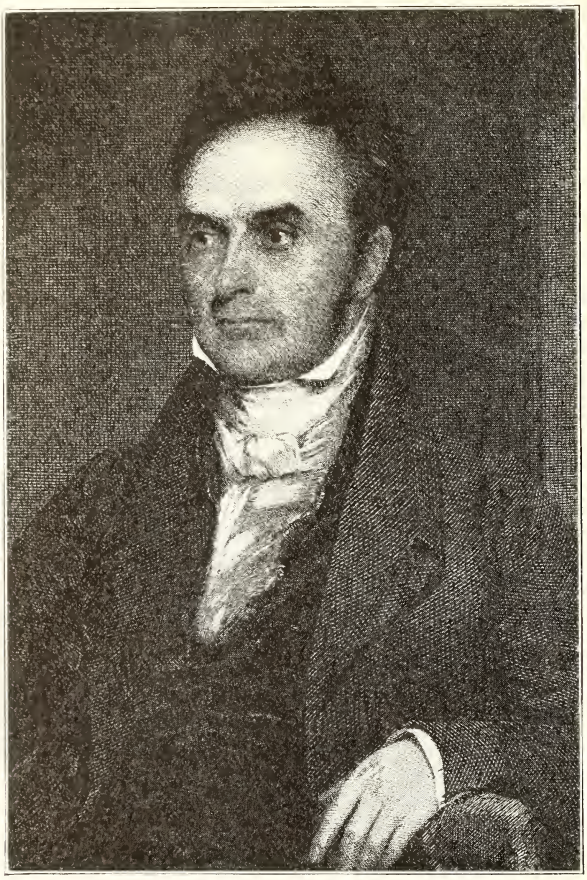
10. The Grotto aims to be the lodge of lodges.

"Mysterious Order Witches of Salem" is the name of the female auxiliary. An advertisement says that there will be dancing for those who like it, and Masons are urged to join in the following words: "Come along and we'll make you over, so that your horns will be nice and soft, and we'll put a smile on your frontispiece after the operation that will make your wife call the police unless you telephone her before going home."

"Let none falter who thinks he is right."

"I do not impugn the motives of any one opposed to me."

"Come what will, I will keep my faith with friend and foe."



DANIEL WEBSTER.
About age forty.

OPINION OF FREEMASONRY.

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations,* the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—*From a letter dated Boston, November 20, 1835.*

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XVIII.

A Mystery.

"There was a laughing devil in his sneer,
That raised emotions both of rage and fear."

Walter did not wait long for a few patients at least. Mr. Hulman had been ashamed to tell of his own conduct, and thought it not wise to report Walter's renunciation of the order. Walter had not found occasion to proclaim himself an antimason, so his prospects had not suffered by reason of the lodge. His worth as a man and a physician was soon learned and acknowledged by others. Dr. Groves' old friend, not able to attend to all his practice, and becoming well acquainted with Walter, took him into his office as a partner. In a few months Walter considered that he would be justifiable in asking Edith to name the day for the fulfillment of her promise. The date for the happy event was fixed. On the first day of the month of June, Edith should be crowned queen of the home.

One day shortly before the invitations were issued, Robert Flagg, a patient of Dr. Hulman, who was afflicted with some disease which was not dangerous, but which confined him to his room and seemed to be almost incurable, asked Walter if he could recommend Dr. Groves of Brandon for counsel in his case.

"Certainly, certainly; I would be glad to have him," answered Walter.

"Well, as we have been talking of a consultation, I wish that you would send for him," said the sick man.

"Very well," said Dr. Hulman. "When shall we meet?"

"Let me see—this is Monday. Say Thursday, if that suits you."

"I think it will," answered the doctor, adding, "Do you know Groves?"

"I have seen him and often heard of him. Brother John was in this morning and advised me to send for him, by all means."

On Wednesday afternoon a young man, a stranger in the village, giving his name as Peter Hunker, called at Groves' office and got a prescription for his uncle, who lived about half way between Megapolis and Brandon. Before leaving the office he asked the doctor if he would be up the road in a day or two, remarking, if so, he might call and see his uncle.

The doctor answered that he would not be on that road unless called; that it was not at all necessary to see his uncle, and that he wanted to be in the city the next day, but expected to go on the train that night. The nephew seemed to be well satisfied and immediately left the office.

The train was almost full when it left Brandon that evening a little after ten o'clock. The doctor sat and chatted with a friend until they reached Stonetown, at which place the train crossed the river. Then he left the coach, remarking to his acquaintance that he was going to take a smoke. As he was passing from one car to the other the stiff breeze took off his hat, and, as he could see by the setting moon, landed it on a pier of the bridge which they were at the time crossing. The doctor remained in the smoking car until they reached the city, where, bareheaded, he stepped off the train and was accosted with:

"Dr. Groves?"

"Yes sir."

"I have a carriage which Dr. Hulman sent to take you to his rooms."

"Thank you; I am ready."

As he entered the carriage he saw two other men, and noticed the searching glance they gave him as he took a seat. He saw they were large and strong, and of such a countenance as to make him glad that he was in a city with light and police. The horses went dashing down the streets and around corners, until stopping suddenly in front of a large building, the driver called out in a jocular manner, "Free Hotel!" Then he came to the carriage door, announced the office of Dr.

Hulman, helped the doctor out and showed him into the building. As Groves entered, followed closely by the two men, he recognized it as the county court house. The door was closed at once and one of the men said pleasantly:

"Come on. We'll show you the way."

"The way where?" asked Groves.

"To Dr. Hulman's rooms."

Groves hesitated. Certainly they knew him; but he did not know them.

"There is some mistake," said he. "Hulman's rooms are in another part of the city."

"Yes, yes, until last week. He has moved."

The doctor thought this strange and answered, "I will go to the hotel tonight."

"If you wish to see Hulman now, you can as well as not. Come on," said one of the men pleasantly.

"No, thank you; I will see him in the morning," replied the doctor, taking hold of the knob and finding that it would not turn, just as one of the strangers said fiercely:

"Not much! You will come with us. Do you doubt our word?"

Groves, who since his midnight encounter had carried a revolver, put his hand to his pocket to draw it, but was instantly seized by both men before he could do so. The doctor quietly requested them to release him. When they laughed only in answer, he made a short struggle to free himself. It was in vain with such powerful men. One of them stamped on the floor and from an office in the second story two others came to their aid. Groves saw that resistance was useless and gave himself up, asking, "Why do you detain me, sirs?"

"Keep cool, and you shall not be hurt," replied one of his captors.

"'Keep cool!' I want to know why I am made a prisoner or I demand release."

"Ha, ha," sneered the four men, as they hurriedly dragged the doctor into the office from which the two had come. As they let him down one of them asked, "Where is your hat?"

"Before I answer any questions, you must answer mine. By what authority am I held prisoner? What is the offense or pretense? If this is a house of justice I would like to see justice done to me."

"Ha, ha! His mind wanders," was the taunting answer of the worst looking of the gang.

The doctor gave the speaker a scornful, piercing look, when another said, "He looks wild, doesn't he?"

"Well, Doctor, it is evident that your mind is somewhat affected. Your friends think you should be under treatment for a short time, when you will certainly recover. If you will sign this all difficulty will be obviated," said another very kindly, as he handed Groves the following paper:

Believing that I am laboring at times under temporary derangement of the mind, and not wishing the matter made public, I hereby ask those in authority to take charge of me and treat my case until I recover, and keep all the proceedings secret. I hereby agree to pay all expenses. This is signed in an hour of sanity.

——— ———.

In presence of ——— ———.

——— ———.

The doctor glanced at it and answered firmly, "I'll not do it. It isn't true."

"To save yourself all trouble, and perhaps your life, will you ask to be taken in charge without stating any reason?" was the next question.

"No, sir. I consider this a foul attempt to deprive me of my freedom. I will never consent."

"You shall, then, remain here under guard until morning, when the commissioners will meet to decide your case."

"I will go to the hotel tonight, and promise to return in the morning."

"No, sir. It isn't safe."

"For you?" asked the doctor, suggestively.

"For you—to say much more. There's a couch; content yourself with that for one night."

Two men left the room. The other two were to act as guards for the night. The doctor, after some time, threw himself on the couch, not to sleep, but to study. He concluded that there was a conspiracy to deprive him of his liberty, as he could not be silenced on the subject of Masonry. He then expected no protection of the law. He had called Masonry "imperium in imperio," but now he thought the state was the "government within the government." He did

not expect a fair hearing before the commissioners. He knew that two of them were Masons and the third, a physician, was absent from the state. Another physician must be chosen by the two present. If it was a plot to imprison him, no doubt that it was well arranged by that charitable institution which teaches its members art and science, or, at least, artifice and cunning.

In the morning the commissioners met and the case of Groves was reported under the name of Dr. Warren to secure greater secrecy. Dr. Drake—and certainly he was well named; for when a medical law was enacted in the state he absented himself a month and came home with a brand new diploma, although often before this he had claimed that he had attended two medical colleges and understood all systems of medicine, and it might be added, that he practiced all systems of medicine and morals, too, excepting the true ones—was appointed commissioner, pro tem.

The examination was begun. Groves asked for counsel, either a lawyer or a doctor of his choice. His request was denied. After the examination by the expert of the board the commissioners retired to another room to hear witnesses and to consult. The driver appeared and testified that he had seen the man get off the train, and, in an absent-minded sort of a way, and without any hat, wander about the platform at the station apparently not knowing that he was bareheaded or what he was doing.

The strangers, who were in the carriage that night testified that as they rode along he continually glanced from side to side, as though he thought there was something near to hurt him, and that he was about to draw revolver on them when they offered kindly to show him his way, and that when asked about his hat he became wild and talked of liberty.

Pious old Deacon Moyle was there. He testified to a remarkable change in him, in that once he had been a peaceable man and now he was fighting all respectable men in the village and the most ancient and solid institution in the world, and fancying that it would soon be overthrown. He added that it was a common report that the man was crazy and dangerous, and that he believed the report was true. Moyle believed in one sense that he was telling nearly the truth. He knew that he was lying, but he argued himself into a belief of his own testimony. He reasoned in this way: Groves is enthusiastic; an enthusiast is fanatical; and a fanatic is crazy. Then he argued again: Groves is causing discussion; discussion will injure the lodge, and that would be a great evil. Then he looked at it thus: Groves is often excited on this question; an excited man may make a mistake; a mistake in giving medicine is dangerous. So Moyle testified only to his conclusion, which was that Warren was crazy, and that it was injurious and dangerous to have him at large.

Hulman was there and gave similar testimony.

The evidence was all taken. It was a clear case. Warren was insane and should be confined in an asylum. It was ordered that he be placed in the state asylum until he gave evidence of a complete cure. The sheriff announced to him the decision. Groves asked to see Dr. Hulman, and the sheriff promised to send him, but he never came. Groves asked the authorities to send his family word which would let them know of his condition. They readily promised, but it seemed that some time previous they had made other promises which interfered with this one and which they deemed more binding.

That night at ten o'clock the sheriff and an assistant came to Groves' room in the jail to which he had been removed and told him to get ready to start on his journey. They did the preparing, however. His letters, which he had written to drop on the street in the hope that some one would find and mail them, were taken from him and burned before his eyes. Handcuffs were put on him and he was gagged so as to be unable to give the alarm on the way. He was then placed in a carriage, and by changing horses several times along the way, was driven that night and the next day one hundred and fifty miles to the asylum. Here he soon learned that he was to be considered as dangerous and violent and not allowed to see friends or have any communication with the world outside.

He submitted as patiently as possible. He expected no further violence as long

as they could keep him safely. If there was danger of their being discovered they might put him out of the way to cover up their villainy. But this was not probable, for they had already done this well under the forms of law. He had some hope of escaping, and this kept up his spirits. He was more anxious for his wife and Edith than for himself. He knew they were suffering more than he.

On Thursday morning Walter waited for Groves, who he expected would come in his carriage. When he did not come, Walter concluded that he had been detained by some urgent case at home, and so wrote to him that they would postpone the consultation until Saturday.

Mrs. Groves received the letter late Thursday night and, wondering why this letter, instead of her husband, had come on the evening train, hastily tore it open, glanced over the contents, and fainted. Edith was startled, but preparing herself for bad news, was able to read the letter without being overcome. They said, when they were able to speak, that if he had gone in his carriage they would think that he had been stopped on the way by some patient. But as it was only ten miles by rail to Megapolis, and only one stop between the stations, and as they knew that he had got on the train, where he had gone was to them A MYSTERY!

(To be continued.)

Editorial.

CONVENTION.

The National Christian Association will hold its Annual Convention this year at Flora, Indiana, beginning April 30th and closing May 2nd.

Rev. O. P. Hanes, of Cerro Gordo, Illinois, will give an address of one hour in which he describes his initiation into the "Independent Order United American Mechanics." Secretary W. B. Stoddard, of Washington, who has recently returned from an antisecrecy lecturing tour through the South, will add much of interest. President Blanchard has also promised to attend. Eld. I. C. Snavely is keeping the local interest stirred up and promises us a very large attendance.

A SILLY PLEA.

What has a man done with his common sense, or at least with respect for the common sense of his auditor, when he tries to justify secret societies by pleading that the family is a secret society. What kind of secret society is a family? "The obligation makes the Mason;" are matrimonial obligations, like masonic obligations, taken in secret; can no one not already married hear or read the ritual? We do not happen to recollect a church wedding which paused just before the waiting couple was initiated by the officiating clergyman, in order that he might first inquire whether all unmarried spectators were surely outside the room. We have never seen best men and bridesmaids, flower girls and ring bearers excluded. We have never known brothers and sisters, unmarried cousins, uncles or aunts, ruled out as uninitiated interlopers who must by no means hear a word of obligation and response. At initiation, the alleged parallel is not plain.

HOLD THE TRENCH.

An important feature of the present war is its concealment of men and guns. The batteries can hardly be found even while throwing heavy shells. They are out of range, not because distant but because out of sight. The infantry also is unseen for it sinks into trenches. All this contributes to security and deadly efficiency. If a gun platform has been placed in a position well chosen for artillery fire there is no gain in moving the cannon during action. Well located trenches, too, are far better held than left for dashes across open battlefields. Time is what really marches on toward victory for those who can steadily hold their intrenchments.

In any moral campaign similar tactics will serve. Here, too, positions are to be discreetly chosen and then abidingly held; artillery bases, infantry trenches, secure vantage positions. Spectacular rushes, vociferous outbursts and dazzling evolutions may make the field a showy parade ground, but logical grip, firm maintenance of a chosen principle—these are the victor's true reliance after all.

As in all moral and religious discussion, so also in our special one this lesson

of the European war needs to be kept in mind. We must not be lured from chosen trenches by any sudden attack or vaunting challenge. As little may we allow ourselves to be hurried forth into dangerous and negligible open ground by our own enthusiasm. Having chosen one tenable position worth defending, there we are to abide. It is our vantage ground. Selecting one main point of proof, a point which we have duly mastered, we can refuse to handle others less vital, even though in some degree valid.

Plant one insuperable obstacle in the path of a lodge advocate. Then quietly leave him to tug at its removal.

A REVISED OPINION.

The mayor of a New England city, while making an address to a lodge of Odd-Fellows which was entertaining more than 300 visitors at a public installation, admitted that many duties imposed upon a mayor are found irksome. He said, moreover: "Mrs. ——— is already tired of having me away from home so much, but that is the penalty that I have to pay. I tell you women that if you want to enjoy the society of your husbands you must keep them out of politics." He nevertheless failed to apply the same rule to keeping them out of lodges, though under the circumstances that application might have seemed natural. On the contrary, he forestalled the inference by remarking: "My father made me a present of membership in this organization of men, and if every father would do the same he could rest assured that his boy would grow up into an upright man."

There was once a Methodist minister whose opinion was identical with that announced by this mayor, and who belonged to one of the highest priced lodges in one of the largest cities of America. He was so nearly of the same mind as this Odd-Fellow in that humbler lodge in New England that he led two young men of his church into the same lodge with himself. Later on he discovered that their Christian life seemed to be deteriorating. As a faithful pastor he tried to talk with them, whereupon they talked back at him in a startling way. "You led us into it," said they, and he was astounded to find what he had led them into. He himself had resisted the enticements of older lodge members to drinking and licentiousness at the close of the lodge session, and on discovering what his leading had done for his young friends he literally fell upon his face before his God in deep contrition. The vow he then took he kept until he died as president of the Association which publishes this magazine.

IMAGINARY OBLIGATIONS.

No one can live in the world without being under obligation to God and man, and the case must be rare in which any person finds just obligations in hopeless conflict with each other. On the contrary, we find that all duties fulfilled through love to God and love to man harmonize rather than entangle parallel lines of obligation. It is sin which discordantly intrudes with discrepancies and dilemmas. Every path of genuine duty, being itself straight, must be parallel or identical with any straight path, but no crooked path can conform to straight ones. Hence, every true obligation is by reason of its own truth necessarily and essentially consistent with every other obligation that is real. For the same reason every falsely fictitious and artificial one is sure to disagree at some point with another which is true.

Thus a clear test is ready at hand. A pledge that conflicts with any true moral or religious obligation bears that very token of its own falsity. But falsity, since it consists of absence of reality, much the same as darkness consists in absence of light, is itself nullity. Since, then, it remains always true that to live in the world is to be under real obligations to God and man, and since these obligations exist from the beginning of life to its end without abatement or variation, it must therefore be always true that fictitious ones colliding with them are shattered, and that because their substance was nothing but falsity what remains of their wreck can be nothing but nullity. Their very material and composition is from the first and at the end nothing but nothingness. On this account every pledge which is nullified in its very utterance as a form of words by religious or moral obligation as permanent and invariable as gravitation is

a nullity because a falsity and a falsity because a nullity.

Such, beyond cavil, the certain pledges inseparable from Masonic initiations. Having, indeed, a form of speech, they are at least breath; yet being in essential nature falsity and nullity, they have no real existence. They resemble a promise to walk beyond the crest of a precipice in disregard of the law of gravitation. They are themselves hardly less than perjury with respect to already existing obligations. At the instant when made they crush in fatal collision. They are still-born. Having, then, no actual existence, they can neither be kept nor broken. This is obvious because no one can keep anything where there is nothing, nor can anyone break what has no real substance. Human life has no extension beyond the domain of divine obligation; within that domain conflicting forms of mere words cannot become the substance of real obligations. Hence, wicked vows are empty breath.

AN APT REJOINDER.

On the eleventh day of January the following bill was introduced in the National House of Representatives.

"*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*: That whenever it shall be established to the satisfaction of the Postmaster General that any person is engaged in the business of publishing any scandalous, scurrilous, indecent or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizen of the United States, it is hereby declared that the Postmaster General shall make the necessary rules and regulations to exclude such matter from the mails."

Our first comment is that this is dangerously comprehensive or inclusive. The adjectives are so multitudinous that they seem like scattering shot. Could any Missionary magazine mention Mormonism or Paganism and retain its circulation? Could any tract society or religious publishing house securely exercise the American right of freedom of the press? Could Romanist periodicals themselves escape the risk of being hoist with their own petard?

Of course there are behind this bill the Romish secret orders, multitudes of whose sworn members occupy seats in Congress. But for the time being we may reflect that even if the bill should pass, its enactment would not rescind the First Amendment of the Constitution. The Supreme Court could still exercise its power to declare void a law passed by Congress for the distinctly obvious purpose of "abridging the freedom of speech or of the press." Such attempts to legislate against liberty and enlightenment have even greater interest for our readers because somewhat similar efforts have been made in state legislatures to prevent exposure of secret orders, whether Roman Catholic or not. Masonry has betrayed the same animus against freedom of speech and of the press from the beginning. We commend to our Masonic friends as worthy their own careful and meditative perusal, the following rejoinder to the Jesuit bill in question. It is credited to *The Continent*:

"Sufficient laws forbid even a free press to indulge in slander or obscenity, and the Catholics may have the advantage of those laws against *The Menace* any time they can make out a case. Their failure to take the legal methods of retaliation thus open to them, and the resort instead to political pressure for means entirely illegal, imply a purpose to stop not 'lies' merely, as they allege, but all criticism of the Catholic Church. No church can possibly be entitled to such defence, and any church that is honestly trying to keep clear of things unchristian has no reason to ask it. Sane Catholics must see that claims for such immunity cannot be made in behalf of their church without creating bitter popular resentment and suspicion."

Rev. George W. Quick, D. D., pastor First Baptist church, Greenville, South Carolina, said in his sermon, Sabbath, January 24th, 1915, "When any man will take any vows or secret into his life that he is unwilling his wife should know, he is wrongly related."

A WIFE'S PLEA.

Some of the most pitiable cries that come to this office are from wives and mothers.

"My husband," writes one, "is a professing Christian, but I felt that there was something between him and the Saviour. I did not know what. He is a Freemason and has claimed that it was a good thing, and that masonry was built on Christ and the Bible. He wanted me to destroy my offspring before birth because he said we did not have money for babies. I knew that he was paying $50.00 and $100.00 for degrees in Masonry and I believed it must be antichristian. I accidentally got hold of one of the masonic oaths and have 'Finney on Masonry,' and I now know what is the matter with my husband, who has gone so far as to say that he wouldn't hesitate to give me up rather than Masonry, and that if he had to choose between Masonry and the Church, he would say, "To Hell with the Church." "I have been praying for a long time that God would soften his heart and would help me—would put words in my mouth that would lead him to Christ. I begin to see that God is bringing about an answer to my prayers. Last night he allowed me to read to him and he listened, though always heretofore he has refused. I ask your earnest prayers for myself and husband."

MASONRY AND ISLAM.

A tendency to put Mohammedanism forward as affiliated with Masonry has impressively characterized recent years. Nobles of the Mystic Shrine constitute an Arabic degree which has now been imported into America. Wherever the name God would appear in an English ritual, the Nobles employ the title Allah, and members of higher degrees of both the York and Scottish rites meet here in the forms of worship conducted with Islamic use of that name. The shine itself is in Mecca, near the well Zem Zem, from which Arabic tradition says Hagar obtained water to refresh Ishmael when in despair she had given him up to die. Near this well, Ishmael, aided by Abraham, built on the site of an earlier tabernacle, the sacred Caaba, the Arabic shrine. Each time devout worshipers make the circuit of this temple they kiss a black stone which was builded into its wall. Once it was dazzlingly white, adds the tradition, but having been kissed for ages by sinful pilgrims it has become a black stone in the wall. In the seventh century after Christ Mahomet found the shrine tenanted by idols which he expelled, the fundamental teaching of his religion being, "There is no God but God."

At this point, the Mystic Shrine is not a harmonious symbol of Masonic doctrine, which hardly tolerates insistent monotheism. So high a Masonic authority as Webb's Monitor, indicates this discrepancy with distinctness by saying: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshiper of Deity under every form."

Lest the plausible selection of the term "moral and intellectual" should seem by their sole inclusion to exclude altogether everything strictly belonging to religion, we remind the reader that it is the constant boast of Masonry that it requires belief in a God; while it is also an unfailing fact of Masonry that its ritual would be incomplete and not Masonic if it did not require acts of worship and some form of prayer addressed to deity. The Mystic Shrine at Mecca stands distinctively for exclusion of this sort of "broad" religion, and as distinctively for worship conformed to the fundamental Islamic tenet that there is "No God but God." Hence the incorporation of the degree of Nobles of the Mystic Shrine into the highest grade of Freemasonry is a glaring anomaly.

THE JOY OF SERVICE.

In his parting interview with the disciples at the institution of the Supper, our Lord said to them, "I am in the midst of you as one that serves." From that hour to the present moment service has been the distinguishing badge of the true disciple. And it is one of the secrets of the life in Christ that service, which in it-

self may be irksome, may become a source of supreme happiness. This is because it has its source in love—love to Christ and love to men for whom Christ died. Those who think to secure genuine happiness by a selfish regard for their personal interests will find the object of their pursuit an *Ignis fatuus* ever eluding them and leading to darkness and despair. But loving service, done in the name of him who came not to be ministered unto but to minister, will yield joy in the present life, with the promise, resting on the sure word of the Omnipotent, of unending felicity hereafter.—*Watchman-Examiner.*

In the February number of the CYNOSURE we called attention to a booklet entitled "Modern Nature Worship," and stated that the author knew Masonry from the inside. He writes us that he never was a Mason, and "gave thanks, for it, in part at least, to the reading of some copies of the CYNOSURE more than thirty years ago." The subtitle of his booklet is "An Explanation of Church Inefficiency."

ZION'S MASONIC WATCHMEN.

[Adapted from a sermon by the late Ex-president Charles G. Finney of Oberlin.]

Masonic ministers are like the wreckers on the reefs, who kindle false lights to lure the vessels to destruction. A ship is coming in after nightfall. The night is dark and stormy. The sea runs high. The ship labors. The tempest howls through the rigging. The great waves smite her. The master paces the quarter deck, anxious and watchful. Oh! if he could see the harbor light to guide him in the safe channel. He hails the "look-out" in the maintop. "Hello, aloft!" "Ay, ay, sir!" "Do you see the light?" "No light." And again keen eyes peer through the darkness. The vessel rushes blindly on her course. Ah! is that the combing of the breaker? "Hallo, aloft, do you see the light?" "N-o-o!" The storm increases. The vessel groans and strains in every timber. The sea rages. And now the shout comes down. "On deck there! I see the light!" "Where away?" "Two points off the lee bow." "Steady, quartermaster, keep her full!" And on she plows her way, cheered by the guiding light. Ah! what is that? She is in the midst of breakers. And now she strikes on the reef and the masts "go by the board," and the wreckers come tumbling in over her bulwarks, and their knives are red and their hands filled with plunder. Their false light has cast away the ship.

So a treacherous Christian preacher says to the souls of his fellow men, "Follow me, I am going into port. I will guide you safely." And following, they come upon the rocks of perdition and *he is a murderer of souls.*

TWO POWERFUL BOOKS.

While articles, tracts and books without number have been written about Masonry, a few notable works have nevertheless stood like mountain peaks in an extended range. One of these distinguishes that early period of uprising which followed the murder of Captain Morgan. Masonic secrets were then made well known; freely by some and by others under legal compulsion; and so, in various ways, public and private, by a multitude of competent witnesses who had belonged to the order when it was still secret. Murder having emphasized and confirmed the betrayal of outrageous conspiracy, an intense moral sentiment found expression in political action. Becoming organized as a political party, making its own nominations for the highest offices in the state and nation, the Antimasonic party enrolled many eminent and famous men of that time. One of these was no less a statesman than ex-president John Quincy Adams. His ample learning and extraordinary experience were made the more available in this crisis by his fervid rhetoric and powerful forensic skill. His unsparing arraignment of the disgraceful and wicked system may well be sought by students of English literature as among American classics, produced when the literature of our own country was still young.

Midway between that early period and more recent times, the other book was written with a similar aim. The evil which had been largely overthrown and lost to view had, after an interval of many years, begun to grow again with renewed vitality of deceit and wicked-

ness. Again its mummeries seemed secret and unknown to an uninformed generation.

It was then that one who in the earlier time had been peculiarly well versed in the Masonic ritual sounded the alarm. In early life a lawyer, he afterward became a powerful preacher of the gospel. He was also a college president. Girding himself for this renewed conflict, he gave to his country and to the church of God an inestimable elucidation of "The Character, Claims and Practical Working of Freemasonry." It is among the very best works of its kind to which an inquirer seeking accurate and abundant information about Masonic facts and principles can be directed. It is moreover easily available, and can be obtained from the National Christian Association, which often advertises it in this magazine.

News of Our Work.

We have had several inquiries for the Ritual of "The Ancient Order of Gleaners." We do not have anything in stock, but friends who have been supporting the Association will remember that we published the Ritual in Volume 39 of the CHRISTIAN CYNOSURE. It would be a great help to ministers if bound volumes of the CYNOSURE could be placed in the public libraries. We are furnishing the Congressional Library of Washington, D. C., with the CYNOSURE regularly, by request of the Librarian. Bound volumes for many years will be found in that library. The Public Library of Chicago and many others have the magazine, but if friends of the Cause would see to it that it is in every public library, then when need is felt, such as a knowledge of the Gleaners lodge, any public library could supply the information.

Gordonville, Pa., Jan. 8th, 1915.
Mr. W. I. Phillips,

Dear Sir: I wish to bear testimony to the noble sentiment you expressed in the New Year's greeting on the front cover of the January CYNOSURE. I join with you in the resolution to "renew our vows of allegiance to the Lord Jesus Christ and receive a new filling of the Holy Spirit by faith, that we may continue an uncompromising war upon the lodge and every other system that seeks to dethrone Christ as Lord and Savior, to set aside His law and disintegrate and destroy His Church."

The Christian Church is a divine institution and is the one and only organization recognized in God's Word for the promulgation of the Gospel and the salvation of men. If the Church but did its duty, all auxiliaries in works of humanity or otherwise would be as unnecessary and useless as a fifth wheel on a wagon.

With kindest regards, I remain,
(REV.) J. CLAYTON KOLB.

A request has reached us for the ritual of the "Protected Home Circle." We do not have the ritual. The order was born in Sharon, Pennsylvania, in 1886, and admits both men and women to membership. The society was founded by prominent members of the Equitable Aid Union; The National Union —both secret assessment beneficiary societies—and of the Independent Order of Odd-Fellows. It uses certain portions of the Bible for the foundation of its ritual, and is of the same class of insurance order as the Modern Woodmen of America.

We have had correspondence recently with the Vice-President of the Iowa State Association, Rev. A. M. Malcolm, and with the Treasurer, Rev. A. H. Brat. It is not decided yet where the Convention shall be held, though May 20th is in the mind of some as the best time. We wish that friends desiring the Convention in their city would write to Rev. A. M. Malcolm, Albia, Iowa, at once.

There is a chance for the W. C. T. U. to do good service with the members of the Grand Lodge of colored Masons which met some two years ago at Forsythe, Georgia, in the hall of the Institute for colored students of that place. The janitor said that after the Grand Lodge adjourned he gathered up a half bushel basket of whisky bottles. They must have had frequent adjournments from work to refreshment.

OFFERINGS RECEIVED.

Hugh Graham and wife, $10; Wm. A. Bowen, $.75; F. H. Holdman, $3; Evangelist J. D. Taylor, $.50; Dr. J. Ball, $2.35; Rev. P. A. Hoekstra, $1; Walter I. Phillips, $5; Oscar Bittner, $1; Pres. C. A. Blanchard, $12; Wm. I. Phillips, $25; R. H. Taylor, $1; W. B. Stoddard, $10; Bert Humphrey, $5; J. B. Dodds, $1; John Holman, $1; E. Brace, $5; N. P. Bourne, $2.95; Wheaton College Church, $55.37; Hon. J. A. Conant, $1, and A. J. Loudenbeck, $5.

From Christian Reformed Churches:

Mission station, Comstock, near Kalamazoo, Mich., $6.40; churches comprising the Classes of Illinois, $124.14; Eastern Ave., Grand Rapids, Mich., $40; Ackley, Iowa, $5; Sanborn, Iowa, $12.45; N. N. Eastern Ave., Grand Rapids, Mich., $1, and Sherman Street, Grand Rapids, Mich., $8.65.

Let prayer be frequent for the coming Convention at Flora, Indiana. Send your contributions to this office for expenses. May we not hear from many who have not thus far sent any contribution this year?

We have an interesting letter from H. Blijotra, of Holland, Michigan, giving an account of a young men's society which began about a month ago to study secret societies. The young men have been so well satisfied with the information received and progress made that they wish to continue it. They are using "Modern Secret Societies," by President Blanchard, as a guide. This ought to be suggestive to leaders in other places.

One friend in ordering literature had it sent to a different post office from his own, because Masons told him that anything disclosing the secrets of their lodge if detected was not allowed to go through his home post office. We wonder if Masons are really taking control of the post office in the way indicated.

Friends living in Hillsboro, Indiana, are favored in having an opportunity of hearing Rev. D. Simon, who is to give eight sermons on the "Relation of Secret Societies to Christian Life and to the Church."

We have a very interesting letter from the president of the Washington Christian Association, Rev. Thomas M. Slater, 1805 Bellevue Avenue, Seattle, Washington. He is doing a great work, considering the small amount of money which he has to work with. It is hoped that the Washington people will rally to his help and give him the financial support which he deserves and which the Cause needs.

INDIANA NEWS.

In the February CYNOSURE, on page 327, the "Debate in Indiana" should have been credited to Eld. D. M. Byrly, Magley, Indiana. A subsequent communication tells of a second debate held at Peterson, Indiana, before a crowded house with pleasing results. Mr. Byrly offered his opponent $2.00 to debate at Craigville, Indiana, which was held before a large audience. A lawyer is to enter the lists with Mr. Byrly on March 13th, at Pennville, Indiana.

SOUTHERN CAMPAIGN.

REV. W. B. STODDARD.

The past month in some ways is a record breaker for me. How shall I report the many interesting events in the space at my disposal? My travels of nearly two thousand miles have extended into four states where I have delivered forty addresses in thirty days. I have seen very much that is new and interesting.

At Charlotte, N. C., I addressed the large student body of Biddle University, a Presbyterian school. The president must have thought my address one calculated to cut away useless parts of the negro's life for he said that the colored man was like a rose bush,—the more it is pruned, the sweeter the rose. Our Missouri Lutheran friends have established Concordia College, a school for whites, at Conover, N. C. President Hemmiter said I seemed to follow him for I had spoken in three of his churches in cities in the North where he was pastor and now I had hunted him up in North Carolina. He asked that I give the hundred and fifty students who had gathered to hear me the strongest anti-lodge meat I had.

At Hickory, N. C., I was welcomed

and given an opportunity to address the students and friends who were hastily gathered in Lenoir College, a Lutheran school of the Tennessee Synod, for whites. The President expressed much joy at my coming and praised my address. There are many Lutheran friends in this section who want more N. C. A. help in their antilodge efforts. My lecture at Gastonia, N. C., was given in the Lutheran church, Tennessee Synod. Some came from Kings Mountain, twelve miles distant, to hear this lecture. President Hawkins, of the Wesleyan church, assured me that it would give him pleasure to arrange for me to visit the churches under his care whenever I could spare the time for a series of meetings with them.

I was amused when meeting a banker and lawyer at Kings Mountain, N. C., who took me for a brother Mason and who were not a little confused when they found their precious secrets were well known to those not of their order. The President of the American Missionary Association school here refused me a hearing on the ground that a man who was not a Mason could not know about it and one who had seceded could not be believed!

At Greenville, S. C., President Byrd, of Chicera College, said he had read Albert G. Mackey's work on Masonry and approved it; but when I quoted from Mackey: "Masonry is undoubtedly a religious institution," he declared it was not true; that Masonry is a good moral institution, but not a religious institution. He did not want me to address his students. The President of Furman Baptist College regretted that they could not arrange to hear me. He said that in teaching ethics, he draws a circle and tells his class that it represents our duty to mankind and then shows that any exclusive society such as I. O. O. F. or A. F. and A. M. is altogether too circumscribed to permit a man to do his full duty to mankind. I spoke in a large African Methodist Episcopal church to a small audience. They manifested a kindly interest by paying for the CYNOSURE to be sent to their pastor, Rev. Dr. Johnson.

I was given a very attentive hearing in the Lutheran Seminary at Columbia, S. C., where I spoke for nearly two hours, not realizing how time was passing. I addressed about one thousand students in the Colored Baptist and American Missionary Association schools, which are close to each other. The President of the A. M. A. school was not sure he was willing to give up his connection with the Odd-Fellows and Masons, but thought he believed somewhat as the speaker did. I did not succeed in seeing ex-Governor Blease. They had turned him out of office before he had gotten all of his lodge brethren out of jail. At Central College, a Wesleyan school, Central, S. C., I was given a full house and many evidences of kind regard. At Greenwood, S. C., the President of the Congregational Normal school gathered his congregation on short notice. They were quite patient while, for an hour, I sought to show them that lodge ways are not the best.

I spoke in Haines' Presbyterian Institute and Payne Seminary at Augusta, Ga., and was to have spoken in Walker College, but was prevented. Miss Lucy Laney, President of Haines Institute, said, "The lodges are ruining my people." The students at Payne Seminary, nonsectarian, were very restless. President Hammond told them they needed what I had brought to them. He said his school was a belated effort on the part of southern whites to educate the negro. Most of the southern colleges for negroes are built and largely supported by northern money. Many Southern whites want the negro to have a little education.

I asked a colored Knight of Pythias whom I met at Augusta, if he thought the jumping on spikes was a real test of bravery, and he replied that it was to teach more than that, it teaches that "things are not always what they seem."

The President of Ballard school (A. M. A.), of Macon, Ga., had me address his students and dine with the teachers, who were from the North, many of them having acquaintances who were mine also. The Baptist school is a little way out of town on a high hill, and looked like a Noah's Ark. It overlooked hundreds of cabins in the valleys. They gave me all the time I desired and seemed much blessed by my coming. I also ad-

dressed in Macon the ministers' meetings of the Colored Baptist and the African M. E. churches. Their churches had many broken window lights, and were in strong contrast with a Knight of Pythias building costing seventy thousand dollars which had all the window lights in. In the basement of this costly building I saw two dozen empty whisky bottles which the janitor said were gathered from the halls above.

At Forsyth, Ga., I spoke in the college where there was much need of my address. The President seemed to be an earnest, consecrated man. I preached twice in the Rescue Mission, in Atlanta, Ga., which is conducted in the church where Dr. Len Broughton was pastor. I attended meetings and lectured in the Free Methodist church and in three of the colored colleges in Atlanta and also in the white A. M. A. Seminary, of which Rev. Mr. Hood, a thirty-two degree Mason, is President. I was limited to a ten minute address, and had sixteen students as an audience. They seemed eager for N. C. A. literature. I had much pleasure in meeting the Arnolds and Shelhamers whom I had met in other years. Standing at the new made grave of the infant daughter, the pet of the home of Mr. and Mrs. Shelhamer, I recalled the taking away of my own little Elsie, over twenty-five years ago. How our hearts cling to the little treasures and find it hard to say, "Thy will be done."

I stopped at Rome, Ga., just long enough to speak for twenty minutes in a colored school where I found several friends. The A. M. A. college at Talladega, Ala., has extensive equipment for the work in hand. There were probably five hundred present at the hearing given me. The Dean said to the students at the conclusion of my address, "Don't go into the lodge for insurance." There are eleven volumes of antisecrecy books in their library. At Birmingham, Ala., the President of Miles Memorial College was away. In introducing me, the young man in charge said that their school was widely known; "not only did the representatives of churches come to see them, but here was a great man representing all the secret societies of the country who had come especially to see them." There were about three hundred students present. I cannot say that I exactly lived up to the reputation his introduction gave me!

I am writing at the home of Rev. W. J. Sanderson, an old friend, who is now President of Knox Academy (Covenanter), of Selma, Ala. Yesterday afternoon I addressed two hundred or more students in the Baptist college of this place. This morning I met with the Knox Academy students. Some five hundred were present, and listened to my address which lasted nearly two hours. They welcomed the speaker and what he brought, and asked many questions. This college is doing a splendid work.

The South has many schools and colleges helping the children of former slaves to be good men and women. They are doing a great deal but much more is needed. We must pity and help the poor, ignorant man who becomes an easy prey to the secret lodge and to vices that appeal to his appetite and passions.

MISSIONARY TO BRAZIL.

Stillwater, Okla., Feb. 8, 1915.

Wm. I. Phillips,

Chicago, Ill.

Dear Sir: In our missionary work in the Amazon valley, Brazil, we do not admit anyone as a member in the churches who is a member of a secret society. About the only lodge there, however, is the Masonic. "Be ye not unequally yoked together with unbelievers" is our position respecting secret societies.

A high degree Mason, an intelligent man, a professor, without our even mentioning to him our belief as to the Lord's teaching concerning secret societies, voluntarily left the lodge, burned his books and told us he could not see how anyone who truly loved Jesus and had experienced a change of heart could possibly stay in the lodge. He never dared to make public attacks on the lodge as his life would be endangered, but he speaks very freely to his brethren in Christ. I do not think best to mention names; you will notice I have not mentioned his, but I do not see anything out of the way in using these facts, but I advise you though that all Christians in Brazil do not take this stand.

The majority even of our Baptist missionaries are Masons, but not to the advancement of Christ's cause. Am glad to say, though, that one of them has stepped out of Masonry after having a full discussion with my husband on the subject.

My husband as well as myself is now in this country. He fights secret societies everywhere, or rather, tries to show Christians that it is their duty to stay out of them.

My heart weeps at the condition in our churches here in the home land. We never can have power when there is no discipline, and how can we have discipline when the lodge oath shuts the mouth against the sins of so many church members? God bless you in the good work.

Yours fraternally,
(Mrs.) E. A. Nelson.

REPORT OF LOUISIANA AGENT.

Rev. F. J. Davidson.

God's Word is mighty and will prevail, and every plant not planted by our Heavenly Father shall be rooted up. I am rejoicing in the God of my salvation and praising His name daily. The Cynosure is brim full of wholesome instructions at all times and will certainly open the eyes of those who read it prayerfully, to the wickedness of secret societies.

There are a great many in the lodges who have been persuaded to join them by preachers who led them to believe that the lodges are founded on the Bible and are religious institutions and therefore are harmless. They tell them that the lodges will do more for their members in case of sickness or death or trouble than the churches. Thus thousands of conscientious, but misinformed people who have entire confidence in the veracity of their pastors, go headlong into the lodge, believing that it will make them better men and women. It is true that the lodge will give them a pension when they are sick and bury them after death, provided they keep up their assessments, dues and fines, but if they get three months in arrears in these things they are suspended, no matter how long they may have been faithful members, or how much money they have paid into the lodge treasury. Therefore, whatever they receive is only in fulfillment of the contract for which they have paid. If the same financial support were given to the church as is given to the lodge, the church could and would gladly offer the same financial care of its members. As a rule, the lodge member will pay $25 to the lodge to every $1.50 or $2.00 to the church, and yet never on account of youth, poverty, feebleness or sickness is membership in the Christian Church refused.

The lodge also obligates the initiates to protect, assist, rescue and provide for a member under any and all circumstances. Thus he is encouraged to commit almost any crime because protection is promised. The Church can not promise the physical care that the lodge does because it is founded on truth and the righteousness of Christ. "As ye would that men should do unto you, do ye even so to them." said the blessed Lord and Master. The secret lodge is bound by the most diabolical, profane and barbarous oaths to give preference to its members in society, business, church and state, regardless of their qualifications, experience or moral standing.

I have been busy preaching, lecturing, doing personal work and earnestly praying for the deliverance of my poor blind people who are so foolishly bound to these idolatrous altars.

The Cynosure is doing much good in this sin cursed community. The lodge however, is not silent and opposes me in many ways, but I am determined to trust in Jesus and His righteousness and stand firm upon the rock of His Word. Mrs. Davidson is greatly improved in health and is a great help to me in my arduous labors. May God bless all of the N. C. A. workers and cause the dear Cynosure to leaven the country with wholesome doctrine, is my prayer.

"LIZZIE WOODS' LETTER."

Dear Cynosure:

I am at home again, but snow and rain keeps me from getting out very much to renew the fight. I lectured on the sin of secret societies a few nights ago and stirred Satan's camp. I spoke from Revelation 18:4 and made the people to see that this voice came from heaven. "And I heard another voice

from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is you who are God's children who he is calling to come out. I told them that Freemasonry was the father of all the other secret societies, and how wicked their oaths and penalties are, and the people, many of whom belong to these orders, would say, Amen. They are getting their eyes opened to the lodge evil. I said, God will be a father to you when you come out of the lodge. (2 Cor. 6:17-18). Christian people of all denominations, God is talking to you and says, I will be "a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty." "Give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13). "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16).

The hearts of the people were touched, but there were a few who were angry because we had told their secrets, but the most of them, deep down in their hearts are learning to believe that the lodge is the work of the Devil, and they ask when we are alone, "Sister Roberson, how do you know so much about our orders when you have never belonged to any of them." I replied, "Don't you read the tracts I give out and did you not notice that they are sent out by the National Christian Association?" They replied, "Yes, but who are these people?" "They are God's children," I said, "of many denominations, who have come out and separated themselves from sinners. One man said, "I have read all the tracts and I know they are right; they give the Scriptures against the lodge. I am a Knight of Pythias, but I have not been in their hall for three years." I asked him why he had not been there and he said, "Because I do not want to be mixed up with all kinds of men." Then his wife said, "I don't go either," and when I asked her why not, she said, "Well, all kinds of women, good and bad, belong to the lodges, and my husband don't want me to go with them." I said, I would not want my name on their roll, for when I die I would not want such sinners to perform over my remains. Her husband said, "You are right, Sister Roberson, I am tired of the one I am in." I said, Here is a K. of P. ritual, look it over and see if it is like yours. He examined it and then laughed and said, "It is the same," I said, Were you not afraid to jump on those spikes? He looked at my husband and smiled and said, "Well, well. You know all about it, don't you. I am in it for the money, but if it is wicked, I will give it up. I know it is a fraud for I heard the Presiding Elder say that all the extra taxation was to raise money for their personal benefit. He did not think that I heard him, and since then I have lost interest in lodges, and since reading those tracts I have been thinking of leaving the whole thing because I don't want to be lost in hell."

The Eastern Star members wanted to know how I learned so much about Masonry, and I told them about the N. C. A. Besides that, many Masons, from different parts of the country write me telling about Masonry. I have a letter from Iowa that tells about Masonry, and quoting Scriptures which show how false and wicked it is. I have another letter from New York, relating some of the most horrible crimes I ever heard. Both of the authors of these letters were Masons and quit them because they saw the sin of being in such wicked organizations. I get letters from the North, South, East and West, telling of the sinful practices of secret societies.

May God bless the work the N. C. A. is doing, is my prayer. May He bless Brother Stoddard's work in the South especially. There are many preachers who know the wickedness of secret orders and have come out of them, but who are afraid to tell the people, who are following their leading, that the lodges are sinful, and therefore the people are destroyed for the lack of knowledge. (Hosea 4:6). Let us pray the Lord of the harvest to send more laborers into the harvest.

Yours for Christ's service,

LIZZIE ROBERSON.

Be what you wish others to become, and your life will be a sermon more effective than any you can write.

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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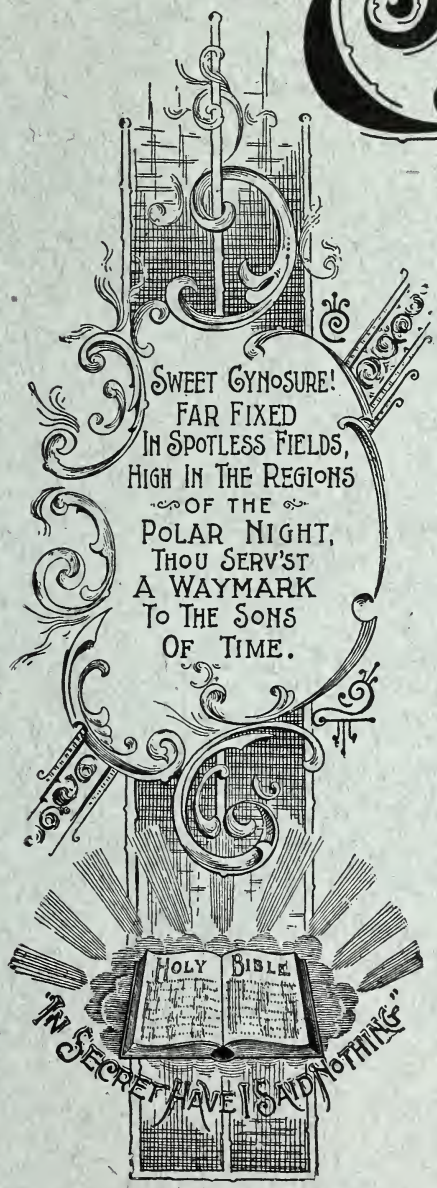

I believe that no divine truth can truly dwell in any heart without an external testimony in manner, bearing and appearance, that must reach the witness within the heart of the beholder, and bear unmistakable, though silent, evidence to the eternal principle from which it emanates.

—Schimmelpenninck.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.

—Melancthon.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.

—F. W. Robertson.

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CONTENTS

Annual Convention 361
Testimonies to the Grace of God, (Continued), by Chas. A. Blanchard..... 362
The Winning Side, by Eld. I. J. Rosenberger 368
Obituaries:
Elizabeth Blanchard Cook..... 369
Amanda Smith 368
All of Which is Masonry—*The Masonic Sentinel* 369
Eight Odd-Fellows Chloroformed as Too Old—*The North American*..... 382
The Coming Conflict, (Continued), by Edwin Graham Brown..... 370
News of Our Work:
Report of Eastern Secretary, Rev. W. B. Stoddard 373
*Southern School Campaign..... 373
Pennsylvania Convention 374
Pennsylvania Convention Letters..... 374
Echo from Nebraska..... 376
"Lizzie Woods' Letter"..... 377
Report of Southern Agent, Rev. F. J. Davidson 378
Views of a Presiding Elder..... 379
Report of Eld. G. B. Crockett..... 379
The Martyr Spirit 381
The Fight in Brazil..... 382
Index to Volume XLVII CHRISTIAN CYNOSURE:
Illustrations 383
Contributions 383
Topical Index 383
General Index 387

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLVII. CHCAGO, APRIL, 1915. Number 12.

ANNUAL CONVENTION.

April 30th, May 1st and 2nd., 1915, at Flora, Carroll County, Indiana, in the Church of the Brethren, Elder I. C. Snavely, pastor.

How to Arrive.

Flora is located on the Vandalia railroad, between South Bend and Terre Haute, Indiana.

South bound trains arrive at Flora at 7:55 a. m. and 11:55 a. m. and 7:55 p. m.

North bound trains arrive at Flora at 9:47 a. m. and 4:03 p. m. and 9:30 p. m.

Take the Pennsylvania line at Chicago and change at Plymouth to the Vandalia line for Flora, Indiana. For further information, write Secretary Phillips, CYNOSURE office, Chicago.

The Speakers.

Opportunity will be given to hear such widely known speakers as Dr. Wm. Dillon, Pres. C. A. Blanchard, Rev. W. B. Stoddard and others. It is the special desire, however, to hear from a large number of those present, and for this purpose there will be opportunities for five minute talks which we believe will be very popular. Come prepared to express your views, or to ask questions. Bring your lodge friends. All are welcome, and will be given opportunity to express themselves.

We have always found that the sessions devoted to Seceder Testimonies have been exceedingly interesting and profitable. We expect this part of our Convention to be no exception to the rule.

If you come from a distance we will be delighted to see you. If you live near at hand, we shall expect you. If there is a "wash out on the line," so you cannot come, then write and tell us what you are doing to the lodges and what they are doing to you. Write Secretary Phillips at the CYNOSURE office or to Elder I. C. Snavely, Flora, Indiana.

Helping Together by Prayer.

Will the convention be a success? Will it cause some to leave the lodge? Will it keep others out of bondage? Will it strengthen the hands and hearts of those who are carrying on the fight? In so far as we have *faith* in the blood of Christ as the only way of salvation, and in His power to separate men and women from the attractions of this world, and in His Word as the guide for our feet will these things be brought about. "Howbeit this kind goeth not out but by prayer." (Matt. 17:21.) Those of our readers who are unable to attend the Convention can have as vital a part in the success of this Conference as those of you who expect to be present, if you will remember the Convention in your daily prayers. Let us then pray for God's blessing upon the Convention and upon the people of Flora especially. Let us ask Him to guide and direct those in charge so that every session and every detail may be arranged in perfect accord with His will. And most important of all, let us pray that every speaker and every worker there may be so filled with the Holy Spirit that God can and will use them to turn many "from darkness to light, and from the power of Satan to God."

Helping Together by Works.

Are you glad that you are informed on the lodge snare and free from its entanglements? Are you glad that others by prayer and sacrifice made it possible for you to be *free?* Are you thankful enough so that you will help some one else to become as you are? How much will *you* give towards the cost of this Convention? The Scriptures say that Faith without

Works is *dead*. Inasmuch as the Lord has blessed you, you have a duty to your brethren still in the valley of the shadow of death. A contribution to the work of the NATIONAL CHRISTIAN ASSOCIATION and the Convention is a vote for an advance on the enemy's position. We, in the trenches, are awaiting your command to advance or retreat. Which shall it be? You are the ones to say. No one can answer for you. Do not postpone sending your gift, be it large or small. Praise God for the coming Convention. Pray for it. Begin planning now to be present.

TESTIMONIES TO THE GRACE OF GOD.

BY CHARLES A. BLANCHARD.

My next engagement for lecture work, after leaving Boone County, Illinois, was in Fayette, Fayette County, Iowa. I had been speaking almost daily, sometimes several times a day, and was thoroughly exhausted. It was natural under these circumstances that I should be subject to fever and while I was on the train going to West Union, Iowa, from which point I expected to go to Fayette, I found myself in a high and very ugly fever.

I went to the home of a friend of our cause in West Union and secured some medicine which God blessed to my recovering. At the time that I was able to leave for Fayette I was extremely weak, hardly able to crawl, but I found a wagon in which there were three men who were going to that city and they agreed to let me ride with them.

After we had gotten fairly out of town one of them swore, then another, and directly all three of them were swearing frightfully. I did not know what to do. I had a little grip to carry. I was hardly able to carry myself, but I could not abide that profanity. After thinking for a little time I said to the driver, If you will stop I would like to get out. He said: "Why, I thought you wanted to go to Fayette." I said, I do, but I do not like to ride with men who swear the way you men do. I supposed that they would swear some more and let me get out. Instead of that the one who had been swearing the most said, "The young man is quite right. We have no business to swear in this manner." I therefore continued in the wagon and throughout the remainder of the journey they were as gentlemanly as it was possible for men to be.

When I arrived in Fayette I went to my guest home very much strengthened. I continued for a few days to take the remedy which had been prescribed for me and found that God was willing to use it for my help.

Masonry a School of Morality.

I found that I was to lecture in Fayette in one of the buildings of Upper Iowa University. I was invited to take tea in the Ladies' Hall with one or two local friends and doing so I met the dean of women, a very pleasant and capable lady. Sitting in the reception room after dinner she said to me: "I am quite interested in your lectures, Mr. Blanchard. I know nothing about Freemasonry but I have very many times been thankful that my brother was a Mason." I replied that I was interested to know this and asked the reason for this satisfaction on her part. She touched with her forefinger a gold star she was wearing and said: "This is the badge of the Order of the Eastern Star. When I left home my brother gave this to me and said, 'If you should ever be in trouble in strange cities call attention to that star and you will find friends.' I have always worked my own way in the world and have of necessity been a traveler. Three times in strange cities I have been approached by base men, apparently with evil intent, and three times they have turned back at that sign." I said to her, Well, it seems that you have derived an advantage from your brother's membership in the same order with

those three base men, but is it really desirable that a good man, such as I suppose your brother to be, should be yoked in close and fraternal fellowship with men of that type? This seemed to be a new thought to her. The conversation closed and we went to the hall for the evening's address.

My First Journey to the Eastern States.

I remained in Iowa lecturing in perhaps half a dozen towns for five or six weeks. Meanwhile invitations for work in the East began and increased. I had never had any thought of working outside of our own region, but God opens gates of which we have no thought and it seemed wise to the committee that I should accept the invitations to work in the Middle and New England states. I had in mind respecting the longer distances, as in regard to the shorter ones, that if I should go carefully and work for some while in one region, the expenses would be lessened and the interest would be increased. Accordingly in the latter part of the year 1870, having been requested to speak at a convention in Syracuse, New York, and do some weeks of work in eastern Pennsylvania in the region around Carbondale, Scranton, Wilkes-Barre, Waverly and the like, I started on my journey, making my first stop at Pittsburgh.

I had become somewhat acquainted with Dr. Sloane, at that time a leading professor in the Reformed Presbyterian Theological Seminary of Allegheny. As I have mentioned in a preceding letter, I had met him in Cincinnati in a convention there. He had invited me to his home in a very kind manner and expressed a desire to assist the work in any way he could. He lived next door to Dr. A. M. Milligan, pastor of the Eighth Reformed Presbyterian Church in Pittsburgh. This visit led in the end to my marriage to Margaret Ellen, the second daughter of Dr. Milligan. He and Prof. Sloane were, I think without doubt, two of the ablest men in the Reformed Presbyterian Church at that time; thorough students, great orators and men of the highest type personally. It was a liberal education in Christianity to have known these two men.

Arriving in Pittsburgh, I first was providentially led into the home of Dr. Sterrett on Penn Avenue. He had begun his practice as a physician in the country, I think in the region around New Galilee, but by this time he had become a distinguished physician. He was a specialist, seldom or never going out of his office to treat a patient, but constantly busy in his office receiving those who came. He was one of the elders in Dr. Milligan's church. He and Mrs. Sterrett were remarkably hospitable people. It always seemed a pleasure to them to have you come to their house. This became my home; the place to which I always went in Pittsburgh until my marriage in 1873, after which time of course Dr. Milligan's home was my home also.

There were giants in those days, intellectually, morally, and spiritually; these were great men and the women in their homes were like them; fit companions and sharers in their toils. I am writing in 1915 and this time of which I speak was 1870, but as I think of those churches, those ministers, those teachers, those homekeepers in Pittsburgh, that region seems to me now as it seemed then, one of the most remarkable portions of the world. I think one has to go a far cry to find such earnest, intelligent, self-denying, aggressive, powerful Christian people as there then were and still are there. Pittsburgh is very dear to me and in the churches of that city I have very many friends who are a continual inspiration and cause of thanksgiving.

At this time I lectured in Rev. Sproul's church at McKeesport, in Dr. Reed's church in Pittsburgh and in other churches nearby. Everywhere I was received with a kindness far beyond my worth. I find it difficult now to think of those lovely people without thankful tears. From Pittsburgh I went on to the Syracuse convention.

Morgan Killers.

Beginning my work in Illinois and Iowa I found that the murder of William Morgan in 1826 was a subject of great mirth among the lodge men. I did not usually speak of it myself, but often men would say to me, "Well, you haven't said anything about Morgan. How about Morgan?" And the grins or sneers which accompanied the question were significant. Syracuse, New York, however, was near the region where that man was abducted and murdered by Freemasons. For years the courts of that region were occupied with the trials of men who by abuses of legal processes stole him away from his wife and children and finally drowned him in the Niagara river. The men who shared in this murder were alike in only one thing; they were all of them members of the masonic lodge; some were preachers, some were sheriffs, some were judges, some were farmers. Very largely, apart from the fact that they were abductors and murderers, they were very worthy men who had good reputations in the communities in which they lived. Very largely they were members of churches. In their home lives many of them were examples that might be imitated. It was very hard to see how men of this character could have been willing to become ordinary murderers as they did. There is no explanation except the fact that they were in a heathen religion and that heathen religions have always been murderous from the days of Cain to this present hour. The worshiper at a false altar is very likely to take human life.

Sober Congregations.

The facts connected with this abduction and murder had become so widely known throughout that region that Freemasons even did not pretend to doubt the essential facts in the case. Nobody laughed or jeered when you spoke of the murder of Morgan. There were hundreds of men living at that time, who as young men, had been familiar with all the facts in the case. If any person had suggested that there was doubt respecting them, he would have been the object of ridicule. The result was that there was one strong ground of appeal to audiences in that region which one did not have in the West. Knowing as they did that Freemasonry had incited the murder of Morgan; that the men who dipped their hands in his blood would never have thought of doing so had they not been members of such an organization, there was an *a priori* ground of suspicion. There was a widespread hostility to the lodge and men who were opposed to it did not hesitate to record themselves as so opposed. The situation is probably somewhat changed at this time; a new generation has arisen which does not know Joseph. At the same time the reports of the trials are in every law library of the Empire State and the only persons who think or make merry about this causeless murder are those who know nothing about the facts in the case or who are essentially base in character.

At this time in the city of Syracuse Rev. L. N. Stratton, a graduate of Wheaton college and a preacher of the Wesleyan church, was editor of the paper which served that religious body. The Wesleyans had withdrawn from the Methodist Episcopal churches because of the complicity of the Methodist churches of that day with American slavery and also because so many of the ministers and officers of that church

were members of the masonic and other lodges. Protests and entreaties proving unavailing, earnest Christian men withdrew and organized the church of which we are speaking, the Free Methodist church, the Methodist Protestant church, etc.

Dr. Stratton was a man of unusual gifts in certain directions. While not a scholar in the modern sense of that term, he was a very effective preacher. His revival meetings were fruitful of

LEMUEL N. STRATTON.

converts. In a number of the churches in the Syracuse region there were very widespread awakenings under his leadership. He was one of the leading men in arranging for the Syracuse convention. There was a very strong man there also by the name of Merrick. Though quiet in disposition, he was very decided, and, having means, was a liberal helper in the work. I wish I could remember a score of other men and women by name who were leaders in that convention. It was held in a public hall; the audiences were large. Hon. Gerrit Smith was one of the speakers, my honored father was another, I as a younger man had some small place in the convention. I do not now remember exactly what it was.

What Good Did It Do?

Frequently men say to me, "What good does it all do? You make a lot of enemies, lose money and friends and the lodges go right along. Would it not be better sense to discontinue a crusade which is so unsatisfactory in its results?" From the standpoint of the world, yes, it is a foolish and unsatisfactory movement, but those of us who were interested in that movement were not working from the standpoint of the world. We did not go into the movement for the purpose of gaining friends or money, position or possessions. We went into the movement because we believed a testimony was needed to a great truth and being permitted to utter testimony and get it before the minds of men was in itself a success. As to what men would do in view of the testimony, that was a matter which concerned them rather than us. This is the first reply. The second is that we had abundant evidence and have had ever since that God was true to His word and did not allow it to fail of its effect. Honest men by scores who had been entrapped by the lodges and who had feared to say a word about them were thankful for the privilege of coming out and bearing their testimony. No one but God can tell how many of these men there were, but those of us who were acquainted with the facts in the case knew that they were counted by scores and hundreds. This again was a sufficient reward for the performance of a duty which was not always agreeable.

But there was a third result which was perhaps greater than the second. While many came out from the slavery of the lodges, it is probable that a far greater number were hindered from entering them. Of course, there was no way of counting these men. They sat

as boys, young men and middle-aged men in our meetings and listened and went away. The thoughtful, earnest and able among them were settled for their lives against the lodges, the vain and trifling were not infrequently urged into them by the very facts which kept the others out.

I remember to have held a meeting in a country church one rainy night, a little handful of men being present. I was speaking on the obligations of Freemasonry, showing that Freemasonry obligates its members to conceal the crimes of the lodge brethren and to protect lodge brethren from the full consequences of their acts. At the close of the address a gentleman, I am sorry and ashamed to say, a minister, came forward and said to me: "I am astonished by what I have heard here to-night. I never dreamed that Masonry was as powerful an organization as you say it is. I think I should like to belong to such an organization." Looking at him squarely in the face I said to him, If you need that kind of protection, I advise you to join the masonic lodge immediately. He did so, and within twelve months committed crimes which under the Mosaic laws would have cost him his life and under the laws of our imperfect civilization would have sent him to state's prison. He found friends and the help that he desired. The lodge did for him exactly the work which he wanted it to do. that is, it saved him from punishment for his crimes and sent him to a community where he was not known to prey upon that as he had upon the other.

A Savor of Life and a Savor of Death.

It is also true that the truth which delivers one man enslaves another; there is nothing in light to save; the power of Jesus Christ alone can do that, but light shows men whether or not they are saved. As Mr. Moody said, "I use a looking glass to find out that my face is dirty but I do not use a looking glass to wash my face." I have sometimes said to Christian ministers who questioned thus respecting our work, "What good does your preaching do? You preach in churches in towns two years, ten years, twenty years, how much has the community changed, how many saloons go out of business, how many tobacco shops go out of business, how many families establish worship, how many persons profess even to be saved?" It is obvious to those who begin to make a census of this kind that you have to declare your message and leave it with God. Personally I am satisfied that a ministry which declares God's truth against these giants of iniquity is as fruitful as any other; I am inclined to think more fruitful than a ministry which does not mention them. Though this again is a matter for evidence and is not to be decided by opinions alone.

Preach the Preaching He Bids Thee.

I think that a vast deal of time is wasted by mutual measurement and criticism. We are all of us bound to think that our own work is the most important work there is in the world because it is ours, God given, and for it we are to render an account. But the very fact that another man *is* another man is a reason for thinking that his calling and message may be somewhat different from our own. If God had made all men farmers, we should have had plenty to eat but we would have had no clothing. If He had made all people tailors and dressmakers, we might have been well clothed but we should starve to death. If wagon makers were only blacksmiths, where would the woodwork be found, and if wheelwrights were the only wagon makers, how would the iron be furnished? The fact is God gives us our message and we shall find full occupation for all our strength and for all our

time if we desire it, and it is not necessary to spend even an instant in criticising other people who are doing good because they are not doing the very same good that we are called to perform.

We had conventions in Syracuse for a number of years; I attended, I think, most of them. I believe that they were all satisfactory, that is, that they all accomplished good. I do not think that any of them accomplished so much as every one of us would have been glad to see done. And I am sure that much more would have been accomplished if some of those who criticised us had taken a share in the work.

Scranton and Vicinity.

From Syracuse I went down along the Delaware, Lackawanna and Western railway line. It was a beautifully managed road, running through one of the most charming portions of our wonderful country—across south central New York and north central Pennsylvania to the center of the anthracite coal industry in the eastern part of the Keystone State. What magnificent hills! What charming valleys! What silver streams! What lovely lakes sleeping quietly under the sun by day and the moon and stars by night!

The region was not so well adapted to agriculture as are Illinois and Iowa; the forests had been heavy, the soil was rocky, but the springs poured forth beautiful life-giving water into wooden troughs which stood along the country roads. In all parts of the year the region was beautiful but in the fall it was especially so,—the yellow poplars, the brown oaks, the crimson maples, the scarlet sumac and looimng up stately and solemn among them the dark green hemlocks. No man who had a care for the work of God could easily ride through that region without being intoxicated with its beauty. The anthracite coal business of eastern Pennsylvania was prospering, though at that time a recent discovery.

It was often called stone coal and for a good while people did not believe that it would burn. They had demonstrators who went from place to place teaching the people how to make it burn. But of course such a source of wealth must make its way; such an admirable fuel must create its own demand. It did. Men who had been starving for years on little fifty-acre farms all at once found that the coal under the surface was worth one thousand dollars an acre. A fifty-acre farm was a life support for a family; a two-hundred acre farm was a fortune.

This changed the complexion of the whole region. Of course corporations and wealthy men at once sought to monopolize this source of wealth. The holdings of small farmers were bought up as rapidly as possible. When these men were not inclined to sell but wished to live on the homes where their fathers had lived and died, they were compelled to sell. The railroads would not haul their coal to market. There were all sorts of delays and in the end the railroads acquired practically all the coal lands. Laws were made forbidding this arrangement. Lawyers were hired to show the corporations how to break the laws and the same state of things which has existed from the beginning until now came about.

When I first arrived in that region in the late fall of 1870 armed men were guarding the miners who were going to their work in the morning and were coming from it at night. Bosses and managers were killed, miners were killed. All the evils which naturally follow unrestrained greed came about and so the carnival went on. In the midst of this excitement I began my work.

(To be continued.)

THE WINNING SIDE.

BY I. J. ROSENBERGER.

Where, oh, where's the winning side,
In which I may, I can confide?
Men stop to think, but don't decide,—
Sure, they're not on the winning side.

The winning side seems in the dark
To those who make this world their mark,
To each new creed they gladly hark.—
These are not on the winning side.

Some only would by crowds be led,
In paths of mirth and pleasure tread;
On idle husks in vain they're fed,—
These are not on the winning side.

Some choose according to their taste,
And, heedless on their journey, haste;
But vain their way, much time they waste,—
For they're not on the winning side.

The winning side is found alone,
Where seeds of truth with care are sown;
And these have strong, like stalwarts grown,—
We find them on the winning side.

The way is narrow, trav'lers few,
So said our Lord, and Paul said, too;
All who believe these sayings true,—
Are surely on the winning side.

Sometimes we need just to stand still,
Until we learn to know God's will;
When, lo, His promise He'll fulfill,—
And lead us on the winning side.

There's good Elijah, hid away,
Fed by the ravens day by day;
Though dark his lot, to God he'd pray,—
Sure, he was on the winning side.

Under that tree he sat in fear;
He did not see the angel near,
Who spoke, and, lo, gave words of cheer,—
True, he was on the winning side.

When Paul, imprisoned, seemed forlorn;
Shackled and chained, by tortures torn,
The saints for him did weep and mourn,
Yet Paul was on the winning side.

When he was tossed by wind and tide,
His mates in awe stood by his side;
When God good cheer and help supplied,
Then Paul was on the winning side.

Oh, ye who stop and wait to choose,
Ye stand with those who're sure to lose.
Hear now His call, do not refuse,
Step out and join the winning side.

—*Herald of Gospel Liberty.*

Covington, Ohio.

AMANDA SMITH.

Amanda Smith, the famous colored evangelist, and for many years a missionary in Africa and India, and founder

of the Amanda Smith Home at Harvey, Illinois, died last month in Sebring, Florida. Funeral services were held at the Orphanage in Harvey, where "Mother's Prayer" was sung by the colored children. The Orphanage was founded by Mrs. Smith with contributions she had gathered in the course of her missionary work.

Mrs. Smith's mother was born in slavery. Her father, after purchasing his wife's freedom, bought Amanda and three other children. Later the family moved to Pennsylvania. Amanda passed only three months in school, but her natural gifts enabled her to thrill even cultivated audiences. Thousands of conversions are credited to her powers.

Amanda Smith was for many years a member of the National Christian Association and a liberal supporter of its work.

ELIZABETH BLANCHARD COOK.

Elizabeth Blanchard was born in Galesburg, Illinois, October 30th, 1846, and died in Wheaton, Illinois, March 5th, 1915. She was the daughter of Jonathan and Mary E. Blanchard. At the time of her birth her father was president of Knox College and later of Wheaton College. Her mother was related to the Adams family of Massachusetts, so eminent in the early history of our country. At the age of fourteen, she taught a public school in Newark, Illinois. Mrs. Cook spent one year of study in Mt. Holyoke Seminary, and one year in the school of Dr. Dio Lewis, Boston. She graduated from Wheaton College in 1865 and spent the following four years as a teacher and member of the faculty of her Alma Mater.

In 1869 she was married to Ezra A. Cook and was a true helpmeet of that staunch "soldier of his country and defender of righteousness" in his publishing of the CHRISTIAN CYNOSURE and antisecret literature and in all of his plans for advancing the work of the National Christian Association. Mrs. Cook was also active in a variety of ways. She assisted Frances E. Willard to draw up the constitution of the Illinois Woman's Christian Temperance Union, of which she was a member at the time of her death. She was for several years treasurer of the National Frances E. Willard Temperance Hospital, Chicago. She organized and was president of the Woman's Educational Union, which had for its purpose the securing of instruction in the Word of God in the public schools. She edited two books in her work for the children of the public schools: "Readings from the Bible" and "The Nation's Book in the Nation's Schools."

Ten sons and daughters survive Mrs. Cook, all of them graduates of Wheaton College.

It will be thirty-nine years, the 21st of next June, since her sister, Mrs. J. P. Stoddard, was killed by a train on the North Western railway but a few feet from the crossing where Mrs. Cook was struck and hurled to her death. It is said that, at the time of her husband's death, four years ago, her favorite verse was:

> The eternal glories gleam afar
> To nerve our faint endeavor,
> So now to watch, to work, to war,
> And then to rest forever.

Mrs. Cook carried on the publishing business, left by her husband, up to the very hour that she went "to rest forever."

A true reformer is one who believes in doing unto others as he would that others should do to him.

The spirit of brotherhood makes everybody a partner in the wealth of the world; it makes poor rich and the rich richer.

ALL OF WHICH IS MASONRY.

President Emeritus Eliot of Harvard, in outlining the religion of the future, said the chief motives will be love toward God and brotherliness to man. It will teach a universal good will by which men will do their duty, and at the same time promote their own happiness. It will be a religion of service. It will foster powerfully a virtue which is comparatively new in the world—the love of truth and passion for seeking it, and truth will progressively make men free. Love and hope will be thoroughly grounded and on efficient, serviceable, visible, actual, and concrete deeds and conduct. It will strive to prevent as well as relieve.—*The Masonic Sentinel, April* 8, 1914.

The Coming Conflict

BY

EDWIN BROWN GRAHAM

CHAPTER XIX.

The Tongue of the Crafty.

"'Tis a truth well known to most,
That whatsoever thing is lost;
We seek it, ere it comes to light,
In every cranny but the right."

The mysterious disappearance of Dr. Groves was soon known throughout all that region, and caused intense excitement. It was not, however, generally reported in the newspapers, because it was at once charged by some that he had been kidnaped by the lodge. The evidence of this, however, was not conclusive. The search for him began immediately. He had been seen by a few to get on the train. His body could not be found along the track, so it was not probable that he had been killed by falling or jumping from the train. It was not likely that he had been waylaid and murdered in the city, for at the time the train arrived the streets were lighted, the police were on their beats, many passengers were coming and going, and it was too public between Walter's rooms and the station for any foul deed of that kind. The friends of the order said that the antimasons were very suspicious and unjust in hinting that Masonry had anything to do with the disappearance, and probably taught by their masters—Master Masons they are called—declared their belief to be that his derangement had become worse and that he had committed suicide or had fled from the country. Yes, many suddenly remembered what they had never thought of before and what was not true, that the doctor of late had been melancholy.

"I told you that 'the cow would swallow the grindstone,'" was Jack's answer to one of these wise philosophers who was sitting on a store box explaining the mystery.

On the morning of the third day the friend with whom the doctor had been conversing on the train returned home and reported what had occurred at Stonetown. This led at once to a more thorough search beyond that place. The hat which had lodged on a pier between two beams, was found. Then there were three theories in regard to the matter. One was that in changing cars the doctor had slipped from the platform and fallen through the bridge and had been drowned. This was the belief now of a vast majority of his friends and the professed belief of some of his enemies. Others, however, believed that as the train was moving slowly over the bridge the doctor, with the plea of going forward to smoke, had left the coach, stepped off the train, descended to the pier, thrust his hat into the nook and, in his insanity, deliberately jumped into the river. This was the real belief of the "jack-masons," because the professed belief of some members of the order. Acting according to these theories the river for miles down was dragged, but of course all in vain.

The other theory was that of Edith, her mother, Walter and several other very intimate friends. They believed that the doctor had been abducted by those who desired his suppression, and that he was still alive and concealed in some mysterious place. Mrs. Groves and Edith were almost broken down by the terrible excitement and suspense. Day after day came and went, but brought no tidings of the lost. Some of his most intimate friends began to give him up for dead. But Edith and her mother clung to hope, fighting against despair which stared them in the face.

The time fixed for the marriage of Edith and Walter drew near. Long had they waited. As the chosen day approached, until her father's disappearance, their hopes had become brighter and their expectations joyous. But their former fears, that some great obstacle would come to destroy or delay their happiness were confirmed by the fact. Walter could not now expect Edith to fulfill her promise. She could not think

of being married, with her father, as she believed, a prisoner in the hands of an institution which claimed authority not only above all other authority, but also exercised its power in spite of the claims of justice and mercy. Ignorance of his condition was more distressing than the knowledge of his death, for it gave loose reins to her vivid imagination. How did she know that his enemies were not devising and inflicting all the cruelties that she could imagine. He might be starving, he might be sick, he might be suffering in agony, he might be dying at the very moment of their marriage ceremony if she should now consent to delay no longer.

She and her mother thought alike, felt alike, feared alike and hoped alike. Every morning they would look for his return or for tidings from him; every day they waited for him, and every evening they were disappointed. In the darkness of the night their hearts grew darker, and the sighing and moaning of the winds mingled with their sighs and moans. In the morning again they hoped. and in the evening they were put to grief. Day after day they hoped; but the pang of hope deferred made their hearts sick. The wife of the lost was weighed down with grief and almost despaired; but the daughter, in the energy of her youth diligently pushed forward the search. Money and time were spent. Messengers were sent here, there and almost everywhere, it seemed. Detectives were employed and professed to be faithful. The officers of the law offered a small reward. But all in vain. Not a word had been heard that would lead to his discovery. Since the moment he had left the car he had only been seen in the dreams of his loved ones, who continued to mourn and search, and to hope and pray.

Before retiring for the night, Edith and her mother, in a plaintive minor key, the clear soprano of the one and the rich. mellow alto of the other, expressing their mingled feelings of hope and sadness, slowly and softly sang from the inspired Psalter:

God righteous judgment executes
For those oppressed that be;
He to the hungry giveth food;
God sets the pris'ners free.

The Lord doth give the blind their sight,
The bowed down doth raise:
Jehovah dearly loves all those
That walk in upright ways.

The stranger's shield, the widow's stay,
The orphan's help is he:
But yet by him the wicked's way
Turned upside down shall be.

Then sinking on their knees Edith cried out: "How long wilt thou forget us? Forever? How long wilt thou hide thy face from us? How long shall our enemy, thy enemy, be exalted over us? Arise and plead thine own cause. Let not the enemy prevail. May those who plot against the Lord and his anointed, who deny thy Son and conspire against thy people, be scattered and their evil devices come to naught. In thy great mercy deliver thy servant, if alive, from the hands of the wicked, hands cruel and unjust. Comfort us; sustain him; send home to us my father and the husband of my mother. Help us to say, 'Thy will be done.' We ask for the safe of Him who for us was crucified and slain."

Thus Edith and her mother cried from the depths when their hearts were overwhelmed and in perplexity. Morning, noon and night they cried, but the Lord seemed to tarry. The time for the marriage was past, and still no word from the lost.

But the malice of the enemy was not satisfied. Hulman thought this was his golden opportunity. He was completely imbittered against Edith and cared not what she suffered; and for Walter to marry her would be a reproach.

Walter hated the lodge, but in the pressure of his duties had never publicly renounced it nor fought against it, although he was ready at any time to say a word privately, and to take his part when the conflict should become open there. It was not generally known, either in Brandon or Megapolis, that Walter had thrown off his allegiance to the order, nor indeed that once he had been a member. His father was so pleased because Walter did not become a fanatic, that his heart softened a little towards him. Then, he would rather gain something than nothing. A partial success over his enemy, who had done so much evil in the community, would

be called by him a complete victory. So he was willing to compromise with his only son. After much study and hesitation and a careful nursing of his spite against the Groveses, he wrote the following letter:

Brandon, June 30, 18—.

Walter: In my haste I once refused you, when I considered that you did not act the part of a son, all my counsel and aid as a father. I regret this separation from my only son on whom I wish to bestow all my wealth and affection. I have lost your brother and sister by death and shall I lose you forever in a worse manner? You have not made a fool of yourself in regard to Masonry since you left it. Your prudence is commendable. You are now a man in the age of discretion, and I treat you now as a man and propose a compromise.

I am willing that you should remain as you are in regard to the lodge, and I will treat you with a father's favor if you will listen to a father's wish and counsel in regard to the other matter of difference between us.

Would my son marry the daughter of my worst enemy? It cannot but be contrary to all my wishes and destroy my happiness, and bring my gray hairs to the grave in sorrow. Could I grant to her through you all my hard earned wealth? But listen to my advice: Her father has been crazed and has no doubt slain himself. If the insanity is hereditary would you dare, even for love, to take for your wife one of his family? If it was caused by his excitement over a question which was none of his business, remember that his daughter is as much excited and is as fanatical and is as liable to become deranged and commit a similar crime. There are already many tokens of her derangement. You may say it is caused by her grief and suspense if you prefer. But it is evident, whatever be the cause. Would it be right—could you conscientiously take her under the circumstances?

Do you speak of promises or love? Circumstances alter cases, and so you are bound by no promise. As for love, sometimes it is only imaginary, and sometimes it must be buried. Walter, consider a father's request and counsel, a mother's prayers and tears, and your own interests, and enter not rashly into union with one who will destroy my happiness, fret out your mother's life, blight your own prospects, and cause you misery as long as you live. Yours, T. H.

Walter had mingled feelings on reading this letter. He had begun himself to allow doubts of Groves' sanity to come into his mind, and he had trembled for Edith and was therefore more easily affected. He was perplexed; he was surprised; he was angry; he was vexed; he was ashamed of his father; he was afraid his father was right, and was ashamed of himself; he pitied his mother, and he was frightened. When a young man in love is told seemingly in kindness and wisdom, and with some show of proof, that the object of his affections is insane, or likely to become so, who can charge him with unfaithfulness or fickleness, or blame him in any way if he begins to carefully consider the matter?

Walter was prudent and conscientious; he loved his mother, and he loved Edith. Under other circumstances he had stood unmoved and unhesitating, but now he was driven to ask himself, "What are the facts in the case, and what is my duty to Edith, my parents and myself?"

CHAPTER XX.

Murder Will Out.

"Unnatural deeds do breed unnatural troubles;
Infected minds to their deaf pillows will discharge their secrets."

Weeks passed—long, slow, dreary weeks to Edith and her mother. Would the mystery ever be unraveled? Was the lost one dead, or alive? If dead, how and where did he die? If alive, where was he? Was he sick and suffering? Was he at that moment dying? Had he just escaped from a dungeon, and was he now trying to reach home? Was he being pursued by men and dogs? Such were the daily thoughts of the wife and daughter, although they did not often speak of him except in their prayers. The hot, dry, sultry summer brought no good tidings to them. They ceased not to mourn, but still they mourned not as they who have no hope, but searched while they mourned.

Walter's patient, over whose lingering disease the consultation was to have been held with Groves, unexpectedly grew worse. It was a strange case. The disease, all that could be discovered by a careful diagnosis, did not seem dangerous, but still the patient became more restless, more distressed, more sleepless and weaker. There seemed to be some occult cause of these troubles. The course of treatment, his diet, his room, his manner of living, were changed, but to no benefit. The water of which he was to drink, and the food of which he was to eat, were examined and seen to be pure. He was questioned closely, but nothing new was discovered. He continued to grow worse. Walter was perplexed. Dr. Hill and other consulting physicians could not help him out of the darkness. The case baffled medical skill.

While Walter was studying over the case one day, the next week after receiving that strange letter from his father, which he had not yet been able to answer, the postman threw on his table a letter from Edith. The long letter was full of love, mingled with grief and hope, yet clothed in expressions so calm and clear that no one would judge by it that the author was deranged or in great danger of becoming so. Was her mind weak or unsettled when in the midst of such sorrow and in such painful suspense in regard to the condition of her father, she could write so calmly and rationally? Who did, or who could believe it?

Near the close of her letter she said:

And now, Walter, I believe I have a clew. In thinking over the mystery, I thought it strange that John Flagg should advise his brother Robert to send for father for consultation when the case was not deemed dangerous, and when there are so many other physicians in Megapolis. With such thoughts I went to the telegraph office and induced Miss Strong, the operator, to look over the files of dispatches, sent and received about that time, to see if there were any which seemed suspicious. Without much hope of being rewarded for our pains, we began the search and soon found this telegram which struck me strangely:

Brandon, 3 p. m., April 4, 18—.

John Flagg, Megapolis: We will be on the 11 p. m. train. A good time to meet us.

PETER HUNKER.

That was the train on which father left Brandon. I do not know Hunker, and never heard the name before. I do not know who are meant by "we." "A good time to meet us" looks suspicious. Could it be that John Flagg was in a conspiracy to abduct my dear father, and that his sick brother was also a conspirator, or used as a tool to get father to Megapolis?

You have spoken of the singular condition of your patient; now do you think his nervousness could come from remorse for some guilty deed? Will you not act on these suggestions and see if anything definite can be learned? How to proceed I do not know. Use your own judgment and I will be satisfied with your efforts, and if you are successful, my dear Walter, ere long we will be happy in our love and union.

Walter was at once convinced that the telegram might be a valuable clew. As officers and detectives did not seem to do much, and as he had become almost afraid to trust them with any valuable information, he determined to act for himself. He paid another visit to Brandon. He saw Edith, it is true, but he saw others also. He called on the station agent of the railway. By an examination of his books he learned that on the night of April 4th, he had not been in the office, but that the boy left in charge had reported to him the sale of only three tickets to the city. One of these was probably sold to Groves, one to his friend, and the other to Hunker. The neighbor declared that he had no business with Hunker and had never heard of him. That "we," then, referred to Hunker and Groves.

(To be continued.)

News of Our Work.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Campaign Among Southern Schools.

After making last month's report, I visited Athens, Alabama, Nashville and Knoxville, Tennessee, and Danville and Daleville, Virginia. In all of these places I found seminaries and colleges where I was permitted to give addresses to attentive audiences. At Asheville, North Carolina, I found CYNOSURE readers and friends. Lectures were delivered in the Wesleyan Methodist and Missouri Lutheran churches at Knoxville, and in the Wesleyan Methodist church, Roanoke, Virginia. Many friends who had lived in the North and had been in touch with our work for many years, welcomed my coming and contributed to my success. It is an open question with me, which section of our country needs antisecrecy work the most. The lodge is exceedingly deceptive in its nature, and in both the North and South, has succeeded amazingly in ensnaring its victims. As rats are poisoned by mixing the death potion with their food, so the mixture of good and bad in the lodge leads the one wanting the good to take the bad also. Oh, when will people perceive the snares of Satan, and cleave only to that which is good!

My trip in the South occupied fifty-two days, during which I traveled over three thousand miles in the states of Virginia, North and South Carolina, Georgia, Alabama and Tennessee. I delivered fifty-four addresses to audiences probably aggregating twenty thousand

people. There were many who heard the antilodge message for the first time. Let us pray that eternity may show a large harvest because of the seed sowing.

The Pennsylvania Convention.

The Pennsylvania State officers advised that the usual State Convention be held, notwithstanding that we did not have the customary time for preparation. Owing to the loyal help given by local pastors, the meeting was held on March 16th in the Otterbein United Brethren church and the Brethren meeting house in Waynesboro.

The Convention was well attended, considering the fact that there were at least four other meetings calling for the attention of the people on the same evening. The men are largely employed during the day, but the women attended the day sessions in good numbers. The day sessions were held in the Radical United Brethren church and the evening program was presented in the Church of the Brethren, at which place there were some four hundred present. There were some new converts made and some of the old friends were revived and enthused. The Convention was a real success.

The addresses of Elder G. N. Falkenstein, of Elizabethtown, and Prof. Enos H. Hess, of the Grantham Bible Training School, were especially helpful. The writer kept most of his audience awake while he was turning the lodge inside out in his evening address. The collections brought $17.79, and a number of new CYNOSURE subscriptions were taken.

A very delightful Sabbath was spent with our State President, Rev. J. W. Burton, of Chambersburg. The old Radical United Brethren church, known as the King Street church, is doing splendidly under the efficient leadership of Rev. Mr. Burton, its pastor. The men's Bible class has an enrollment of some eighty names. It was thought that my antilodge address in this church was very opportune, as many of the newcomers were not as well posted as were the fathers. Is it not fine to see a new generation of young people coming to the front and standing as one against the secret society flood. Waynesboro, too, is coming to the front on reform lines. Under the leadership of Brother Ezra Funk, the Radical United Brethren Church is making a splendid record. The great success of these and other antisecrecy churches which are aggressive, shows what can be done in the midst of lodge ridden communities, by pastors who are awake to the dangers of the lodge and are not afraid to speak their mind. The policy of saying nothing on the lodge question never builds up an antilodge church. We have the argument; why not use it far and wide. President Burton says that there are some fifteen thousand in the antilodge churches in Franklin county, Pennsylvania, and suggests that a great mass meeting be held next summer at some central point and a great testimony be given.

Several meetings have been held in this section, in connection with our Convention. I am now enroute to Orrstown, where I will deliver an address. Many members of the Church of the Brethren asked for literature after our supply had been exhausted. Those who attend the annual meeting of their church at Hershey next June will be able to secure it there.

PENNSYLVANIA CONVENTION.

The minutes of the Pennsylvania Convention held at Waynesboro, March 17th, will appear in the May number of the CYNOSURE. A brief sketch of the Convention will be found in Secretary Stoddard's report, and extracts from Convention letters follow.

CONVENTION LETTERS.

Greetings in Jesus name. I should very much like to be with you at the Convention, and if the Spirit of the Lord would catch me away, like Philip, I would be there.

The latest news from our section is of a banquet in a neighboring town, prepared by the wives of the members of The American Mechanics. It is reported that there were 375 present, and the five preachers of the town as speech makers. I was prepared to make the closing address, but was not invited! How those women must have been hoodwinked! After being permitted to stay at home evenings all the year, they were at last given the exalted privilege of feeding their neglectful husbands at a public ban-

quet. The order gave evidence that it is shrewd enough to know what kind of bait to put in the trap to catch the compromising preacher, even as Esther well knew how to catch the feast-loving Haman. The feasting Adam lost the blessing in the Garden; the fasting Jesus brought it back again. Isaac would not bless Esau until he should eat of his venison, and in so doing, located the blessing in the wrong place. For so-called ministers of Christ to co-operate with and bless a system of this kind, is no less a sin than it would have been for Balaam to curse Israel. With lodge dust in their eyes, they were blinded to the truth of the new birth, and of separation from the ungodly. While there are thousands of widows and orphans on the verge of starvation in Europe, these preachers sit and laugh and feast with the enemies of our Lord. The kingdom of unreghteousness is strengthened by just such "get together" programs. You remember that on the condemnation of Jesus, Pilate and Herod were made friends. Preach the Word of God, for "all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." (I Pet. 1:24:25.)

JOHN S. WHITE.

Highspire, Pa.

Believing the work of the National Christian Association is along the lines of righteousness laid down by the Almighty God, I bid your Convention a hearty Godspeed.

The pride in the orders and the ignorance of the members as a whole of its occult teaching is appalling. May our God speedily call a halt on formalism, machinery and the love of folly among professed Christians who so largely act as decoys for the non-Christian members of secret orders.

I believe Christians should forcibly present the International Sunday School lessons of the present series, so as to show the likeness of modern secret orders with the pagan religious systems of those times.

"Billy" Sunday Hits the Lodge Trail.

I was surprised and mortified to read an article from the pen of an editor of a well-known denominational paper, in which he blindly endeavors to convey the thought that "Billy" Sunday is an anti-secretist because he told the editor that "he was not a member of any secret society." The evidence from "Billy's" published sermons, shows him pandering to the secret orders. One peculiar phrase he used, as reported in the *North American* of January 15th, speaking of a man being "raised from a dead level to a straight [sic] perpendicular," shows that he cannot be ignorant of secret society ritual phraseology, and he should not be ignorant of secrecy's far-reaching grip. Masons are not deceived as to Sunday's stand and influence, for I read in the *North American* of March 12th that "members of the Kadosh Commandery No. 29, Knights Templar [presented Sunday with] a tall floral cross and crown. The Commandery sat on the rostrum [paganism and Christ (?)] with its own band, which played 'Brighten the Corner.'" In an earlier issue of this same paper, we had an account of the number of Masons who "hit the trail" *in a body* after a direct exhortation to them from "Billy" to "show what they—Masons, Masonry—stood for." A certain M. E. minister (Masonic), in my vicinity, boasted of this utterance in his pulpit.

Is it not possible that circumstances make the strongest of us, unintentionally, perhaps, condone the Orders and that they thereby reap comfort and benefit because of it? "Watch and pray lest ye enter into temptation."

J. C. YOUNG.

Degolia, Pa.

May you have a conference in which the presence and power of the Lord Jesus will be in evidence from first to last. Where His face shines there is light, and in the brightness of that light shining through the Gospel and the lives of His people, the darkness of secret societies and their immoral obligations must vanish as the morning clouds before the sun arising in its strength. Be of good courage and He shall strengthen your heart. I believe your tour through the South will prove a great blessing to many.

(REV.) J. C. MCFEETERS.

Philadelphia, Pa.

ECHO FROM NEBRASKA.

Our readers who followed with interest the short but exciting campaign of Rev. Adam Murrman in Nebraska last summer, will appreciate the following witty poem on the discomfiture of the lodge men in one place. The author of the poem is not a professing Christian, and thinking that the public utterances about Mr. Murrman were altogether too one sided, expressed his views in verse and sent copies to the leading men involved.

Valley, on the Platte.

In the peaceful town of Valley,
Moss-grown Valley, on the Platte,
Where the sun shone on two churches
That were neither this nor that;
Where the infants from their cradles,
And from early babyhood,
Learned to follow daddy's footsteps,
'Cause his ways were always good.

They had lived in peaceful slumber,
With God's image for their view;
They knew well it was God's image,
For so said their Lodge of Blue.
All secure like sheep they sheltered,
Sheep or goats, no one could tell;
These good brethren of both churches,
Said, "O well, there ain't no hell."

They had grasped the hands "fraternal,"
And were bound with oaths of blood,
That had made them all good "brothers"—
E'en their pastors with them stood.
Righteous hands they raised together,
Brothers were they side by side;
Elder was to Bum, bellwether,
And both were the pastor's pride.

Both the churches had had pastors,
Long and short, and fat and lean;
Merely out for easy money,
Be it either soiled or clean;
They would kid the "dear old settlers,"
"Ladies' Aids" or "Busy Bees,"
And the backsides of their breeches,
Sure wore out before their knees.

And they watched their message closely,
Lest they hurt a sister's heart,
Or perchance a sinning neighbor,
Might a dollar from them part;
O, these sharps of "holy gospel";
Sharks, not sharps, we should have said,
Gathered 'round him each his dozen,
And to them this bunk they fed:
Preached to them of moon and flowers,
Placid rivers, pebbled brooks:
Told of heaven's pearly portals,
And of Eden's shady nooks.

Go to church on Sabbath morning,
Cuss your neighbor Monday night;
Rob a widow of her eye teeth,
Church and lodge will make it right.
Said these "gospellers" on Sunday,
To their meek and sinning flocks,
"We will see you finish safely,
If you'll only 'raise the rocks.'"

Cuss and swear and vote for whiskey,
Mix in lodge with tough and rake;
Never mind the ten Commandments,
Christ's great sermon was a fake.

Shone the sun on peaceful Valley,
Peaceful Valley, on the Platte;
When there came a John the Baptist,
Who in God's own councils sat.
From the desert he came crying,
Telling Valley of its sins—
Told them heaven they'd ne'er enter,
'Tending church and singing hymns;
Told them much about the Devil
Rooted deep right in their souls,
Told them what a Christlike life meant,
Shot their mock'ry full of holes.
My, how first they squirmed and twisted,
And a few, who felt the worse,
Reared up on their hind legs foaming,
Saying, *"We now close our purse."*

Ringtailed sinners, boozed and bleary,
Churchless for these many years,
Wrung their hands, and cried "how shameful";
Church is wrecked"—then burst to tears.
Loud they wept, these good lodge brothers,
Wept, and raved, then cursed and swore;
For they thought they had through tickets
Straight o'er to the Golden Shore.
Men of large affairs in business,
Who were thought some pumpkins sure,
Moulding Valley's future welfare,
Found themselves but sinners poor.

But these brothers in sheep's clothing,
Posing models for our view,
When the truth was pressed upon them,
Turned a brilliant orange hue;
Orange doesn't half express it,
(Gee, they must have sat on tacks),
We could paint the town of Valley
With the yellow off their backs.
Though they said he sure was crazy,
And they swore they'd "get his meat"
Yet they knew he won the battle
When he shot up their conceit.
Let 'em yell, these moss-grown fossils,
Let 'em exercise the throat,
It but proves the fact that Murrman,
Got the lodge men's "billy goat."

—F. D.

Rev. J. R. Millin, of Oklahoma, Okla., writes that beginning with March 7th, he will preach a series of five Sabbath evening sermons on the lodge question. He says, "These sermons will put the lodge system under the white light of God's lamp. They will show the lodge system to be anti-Christian and a subtle and dangerous enemy of the home and Church and State. They will also show good causes why some churches and many Christians in all churches are obliged to condemn the lodges. It is a Herculean task to overthrow the lodge system, but by faith even mountains can be removed, "howbeit this kind goeth

not out but by prayer and fasting?" (Matt. 17:19-20.)

"LIZZIE WOODS' LETTER."

Argenta, Ark., March 5th, 1915.

DEAR CYNOSURE:

I am still alive, although after my last lecture here on secret societies, the Devil was so stirred that he sent a woman to me to tell me about those brethren in Texas, who were killed a few weeks ago for preaching against the Catholics. She said, "You will be killed for preaching against lodges." I said, God's messengers have been killed by wicked men ever since Cain killed Abel and it is no more for me to die than my brothers, who have gone before. They can kill me, but they cannot still that voice from Heaven, which says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18:4, 5.) She replied, "Yes, God must have some one to warn the people, but you are in a dangerous place." She was so angry with me she could not hide it. I felt very sorry for her; I wanted to cry and could hardly keep my tears from flowing as I said, Dear child, this is not my saying. It is God who said, "Wherefore, come out from among them and be ye separate." (2 Cor. 6:17, 18.) I am only bringing the message. She did not say any more and we kneeled and prayed and she parted from me with a sweet smile on her face. I believe she is a follower of Christ, but she has no knowledge of what God requires of a Christian.

I have just returned from Malvern, Arkansas, where God blessed us in our ten nights of meeting. After the lecture one night I gave out some tracts, and on my way to my boarding place a Methodist preacher said, "That is the reason I quit the lodge. The Masons and members of all the other secret orders swear to lies and all of them will hide the evil doings of each other. I was a member of a lodge in Arkansas and one of my lodge brothers was caught in another man's house with his wife. When the husband walked in, he drew a pistol and shot the man. He reported to his lodge that he did not kill the man but only slightly wounded him, and so was afraid the man would try to kill him. The lodge brethren appointed another lodge brother and myself to guard his man until he could get away from the law. We hid him until we could get him away on the train." I said, Were you all professing Christians? He replied, "Yes, we all belonged to the Methodist Church. I was a young man and had been in the lodge for about two years." I said, If the man had found you all hiding out in the grass, what did you contemplate doing to him? "I would have killed him," he said, "as quick as I would a hog. I did not know any better; I was sworn to protect my brother, and I thought I had a right to kill the man and let my lodge brother go free. This man who separated my lodge brother and his wife had a wife and children at home. I soon saw that I was in the wrong place and got out of this Devil's den."

A Sister said, "I used to be an Eastern Star and we lived in a back country where a lot of us colored people bought up farms. We did not have a place to worship, so we began to give suppers and all kinds of things to get money to build a church and we went in with the Masons to erect a building. We had $500.00 and a sinner held the money. He was a bad man and a big Mason. He owned about 200 acres of good land and all of us looked up to him as an influential man and so we let him be our treasurer. We were going to have the Masonic hall over the Church auditorium. Just before we got ready to build, we secured a pastor, a good man, who told us not to build the church and lodge hall together. When the Masons found out that we would not build with them they would not let us have a dollar of our money. Their Grand Master succeeded in beating the Church out of all its money. The Masons circulated lies about our pastor and tried every way they could think of to ruin him, but God was with him and enabled us to build a good house in which to worship God and not Baal. The Lodge is the cage full of birds mentioned in Jer. 5:27-31. These Bible lessons are stripping these lodge people naked before God and man.

I have been in the lodges and I know that the people who send out these tracts are right."

One aged brother said, "Sister Roberson, where did you learn so much? You certainly know what you are talking about." I said, It seems strange to me the way in which God put me in the place where I now stand. He said in Rev. 2:2, "I know thy works." So He knew my work through the N. C. A. The eyes of the Lord are in every place. (Prov. 15:3.) God sets to work those that are willing. He only wants an instrument, and I said, Lord, I have been an instrument in the Devil's hand, please take me now and I will go where you send me and will say all the words that You give me to say, and He set me to work. I thank God for Jesus Christ, Who died to save a poor woman like me. Jesus said, "Take my yoke upon you and learn of me. * * * My yoke is easy and my burden is light." (Matt. 11:29-30.) So the Lord blessed my work at Malvern. Yours for Jesus,

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

There is a marked contrast between the sweet balmy spring weather here with blooming flowers and fruit trees, which now surround us, and that of Cairo, Mound City, Metropolis and Centralia, Illinois, at this time of year, which I experienced during my pastorate there from 1907 to 1910. What a great and wonderful God is ours who works such marvelous variations in nature for the benefit of man in diverse sections of the country.

I enjoy reading every line in each issue of the dear old CYNOSURE. It seems to me that President Blanchard's article on "Testimonies to the Grace of God," and chapter eighteen of E. B. Graham's story, "The Coming Conflict," are tremendously soul awakening to the loyal subjects of King Immanuel. I was first awakened to the wickedness and foolishness of secret societies, operating under disguise of religious institutions, as a result of an occurrence in 1881, in a lodge at New Orleans, of which I was a member. I was so misguided by the lodge leaders, all of whom were leading church members, and so blinded to Gospel truth that I was not willing to give up my lodge idol, although my conscience was never at rest after that memorable January night in 1881.

While assisting in the initiation of fourteen into a Knight of Pythias lodge, one of whom was a Baptist minister, and while going through their binding obligations, the Holy Ghost awakened me to a full sense of my duty. I seceded from the lodge that night.

I have suffered innumerable and divers persecutions, misrepresentations and privations of various kinds, but God be praised I am standing firm upon the rock of His Word.

I have been busy lecturing, preaching and teaching. I am constantly praying that I may be enabled by the power of the Holy Spirit to convince my poor blind and deluded race, whose ignorance and superstition makes them an easy prey for wicked men, of the evil of the secret lodge. Notwithstanding the scarcity of work, the small wages and the many disadvantages under which the negroes are laboring, the secret lodge schemers are still organizing and multiplying various kinds of secret societies to fleece their deluded patrons out of a part of their scarce and hard earned wages, which should go to the support of their family and the church.

The unvarnished truths preached through the columns of the CHRISTIAN CYNOSURE every month are bearing bountiful fruit to the glory of God. Yesterday, while in conversation with a very prominent young secretist about the lodge, he said, "Dr. Davidson, I have been considerably opposed to you because of your opposition to our lodges, but the reading of the CYNOSURE and my Bible has thoroughly convinced me that you are right. The lodges are ruining our churches, robbing our homes and encouraging crime of every kind. You are engaged in a great work, but your enemies are legion. I have spent a great deal of money in the lodges, but I am thinking strongly of giving them up." The conclusion reached by this young man has been that of many others.

A Baptist preacher accosted me on the street this morning and said, "Say, are you the author of this?"—holding

up a copy of the March CYNOSURE. I said, I am a contributor to that magazine. He said, "Well, it's a lie." I asked him what part of it is a lie? He pointed to my article and said, "That's a lie." I told him that I am responsible for the truth of that article, but as his angry passions were rising, and he was standing before a saloon and talking very loud and boisterous, I said, Sir, I shall not enter into a controversy here in the street and in front of a saloon. I walked away and he threatened to have me arrested. This man is not only a Baptist preacher, but a great man in the secret lodge empire. I am experiencing considerable opposition here in White Castle, but I am determined to stand, and when I have done all I can, I will keep on standing. Heaven and earth shall pass away, but the Word of God shall stand forever. Brethren, pray much and be strong. The Lord is on our side. "In the world, ye shall have tribulation," said the Master, "but be of good cheer; I have overcome the world." Pray for the coming of our Lord to gather His elect. May God raise up many friends for the N. C. A. is my prayer.

VIEWS OF A PRESIDING ELDER.

Grand Junction, Mich., Feb. 27, 1915.

Dear Brother Phillips:

Let me begin by saying that I regard the work of the National Christian Association one of tremendous importance and connected with the most vital parts of the real cause of Christ. The more I study the situation, the more irresistible does this conviction become. What the people need is light and this has always been the great need of the masses whose lot is cast in the valley of the shadow of death. From whence is this light to come? The only answer is that the light must come from the men of God who know the truth and are not afraid to proclaim it. Thank God there is a fine army of such men in the National Christian Association.

Oh, my brother, I am sick and tired of the chaffy stuff that many of the preachers of our reform churches are dealing out to the people as Gospel. They are not prepared to preach Christ as Savior from all sin. They are willfully ignorant of this great lodge evil. They are dumb dogs, afraid to bark. They are afraid of an agitation that would get them into a real conflict for Christ. I want to be a faithful minister of Christ and I want to march and fight with an army of true men of God and not with a lot of bluffers and cowards.

If I live I will try and attend the National Convention at Flora, Ind., and will do all I can to help make it a success. I will speak on the use of secret society rituals.

In my work as presiding elder in charge of eleven pastoral charges, including the church at Central College, Huntington, Indiana, of which Rev. Moses Clemens is pastor, I have thrown my influence against the lodges and against all other parts of Satan's cause. I thank God for giving me grace to do this, although it has brought upon me considerable tribulation, but it is "this faithfulness" that is the main thing.

Your brother in Christ,
(REV.) L. V. HARRELL, P. E.

REPORT OF ELD. G. B. CROCKETT.

Brinkley, Arkansas, Mar. 10th, 1915.

Dear CYNOSURE:

We are now engaged in a series of meetings at Clarendon, Arkansas, where we have been for the past five weeks. In this town, more than one person has gone to jail for upholding the faith of the Apostles, and here I also was imprisoned. Nevertheless I have boldly declared the Word of truth in their streets.

The first time that I spoke against the lodges, almost my whole congregation arose and left the hall. The next time they murmured and grumbled, but on account of the strict police regulations they were afraid to make a disturbance. Last Sunday I spoke at length and one preacher arose and left the room. The next day he came back, bringing his insurance policy in the Pythians. He said he believed our teaching but he did not see how he could give up his insurance policy of $500.00. One man, a preacher, at first fought hard but he now admits his error and confesses the correctness of the doctrine we preach. A Baptist preacher dropped in while we

were praying for the healing of a crippled woman and was surprised beyond measure. The doctrine of divine healing is new here and people are incredulous. Last night, after we had closed the service, one brother who had been much in attendance at our meetings dropped in, stating that he had been to the lodge. He seemed very zealous for the way which some falsely say is Christian. I took the Bible and opened the Scriptures to him, and he turned and went away grieved. I could see him shrink away as the Word was opened to him. This reminded me of the lawyer who went away sorrowing from Christ's presence.

The worshipers of the Beast's image are fighting for the lodge and they are also fighting hard against holiness. Both church members and lodge members are engaged in this fight. Just a few days ago the adult daughter of a man in this town became converted. Her father forbade her attendance on our services, but, as she was of age, she saw fit to continue. Her father then became furious and tried in every way to control her. It may seem strange, but the fact is, this man is a member of the church and claims to be a Christian, but he exalts the teachings of the lodge above the doctrines of the true church—righteousness and holiness.

The other day I boarded the train at Brinkley for Cotton Plant, a distance of nine miles. On the train I found two fellow townsmen who were earnestly engaged in discussing the lodge question. One of them is an enthusiastic lodge man. Both of them are nominal Christians, but their talk was all about the lodge and not one word about Christ. I gave them some tracts and passed others around the car. I also gave them a copy of the CYNOSURE.

Arriving at Cotton Plant, I went three miles out into the country to a farm where I had previously done considerable work in preaching and giving out tracts. I had no sooner reached the farm than I got orders to leave, and while preparing to do so the owner appeared carrying a shot gun and threatened to take my life. I got away only by the help of God. The owner of the farm treated me thus because I had preached the true Word of God and had given him a tract on the lodge.

Today I met E. H. Harris and Rev. S. S. Odum, D. D., both Baptists and high lodge men. They pitched into me because of my teaching about holiness—the life free from sin. Such teaching does not meet their approval and they tried to convince me that I was mistaken in believing God's plain word as written in the Bible. We are being hated of all men for truth's sake, but He told us when we are reviled and persecuted for His sake, to rejoice and be glad. We are trusting in Him who is able to deliver us.

Yours in His service,
(Eld.) G. B. CROCKETT.

Oregon City, Ore., March 10, 1915.
Mr. Wm. I. Phillips, Gen. Sec'y,
Chicago, Ill.

Dear Sir: Enclosed find my check for $1, subscription for your magazine.

I left the United States for Germany last year in April and was not able to return until recently. I am shocked at the way America has been supplied with news about the war; it is really too bad that the majority of our newspapers are ready servants of any concern that will pay their price. The effect has been that all America has been under the impression that Germany was the instigator of this terrible war, while anybody who has had the opportunity I had to get the correct information cannot but admire the German Kaiser for his untiring efforts to preserve peace as long as it could be done in decency. All the stories of German atrocities are contrary to facts. Switzerland and Holland have put a heavy fine upon publishing any false statements about the war, as these countries sincerely wish to remain neutral. I can hardly see how our government can claim to be neutral with the attitude it takes. * * *

Germany was extremely hopeful as to the outcome of this war, and having felt the pulse of that nation as I have done, I cannot help thinking that such a nation cannot be defeated. God knows how things will turn. May He help all nations to derive the blessings from this war that He evidently wishes for them at this time. Seek ye first the Kingdom

of God—He is surely telling us this by these overwhelming events.

Yours in Christ,

(Rev.) H. Mau.

THE MARTYR SPIRIT.

A Presbyterian pastor in good standing in Iowa writes under date of March 5th, 1915:

"Dear Brother Phillips:

"I am enclosing herewith $1.00 for the Cynosure. My father used to take it in the old days. He was in the thick of the antilodge fight, as well as in the fight against that other slavery, in Abolition days.

"As this letter heading indicates, I am pastor of this Presbyterian church. On account of my stand on the lodge question, I have had to suffer considerably, but I thank God that He deems me worthy to suffer for Christ's sake.

"I left one Presbyterian church because of one Masonic Elder, and some other Masons among the 'higher ups' in Presbytery. I saw through the whole plot. Now we are feeling the 'grip' of the 'beast' again. In the fall, the 'Stars' made a strong effort to get my wife to join. They utterly failed. Then at holiday time, they made another tackle. Several of them urged us to attend the double-header installation of the She and Free Masons. I was obliged to come out plainly and tell them that I had neither time nor inclination in that direction; that as an ordained minister of the Gospel, I am set apart to do the work of a disciple of Christ, and that I had no desire for these other things; that I had never belonged to anything but the church and the Republican party and that now 'I ha' my doots' of the Republican party. The last 'Star' to make the attempt is the Past Grand Matron of the Grand Lodge. My! 'it was a bold man I was after being' to say no, and mean it, to such a royal-top-notcher! Then they went out and tried by underhand, ward-heeler methods to prevent my election as pastor. But after all I was elected. 'God rules among men, and among all the hosts of heaven.' Of course, if there are enough Masons among the members of my Presbytery they may yet be able to thwart the will of a large majority of my local church. We shall see. But of this I am sure, that there are not enough demons this side of hell to turn me from the true course, the Lord and his Christ being my helper. I think the sifting time is near. The churches must either come out boldly for the right, for an unspotted and unwrinkled church, and for an all powerful and conquering Christ, or go down to everlasting defeat and ignominy. Oh, we need to pray for the conversion of the church! When that is accomplished, then we can with confidence go out to the world, with a victorious message of salvation through Christ!"

Oklahoma, Okla., March 4, 1915.

Dear Brother Phillips:

The March Cynosure is an excellent number. Such light as it contains, one would think would enable the dullest, the blindest, the most stupid to see the truth, and they would if they would give the light a chance. As in the time of Jesus on earth, "Ye will not come to me that ye might have life." (John 5:40). The most unpopular thing in the world today is truth. Jesus Himself, "The Truth" is everywhere *persona non grata*. There is no room for Him in the lodge; His presence would be offensive to Jews, *et al.* The Christian enters the lodge and affiliates in "worship" with this unitarian crowd. "What men are these with thee?" An embarrassing question, this, to lodge Christians.

Barnum, the showman, is reported to have said: "The American people like to be humbugged." It must be true, for did not Barnum get rich in that business? Jesus said, "The children of this world are in their generation wiser than the children of light." (Luke 16:8). What a reproach to the Church that after two thousand years such a striking statement is as true as it was then. Satan sets his mantraps, the secret lodge, along the way and many church members, with the rest, run into them. Within certain limits most church people are easy game for Satan—too easy one would think to be interesting to him. Paul faithfully cries, "Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14-18), but few heed. Lord, how long?

(Rev.) J. R. Millin.

THE FIGHT IN BRAZIL.

Pine Hill, Ala., Feb. 25, 1915.

Wm. I. Phillips.

Dear Brother: Your letter of the 12th inst. is received with pleasure. I am speaking daily on missions, taking as examples the Brazilian Christians, and how our members drop Masonry naturally as a worldly institution and how the Presbyterians in Brazil split on that question. There has been some dispute as to the real cause of the split, but the result was that the lodge was ruled out of our branch of that church, and forever. I have been able to keep many from joining the lodge and have gotten others out. I find the same conditions here at home. I am certain that our churches here will continue to go down spiritually until there is a great upheaval and the lodge is cast out.

I have never met Dr. do Couto, but he has been in our home and we are acquainted with his work. My companions on this campaign are all antilodge, so we are of one mind on that subject.

Yours for the Master's service,

(Rev.) E. A. Nelson.

One of the interesting inquiries received last month was for some standard masonic work desired by the pastor and people of a Wisconsin church, as they were drawing up a new constitution for their church and wanted to decide whether or not to exclude Masons from their fellowship. They could not have sought any better work than "Mackey's Masonic Ritualist" or "Encyclopedia," either of which will make it perfectly clear that an intelligent and determinate Mason has no right to membership in a Christian Church.

A doctor in Iowa writes: "I expect to get more into this much needed reform in the coming years, by sending your publications to ministers who are tied to these ungodly institutions. It seems to me I am impelled to this duty, though it means many dollars' loss of business each year. I figure that it costs me from $1,500 to $2,000 loss annually, and also the loss of friends, but I am determined to make all necessary sacrifices."

EIGHT ODD-FELLOWS CHLOROFORMED AS TOO OLD.

Five Men and Three Women Victims.

Yonkers, N. Y., Feb. 5.—That five old men and three old women were chloroformed as they slept in the German Odd-Fellows' Home near here; that they were murdered because they were too much of a care, and that their deaths were announced simply as due to old age, is the belief of Coroner Dunn, of Yonkers.

The coroner announced his belief after he had ended to-night the first session of an inquest into the eight deaths. He immediately issued warrants for the arrest of three porters at the home, whom he had interrogated, and for Adam Bangert, the superintendent. All were locked up as material witnesses.

A warrant was issued also for Fred Mors, a former employe, who told the New York police last Tuesday that he had caused the death of these inmates and who is now under observation in the psycopathic ward of Bellevue Hospital in New York.—*The North American.*

Yonkers, N. Y., Feb. 6.—Investigation of Fred Mors' story that he put to death eight aged and infirm inmates of the German Odd-Fellows' Home here "because they were old and a nuisance," extended to-day to physicians who are said to have signed the death certificates in some of the cases. According to the story told by Mors when he walked into the district attorney's office in New York several days ago, five inmates were killed with an anesthetic and three with other drugs.

Though the above item seems to the Christian mind too horrible to be true, yet how natural it is for the lodge management to tire of caring for people after they have ceased to be a means of revenue, and to desire to rid the order of such charages. This is a good illustration of the fact that lodge charity is not real charity. Were it genuine, the aged would receive tender and loving care, until life should end naturally.

Rev. Robert Park discusses the following subjects: March 28th, "The Principles of Secretism"; April 4th, "The Fruits of Secret Societies"; and April 11th, "An Investigation of Masonry" in the Covenanter Church, Parnassus, Pennsylvania.

Christian Cynosure.

INDEX TO
VOLUME XLVII.

(For the twelve months ending April, 1915.)

Note.—Articles marked thus * were printed without regular heading, but are indexed under titles showing their general bearing.

ILLUSTRATIONS.

Adams, John Quincy 239
Amick, Elder Joseph 303
Bent, Rev. George 94
Blanchard, Pres. C. A. 33, 141, 309, 335
Campbell, Alexander 267
Carpenter, Philo 340
Chase, Salmon P. 248
Cook, Mrs. Elizabeth Blanchard 369
Finney, Rev. Charles G., age 42 235
Moody, D. L. 235
Pentecost, Evangelist George F. 332
Smith, Amanda 368
Stratton, Rev. Lemuel N. 365
Stuart, Rev. Wm. 107
Sumner, Charles 248
Thomson, Rev. Alexander 17
Warner, Rev. D. S. 107
Webster, Daniel, age 40 346

CONTRIBUTIONS.

Allen, Rev. H. W. W.
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Crockett, Eld. G. B.
Davidson, D. D., Rev. F. J.
Davis, Evangelist J. L.
Day, Rev. H. A.
Dillon, D. D., Rev. Wm.
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Harrell, Rev. L. V.
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Hutchison, A. P.
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Klein, P. A.
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Nelson, Rev. E. A.
Nelson, Mrs. E. A.
Norlie, Rev. O. M.
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Rosenberger, Eld. I. J.
Slater, Rev. T. M.
Stoddard, Rev. W. B.
Wagner, Rev. Martin L.
Woolley, Rev. E. Y.

TOPICAL INDEX.

Book Reviews:
Christian Resolution, A, by P. A. Klein, Baptist minister 330
Love's Confession, by Susan F. Hinman 274
Modern Nature Worship, by Mersene E. Sloan 308, 354
Other Side of Socialism, The, by Rev. T. O. Tolo 92
Treatise on Freemasonry, A, by Th. Graebner 308

Boys' Church and Sunday School Lodges:
*Knights of King Arthur 137
Memorial to International Sunday School Convention 138
Phi Mu Sigma, Sunday School Fraternity 138, 317
Sunday School Orders, by Rev. E. Y. Woolley 137
Sunday School Secretism 306

Boy Scouts:
Boy Scout Meeting 94
Militarist Boy Scouts 218

Catholics and Secret Societies:
Apt Rejoinder, An 352
Catholics and Elks—*Sacred Heart Review* 141
Catholics and the Elks—*Fortnightly Review* 300
Catholic Societies, Secret and Neutral—*The Fortnightly Review* 4
Catholic Women's League 105
Venerable Master Huerta Out 329

Christians and the Lodge:
Beaten to a Frazzle 301
Benevolences, Lodge and Church Contrasted 331
"Billy" Sunday Hits the Lodge Trail 375
Brotherhood and Fatherhood, by Rev. H. A. Day 305
Campbell's (Alexander) Estimate of Lodges 267
Christianity of Masonry, The, Mystic Shrine 140
Chistian Workers' Testimonies (See "Testimonies of Christian Workers," Topical Index.)

Church and Labor Unions, The, by Pres. C. A. Blanchard..... 202
Church and Lodge Charities Contrasted, The, by Rev. O. M. Norlie.. 342
Church and Temple..... 93
Churches, Testimonies of (See "Testimonies of Churches," Topical Index.)
Church Persecution 289
Cometh to the Light..... 127
Eminent Evangelists 286
Freemasonry and Jesus Christ, by Pres. C. A. Blanchard..... 33
Free Methodist Church's Position, The, ...169, 199
God's Estimate of the Secret Lodge System, by Rev. Wm. Dillon, D. D... 116
Good Confession, A, by I. J. Gray.... 292
Holy Royal Arch, The, by Pres. C. A. Blanchard 240
I Denounce Myself 331
Kansas Wesleyan Methodists and Moral Reform—*The Wesleyan Methodist* 280
Known by Its Fruits..... 318
Lodge and Church Contrasted by Eld. I. J. Rosenberger..... 38
Lodge Man's Hope of Immortality, by Rev. P. A. Hockstra.....210, 304
Man Had Courage, The..... 285
Masonic Mutilation and Perversion of the Bible, by Rev. G. A. Edgar..... 270
Masonic Religion, by Pres. C. A. Blanchard 84
Masonic Religion, by Rev. Jas. Melville Coleman 211
Masonry and Islam 353
Mood Betrayed, A..... 127
Moody Church, The..... 2
*Moral Blindness, by P. A. Klein..... 62
Moral Contrast, A..... 187
My Masonic Experience, by J. H. Coffman 182
Mysteries, The, by Pres. C. A. Blanchard 141
Next to the Church—Bryan's Address to Elks 317
Odd Fellowship Weighed..... 302
Open Letter to Marion Lawrence..... 136
Out of Churches in Lodges..... 186
Place of Meeting—Mystery Explained, by Rev. Mead A. Kelsey..... 139
Precious Few Remaining..... 288
Profaning the Name..... 319
Reformed Presbyterian Conference on Freemasonry 188
Reformed Presbyterian Church, Report of 89
Seceders' Testimonies (See "Testimonies of Seceders," Topical Index.)
Sectarian Bias and the Masonic Confession of Faith, by Rev. Martin L. Wagner 307
Staying in the Churches..... 339
Surely a Snare..... 247
Views of a Presiding Elder..... 379
Watch Your Step..... 256
Workable Plan, A., Rev. H. M. Bissell. 24
Zion's Masonic Watchmen..... 354

Conventions:

Annual Meeting and Convention, 1914—
Addresses 116, 137, 141, 169
Agent Davidson's Annual Report.... 72
Board of Directors' Report..... 48
Committee on Memoirs Report..... 74
Greetings to Annual Meeting...75 to 78
"Lizzie Woods" Roberson's Annual Report 73
Minutes, May 22nd..... 115
Notice of 1, 18
Officers Elected 65
Resolutions 121
Seceders' Testimonies.....66 to 71
Secretary Stoddard's Report..... 50
Washington State Association Report 71
Annual Meeting and Convention, 1915—
Notice of 350, 361
Tentative Program 320
Indiana State Convention—
Convention Impressions 230
Convention Letters 230
Secretary's Report 228
State Officers Elected..... 229
Iowa State Convention—
Convention Echoes 29
Letter from President Kelsey.....-.. 100
Program and Minutes..... 24
Treasurer's Report 130, 224
New York and New Jersey State Convention—
Notice of 189, 223
Officers Elected 260
Resolutions 261
Secretary's Report 259
Ohio State Convention—
Convention Letters 197
Next Year's Convention Place..... 189
Secretary's Report 195
State Officers Elected 196
Pennsylvania State Convention—
Convention Letters 374
Report, by W. B. Stoddard..... 374

Crime and the Lodge:

Another Man "Educated"..... 209
Character of the Order (Moose)..... 301
*Clan Na Gael Murders Dr. Cronin.... 120
Continues Consistently Criminal..... 279
Eight Odd Fellows Chloroformed as Too Old—*The North American*..... 382
Interesting Times in Florida—*The Repairer* 236
Judge Whitney and Others..... 333
Law, Crime and Medicine..... 245
Man Had Courage, The..... 285
Masonry No Shield for Crime..... 3
Masons Aid Murderer (Krafchenko).. 279
*Morgan Killers 364
*Murderer Helped by Lodge Brother.4, 279
Pardon Sought 91
Persecution of a Seceder, by J. J. Bruce 258

Fraternal Insurance:

Fraternal Insurance 171
Social and Insurance Orders..... 306

Fraternities in Schools and Colleges:

Cornell Athletics 220
Discouraging School Sororities..... 222
Frats Initiate—*Peoria Star*..... 222
Mystic Misfortunes 15

Rebels Defeated 266
Rushing Checked 93
Saving One's Bacon..... 234
Wholesale Blackmailing..... 246

Freemasonry:
Above the Civil Law..... 275
All of Which is Masonry—*The Masonic Sentinel* 369
*Blue Lodge, Fundamental and Universal Masonry 93
Coming Conflict, The, by Edwin Brown Graham 8, 57, 79, 123, 157, 173, 213, 249, 281, 313, 347, 370
Convivial Lodge Habits..... 219
Copied Name, A, Knights Templars... 221
Cypher Rituals—Naughty Little Books. 185
Esoteric Paradise, The..... 44
Fellow Craft Obligation..... 280
Forms Masonic Nation—*Chicago Tribune* 168
Freemasonry and Jesus Christ, by Pres. C. A. Blanchard..... 33
*Intensive Study of Freemasonry..... 127
Interesting Times in Florida—*The Repairer* 236
*International Connections of Freemasonry 37
Knights of Columbus Ritual Approved by Freemasons 236
Left the Masons, by W. T. Nickerson. 326
Mason Forty Years, A—*Evening Press*. 345
Masonic Mexicans 247
Masonic Mutilation and Perversion of the Bible, by Rev. G. A. Edgar..... 270
Masonic Religion, by Pres. C. A. Blanchard 84
Masonic Religion, by Rev. James Melville Coleman 211
*Masonic Sign Saved Fifty Belgians—*The Toronto Times* 298
Masonry in English Politics—*The Toronto Times* 297
Masonry No Shield for Crime..... 3
Masons Aid Murderer to Escape..... 279
Master Mason's Obligation..... 280
Ministers and Masonry—*The United Presbyterian* 101
Moral Contrast, A..... 187
My Masonic Experience, by J. H. Coffman 182
Mysteries, The, by Pres. C. A. Blanchard 141
*Mysterious Order Witches of Salem... 345
Mystic Order Veiled Prophets..... 345
Mystic Shrine (See "Mystic Shrine," Topical Index.)
New French Grand Lodge—*Philadelphia Public Ledger*..... 105
Old Lodge Names..... 185
Opinion of Freemasonry, Daniel Webster 346
Our Presidents and Masonry..... 1
Out of Their Own Mouths, by Pres. C. A. Blanchard..... 275
Paul's Clean Record..... 45
Royal Arch (See "Royal Arch," Topical Index.)
Saints John Remembered, The..... 186
Seceders' Testimonies....66, 68, 69, 70, 71
Sectarian Bias and the Masonic Confession of Faith, by Rev. Martin L. Wagner 307
Shriners at Atlanta, by Mary Arnold Beeson 44
Sunday Saloons 186
Testimonies to the Grace of God, by Pres. C. A. Blanchard.....309, 333, 362
Unobtrusive but Powerful Order—*The Menace*. 6
Venerable Master Huerta Out..... 329
*Villa, Avenger of Mason's Death..... 37
Visit to Abdul Hamid..... 275
Warring Rulers Not Masons..... 295
Zion's Masonic Watchmen 354

Guardians of Liberty:
Guardians of Liberty—*The Lutheran Survey* 237
*Letter from National Secretary..... 285

Knights of Columbus:
Blasphemous, Infamous, and Fiendish Oath 7
Knights of Columbus..... 218
Knights of Columbus Oath..... 185
Knights of Columbus Ritual Approved by Freemasons 236
Stop; Look; Listen..... 184

Labor Unions:
Another Man "Educated"..... 209
Carpenter, The, by Rev. David James Burrell, D. D.—*The Homiletic Review* 207
Church and Labor Unions, The, by Pres. C. A. Blanchard..... 202
Colorado Strife, The 56
History of Labor Day—*Columbus Dispatch* 209
Lodges Seek Special Favors. Why these Immunities? 156
Pardon Sought 91
Philosopher's Views, A..... 209
*Rockefeller Foundation Investigates Labor Unions 312
Studies in Social Christianity, by Rev. Josiah Strong, D. D.—*The Homiletic Review* 201
Where Union Money Goes—*Toronto Industrial Banner* 201

Liquor and Lodges:
*Bryan Addresses Elks on Sunday..... 317
Convivial Lodge Habits..... 219
Liquor Lodges 306
Old Lodge Names 185
*Royal Fellows of Bagdad..... 306
Saints John Remembered, The..... 186
Saloon Bars in Lodges..... 3
Sunday Saloons 186

Lodges, Miscellaneous:
*Ancient Mystic Order of Bagmen of Bagdad 14
Brotherhood of American Yeomen, Ritual of (Continued).....31, 63, 102
Canadian Order Chosen Friends, Seceders' Testimony 66
*Cob Web, Order of the..... 306
Court of Honor..... 168
*Daughters of Norway..... 37
Exalted Order of Big Dogs..... 261
Frenzied Candidate (Woodmen) Flees. 106
Gleaners, Ancient Order of..... 355
*Goats, Sublime Order of..... 306

Good Templars, Independent Order of, Seceders' Testimony 69
*Great White Rooster, Taft a..... 126
Harugari, Order of..... 106
Independent Order of Foresters, Seceders' Testimony 66
*Iridescent Order of the Iris..... 95
Jovian Order 300
Junior Order United American Mechanics—Seceders' Testimony..... 69
*Knights of the Holy Grail..... 306
*Knights of King Arthur.....137, 306
Knights of Luther..... 318
Larks, Order of..... 173
Loyal Orange Lodge, Seceders' Testimony 66
Maccabees, Knights of the, Seceders' Testimony 68
Moose, Loyal Order of..... 300
Mormon Oaths and Ceremonies..... 39
Old Foresters Win..... 297
Phi Mu Sigma, Sunday School Fraternity 139
*Pilgrim Fraternity 306
*Protected Home Circle..... 355
Pythian Sisters 223
*Reindeer, Order of the..... 307
Royal Arcanum, Seceders' Testimony.. 69
*Royal Fellows of Bagdad..... 306
Royal Scarlet Knights, Seceders' Testimony 66
Serpent, Military Order of—*The American Standard* 298
Snakes, Ancient Order of..... 280
*Sons of Liberty..... 184
Sons of Norway..... 37
Spanish War Veterans.....299, 330
Tribe of Ben Hur..... 297
United Commercial Travelers of America 14
White Ants Society Plans Death of Twenty-three—*The Toronto Times*.. 298
Yeomen, Ritual of Brotherhood of American (continued).....31, 63, 102

Modern Woodmen of America:
Bryan's Address to, Wm. Jennings..... 265
Lodge Man's Hope of Immortality, The 210

Mysteries, The:
Esoteric Paradise, The..... 44
God's Estimate of the Secret Lodge System, by Rev. Wm. Dillon, D. D.. 116
Masonic Religion, by Rev. James Melville Coleman 211
Mysteries, The, by Pres. C. A. Blanchard 141
Paul's Clean Record 45

Mystic Shrine:
Christianity and Masonry — Mystic Shrine 140
Masonry and Islam 353
Mystic Shrine Penalty 141
Place of Meeting—Mystery Explained, by Rev. Mead A. Kelsey..... 139

Oath, The:
Blasphemous, Infamous and Fiendish K. of C. Oath..... 7
Fellow Craft Obligation..... 280
Knights of Columbus Oath..... 185
Master Masons' Obligation..... 280
Mystic Shrine Penalty..... 141
Perjury a Common Crime..... 331
Perjury is Common..... 318
Profaning the Name..... 319

Obituaries:
Amick, Elder Joseph..... 303
Bailey, Rev. I. G..... 18
Bent, Rev. George..... 94
Cook, Elizabeth Blanchard..... 369
Smith, Amanda 368
Thomson, Rev. Alexander..... 17

Odd Fellows:
Ex-Odd Fellow, An..... 184
Lodge Man's Hope of Immortality.... 210
Odd Fellows Not to Build..... 188
Odd Fellowship Weighed 302
Seceders' Testimonies 66, 70
Too Young to Join..... 219

Politics, The Lodge and:
Above the Civil Law..... 275
Antisecrecy in Congress..... 15
*Catholic Bill to Muzzle the Press..... 352
Forms Masonic Nation—*Chicago Tribune* 168
*Gov. West vs. Gov. Johnson..... 233
Hyphenated Americanism 187
Lifelong Fight with the Beast, by Eld. G. B. Crockett..... 322
Lodges Seek Special Favors. Why These Immunities? 156
Lodgism and Public Office..... 277
Masonic Mexicans 247
Masonry in English Politics..... 297
Our Presidents and Masonry..... 1
*Villa, Avenger of Mason's Death..... 37
Visit to Abdul Hamid..... 275
Warring Rulers Not Masons..... 295
White Ants Society Plans Death of Twenty-three 298

Rebekah:
Rebekah, Seceders' Testimonies.....66, 68
*Prayer and Dancing in Rebekah Lodge 93

Royal Arch:
Holy Royal Arch, The, by Pres. C. A. Blanchard 240
Seceders' Testimonies 66
*Wheaton Royal Arch Chapter..... 245

Secrecy and the State:
Curtis at Union College..... 114
Lodges and Civil Government, by Pres. C. A. Blanchard 107
See "Politics, The Lodge and," Topical Index.

Testimonies of Christian Workers:
Eminent Evangelists 286
Finney, Chas. G..... 235
Moody, Dwight L..... 235
Penticost, Geo. F., Evangelist..... 332

Testimonies of Churches:
Evangelical Lutheran Church..... 101
Free Methodist Church.....169, 199
Kansas Wesleyan Methodists on Moral Reform 280
Mennonites Moving in Right Direction. 238
Missionary to Brazil..... 358
R. P. Conference on Freemasonry..... 188
*Reorganized Church of Jesus Christ.. 4
Testifying Churches 92

United Evangelical Church..... 92
Valuable Reminiscences — *Wesleyan Methodist* 306

Testimonies of Seceders:

*From a Master Mason..... 130
From an Odd Fellow..... 184
From J. J. Bruce..... 183
From Pythian Sisters..... 223
Good Confession, A, (G. A. R. Seceder) by I. J. Gray..... 292
I Denounce Myself, by Dr. John Hall.. 331
Left the Masons, by W. T. Nickerson.. 326
My Masonic Experience, J. H. Coffman 182
Persecution of a Seceder, J. J. Bruce.. 258
Seceders' Testimonies, from Blue Lodge and Royal Arch Masons, Odd Fellows, Rebekah's, Independent Order of Foresters, Canadian Order Chosen Friends, Loyal Orange Order, Royal Scarlet Knights, Knights of the Maccabees, Ladies of the Maccabees, Royal Arcanum, Junior Order United American Mechanics, Good Templars .....66 to 71
*Woolley's Testimony, Rev. E. Y..... 2

Testimonies of Statesmen:

Adams, John Quincy..... 239
Chase, Salmon P..... 248
Grant, Ulysses S..... 248
Sumner, Charles 248
Webster, Daniel 346

Woodmen of the World:

Founder of the Woodmen of the World 299
Woodmen of the World..... 298

GENERAL INDEX.

Above the Civil Law..... 275
All of Which is Masonry—*The Masonic Sentinel* 369
Amick, Elder Joseph—Obituary..... 303
*Ancient Mystic Order of Bagmen of Bagdad 14
Annual Meeting and Convention, 1914 (see "Conventions," Topical Index).
Annual Meeting and Convention, 1915 (see "Conventions," Topical Index).
Annual Meeting at Moody Bible Institute 234
Another Man "Educated"..... 209
Anti-Catholic Papers and Magazines..... 266
Antisecrecy in Congress 15
Apt Rejoinder, An..... 352

Beaten to a Frazzle..... 301
Benevolences: Lodge and Church Contrasted 331
Better Alternative, A..... 46
Big Pile of Duties, A..... 238
Blanchard's Articles, Pres. C. A..... ..33, 84, 107, 141, 202, 240, 275, 309, 333, 362
Blasphemius, Infamous and Fiendish K. of C. Oath..... 7
Board of Directors, Annual Report..... 48
Board of Directors, Minutes.....199, 253
Boy Scouts.....94, 218
Brother and Fatherhood, by Rev. H. A. Day 305
Brotherhood of American Yeomen, Ritual of (continued) 31, 63, 102
Bryan, William Jennings..... 265
Campaign Among Southern Schools..... .....320, 356, 373
Campaign in Nebraska.....95, 110, 131, 189
Campbell's (Alexander) Estimate of Lodges 267
Carpenter Building, The..... 340
Carpenter, Philo-Biography..... 340
Carpenter, The, by Rev. David James Burrell, D. D.—*The Homiletic Review* 207
Catholics and Elks—*Sacred Heart Review* 141
Catholics and the Elks—*The Fortnightly Review* 300
Catholic Societies, Secret and Neutral—*The Fortnightly Review*..... 4
Catholic Women's League..... 105
Christianity of Masonry, The Mystic Shrine 140
Church and Labor Unions, The, by Pres. C. A. Blanchard..... 202
Church and Lodge, The, by Rev. O. M. Norlie 342
Church and Temple..... 93
Church Persecution..... 289
Colorado Strife, The..... 56
Cometh to the Light..... 127
Coming Conflict, The, by Edwin Brown Graham 8, 57, 79, 123, 157, 173, 213, 249, 281, 313, 347, 370
Confession, A—Mormon Oaths and Ceremonies 39
Confession, A Good, by I. J. Gray..... 283
Continues Consistently Criminal..... 279
Convivial Lodge Habits 219
Cornell Athletics 220
Copied Name, A..... 221
Court of Appeal, A..... 287
Court of Honor..... 168
Crockett, Report of Eld. G. B..... .....100, 194, 322, 379
Curtis at Union College..... 114
"Cynosure" Still Shines, The, by I. J. Gray 328

*Daughters of Norway..... 37
Davidson's Reports, Agent.....21, 55, 72, 97, 133, 165, 191, 226, 255, 294, 323, 359, 378
Debate in Indiana.....289, 327, 356
Deficient Literature, A..... 15
Discouraging School Sororities..... 222
Duly Prepared 45

Echo from Nebraska..... 376
Emancipation Proclamation 324
Eminent Evangelists 286
*English Masonic Lodge in Paris..... 105
Esoteric Paradise, The..... 44
Evangelist Davis' Good Work..... 290
Evangelical Lutheran Church..... 101
Exalted Order of Big Dogs..... 261
Ex-Odd Fellow, An..... 184

Fellow Craft Obligation..... 280
Fight in Brazil, The, by Rev. E. A. Nelson 382
Foreign Correspondence 91
Forms Masonic Nation—*Chicago Tribune* 168
Founder of "Woodmen of the World"... 299
Fraternal Insurance 171
Frats Initiate 222
Freedom of Speech..... 316

Freemasonry and Jesus Christ, by Pres. C. A. Blanchard..... 33
Free Methodist Church's Position, by Rev. T. B. Arnold..... 169
French Grand Lodge, New—*Philadelphia Public Ledger* 105
Frenzied Candidate Flees—*Chicago Daily Journal* 106
From the Sunflower State..... 136
From J. J. Bruce..... 183

Gleaners, Ancient Order of..... 355
God's Estimate of the Secret Lodge System, by Rev. Wm. Dillon, D.D..... 116
Good Man and Just, A—Philo Carpenter 340
*Gov. West vs. Gov. Johnson..... 233
Grande Loge Nationale Independente de la France 105
*Great White Rooster, Taft a..... 126
Guardians of Liberty, The—*American Lutheran Survey*.....237, 285

Haragari, Order of..... 106
Have Had Enough..... 186
Hew Main Timbers First..... 127
History of a Tract..... 295
History of Labor Day—*Columbus Dispatch* 209
Hold the Trench..... 350
Holy Royal Arch, The, by Pres. C. A. Blanchard 240
How a Philosophy Works—*The Bible Record* 266
How Lodges, Manipulate Business, by G. A. Pegram 178
Hyphenated Americanism 187

I Denounce Myself..... 331
Imaginary Obligations..... 351
Inclined Plane, An..... 93
Indiana State Convention (see "Conventions," Topical Index).
Insurance, Fraternal 171
Interesting Times in Florida—*The Repairer* 236
Iowa State Convention (see "Conventions," Topical Index).

Jovian Order 299
Joy of Service, The..... 353

Kansas Wesleyan Methodists on Moral Reform—*The Wesleyan Methodist*.... 280
Knights of Columbus..... 218
Knights of Columbus Oath..... 185
Knights of Columbus Ritual Approved by Freemasons 236
Knights of Luther..... 318
Known by Its Fruits..... 318

Larks, Order of..... 173
Law, Crime and Medicine..... 245
Left the Masons, by W. T. Nickerson.... 326
Let Your Light Shine for God..... 316
Lifelong Fight with the Beast, A, by Eld. G. B. Crockett..... 322
"Lizzie Woods'" Annual Report..... 73
"Lizzie Woods'" Letters.....23, 52, 98, 134, 166, 191, 225, 256, 293, 324, 359, 377
Lodge and Church Contrasted, by Eld. I. J. Rosenberger..... 38
Lodge Man's Hope of Immortality, The by Rev. P. A. Hoekstra.....210, 304
Lodges and Civil Government, by Pres. C. A. Blanchard..... 107
Lodges Seek Special Favors. Why These Immunities?—*Chicago Daily*..... 156
Loyal Order of Moose..... 300

Man Had Courage, The..... 285
Many Infallible Proofs, by Eld. S. C. Kimball 227
Marriage of Ruth Thornton Stoddard.... 126
Martyr Spirit, The..... 381
Mason Forty Years, A—*Evening Press*.. 345
Masonic Mexicans 247
Masonic Mutilation and Perversion of the Bible, by Rev. G. A. Edgar..... 270
Masonic Religion, by Pres. C. A. Blanchard 84
Masonic Religion, by Rev. James Melville Coleman 211
*Masonic Sign Saved Fifty Belgians—*The Toronto Times*..... 298
Masonry and Islam..... 353
Masonry in English Politics—*The Toronto Times* 297
Masonry No Shield for Crime..... 3
Masons Aid Murderer to Escape..... 279
Master Mason's Obligation..... 280
Memorable Dates 246
Memorial to International Sunday School Convention 138
Mennonites Moving in Right Direction.. 238
Militarist Boy Scouts..... 218
Military Order of the Serpent—*The American Standard*..... 298
Ministers and Masonry—*The United Presbyterian* 101
Missionary to Brazil, by Mrs. E. A. Nelson 358
Mood Betrayed, A..... 127
Moody Church, The..... 2
Moral Contrast, A..... 187
Mormon Oaths and Ceremonies..... 39
Mountain College, The..... 169
Murrman's Reports, Rev. Adam..95, 131, 189
My Masonic Experience, by J. H. Coffman 182
Mysteries, The, by Pres. C. A. Blanchard 141
*Mysterious Order Witches of Salem.... 345
Mystic Misfortunes..... 15
Mystic Order Veiled Prophets..... 345
Mystic Shrine Penalty..... 141

Naughty Little Books—Cipher Rituals.. 185
Nebraska Campaign.....95, 110, 131, 189
New England Christian Association..... 247
New Feather, A..... 126
Newspaper's Duty, The..... 188
New Snakes Hibernate—*Columbus Dispatch* 280
New York and New Jersey State Convention (see "Conventions," Topical Index).
Next to the Church..... 316
No Group Can Expunge Law..... 221

Obituaries:
Amick, Elder Joseph..... 302
Bailey, Rev. I. G..... 18

Bent, Rev. George..... 94
Cook, Mrs. Elizabeth Blanchard..... 369
Smith, Amanda 368
Thomson, Rev. Alexander..... 17
Odd-Fellowship Weighed 302
Odd-Fellows Not to Build..... 188
Ohio Free Methodists' Resolutions..... 199
Ohio State Convention (see "Conventions," Topical Index).
Old Foresters Win..... 297
Old Lodge Names..... 185
Open Letter, by Miss Eliza F. Potter.... 136
Open Secret, An..... 317
Opinion on Freemasonry, Daniel Webster 346
Oregon Christian Association..... 162
Out of Churches in Lodges..... 186
Out of Their Own Mouths, by Pres. C. A. Blanchard 275

Pardon Sought 91
Paul's Clean Record 45
Pennsylvania State Convention (See "Conventions," Topical Index.)
Perjury a Common Crime..... 331
Perjury Is Common..... 318
Persecution of a Seceder, by J. J. Bruce.. 258
Philosopher's Views, A..... 209
Place of Meeting—Mystery Explained, by Rev. Mead A. Kelsey..... 139
Precious Few Remaining..... 288
Precise Testing Point, The..... 93
Presidents and Masonry, Our..... 1
Profaning the Name..... 319
*Protected Home Circle..... 355
Purest of Assumptions..... 129
Pythian Sisters..... 223

Read "The Coming Conflict"..... 195
Reason of Survival..... 128
Rebels Defeated..... 266
Reformed Presbyterian Church's Report on Secret Societies..... 89
Reformed Presbyterian Conference on Freemasonry 188
Reminiscences of General Secretary C. A. Blanchard, 1870, 1871.....309, 333, 362
Retain Powers of Speech..... 233
Revised Opinion, A..... 351
*Rockefeller Foundation Investigates Labor Unions 312
*Rockefeller, John D., Jr., on Colorado Strife 56
Rushing Checked 93

Sadder Illusion, The..... 122
Saints John Remembered, The..... 186
Saloon Bars in Lodges..... 3
Saving One's Bacon..... 234
Secretary Stoddard's Reports.....19, 56, 96, 130, 164, 193, 224, 254, 291, 320, 356, 373
Sectarian Bias and the Masonic Confession of Faith, by Rev. Martin L. Wagner 307
Shriners at Atlanta, by Mary Arnold Beeson 44
Silly Plea, A..... 350
Sin of Cain and Salvation by Works—*The Bible Record*..... 304
Snakes Hibernate—*Columbus Dispatch*... 280
Societies: Catholic, Secret and Neutral —*The Fortnightly Review*..... 4
Sons of Norway..... 37
Southern Schools Campaign.....320, 356, 373
Spanish War Veterans.....299, 330
Staying in the Churches..... 339
Stoddard's Southern Campaign.....285, 320, 356, 373
Stop; Look; Listen..... 184
Studies in Social Christianity, by Rev. Josiah Strong, D. D.—*Homiletic Review* 201
Sunday, "Billy," Hits the Lodge Trail.... 375
Sunday Saloons 186
Sunday School Lodge..... 317
Sunday School Orders, by Rev. E. Y. Woolley 137
Surely a Snare..... 247

Testimonies of Christian Workers (see "Testimonies," Topical Index).
Testimonies of Churches (see "Testimonies," Topical Index).
Testimonies of Seceders (see "Testimonies," Topical Index).
Testimonies of Statesmen (see "Testimonies," Topical Index).
Testimonies to the Grace of God, by Pres. C. A. Blanchard.....309, 333, 362
Thinking Black 200
Too Young to Join..... 219
To the Clergy..... 106
Tribe of Ben Hur..... 297
Tribute to Hon. J. A. Conant, A..... 246
Two Powerful Books..... 354

United Commercial Travelers of America 14
United Evangelical Church..... 92
Unobtrusive But Powerful Order..... 6

Valley, on the Platte..... 376
Valuable Reminiscences—*Wesleyan Methodist* 297
Venerable Master Huerta Out..... 329
Views of a Presiding Elder, Rev. L. V. Harrell 379
*Villa, Avenger of Mason's Death..... 37
Visit to Abdul Hamid..... 275

Warring Rulers Not Masons..... 295
Washington Christian Association.....15, 47, 71, 162, 356
Watch Your Step..... 265
*Wheaton Royal Arch Chapter..... 245
Where Union Money Goes—*Toronto Industrial Banner*..... 201
White Ants Plan Death of Twenty-three —*The Toronto Times*..... 298
Wholesale Blackmailing 246
Wife's Plea, A..... 353
Winning Side, The, poem, by Eld. I. J. Rosenberger 368
Wise Counsel..... 220
Woodmen of the World..... 298
Workable Plan, A—Second Letter, by Rev. H. M. Bissell..... 24

Yeomen, Ritual of Brotherhood of American (continued).....31, 63, 102

Zion's Masonic Watchmen..... 354

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